SE 45
REBOUND

THE DARTMOUTH Bible

Second Edition
Revised and Enlarged

CHAMBERLIN
AND FELDMAN

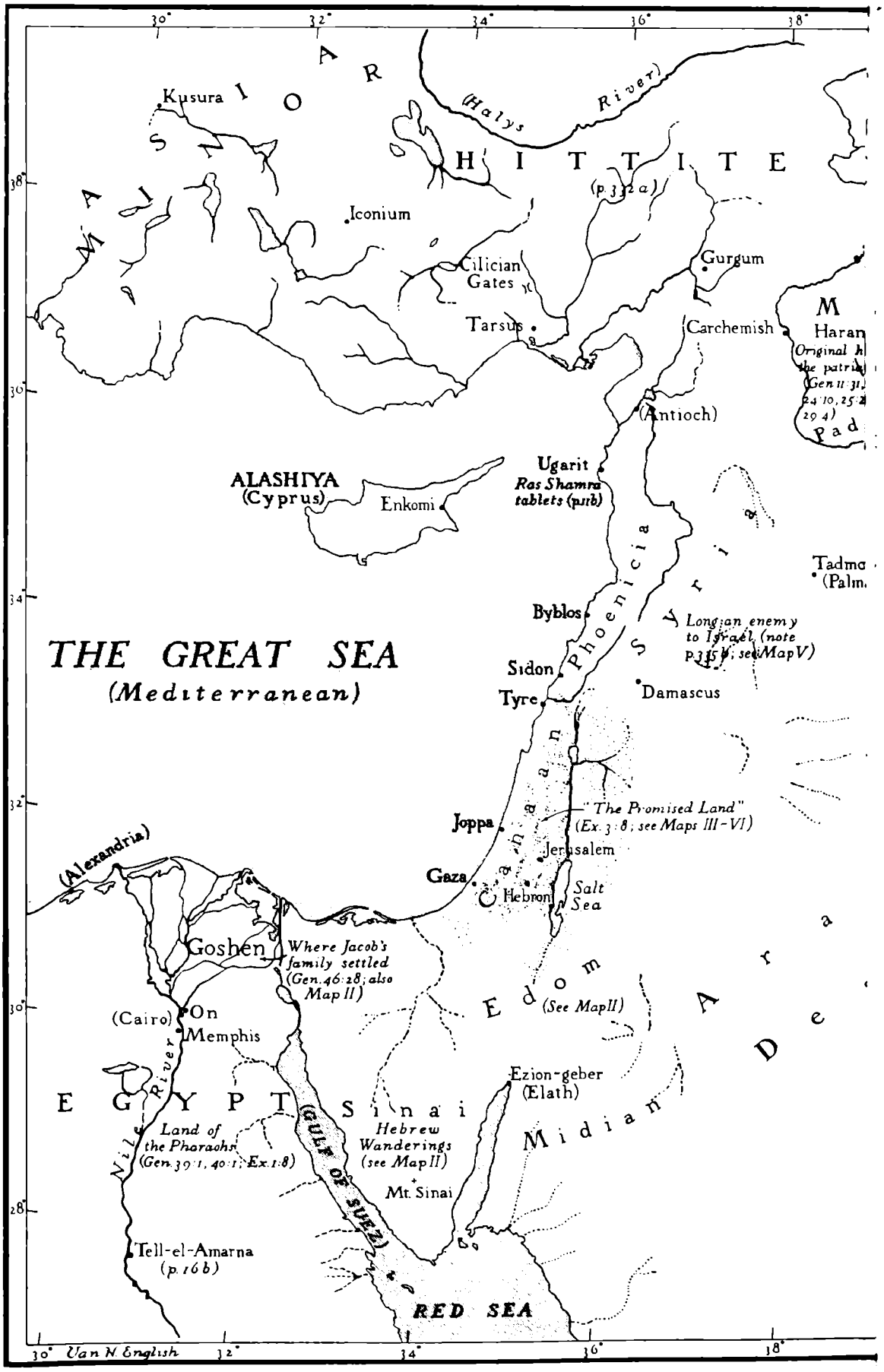
Here is the majesty of the King James Version, including The Apocrypha, edited and arranged for clarity, with voluminous commentary on the historical background of the Bible.

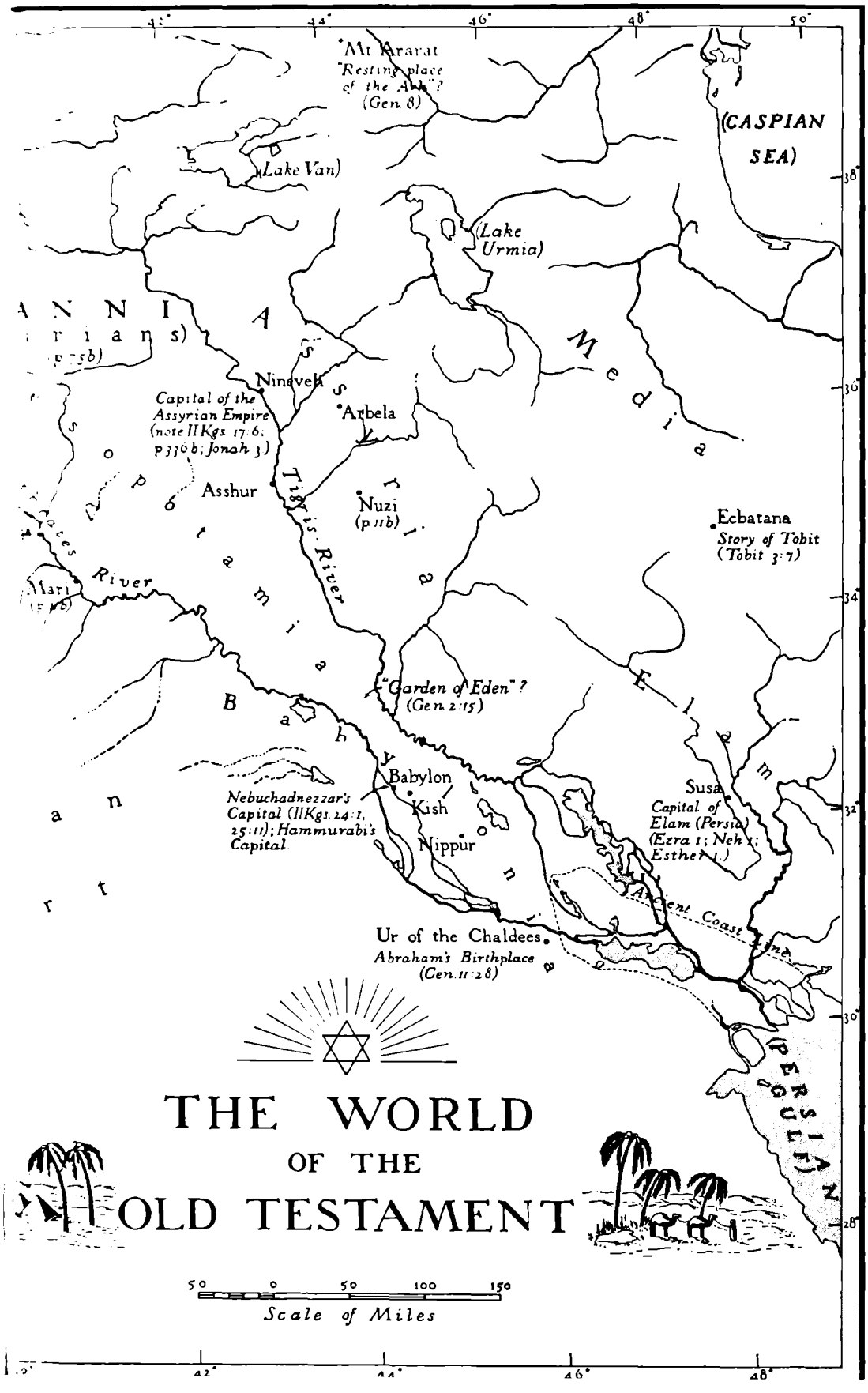
RELIGION

Sentry Editions are books of lifetime interest, intended not for casual reading but for life on the shelf as well as in the hand. They are printed on paper of good quality in a binding that has the durability of cloth but the price and compactness of paper.

PUBLISHED BY
HOUGHTON MIFFLIN
COMPANY

This revised edition, with a section on the Dead Sea Scrolls and a chapter summarizing Biblical interpretation through the ages, invites a new understanding of the Scriptures.


30°
32°
34°
36°
38°
Kusura
ASIA MINOR
(Halys River)
HITTITE
(p. 332 a)
Iconium
Cilician Gates
Gurgum
Tarsus
Carchemish
Haran
(Original h
the patria
(Gen 11:31,
24:10, 25:2
29:4)
Pad
(Antioch)
ALASHIYA (Cyprus)
Enkomi
Ugarit
Ras Shamra tablets (p.118)
Phoenicia
Syria
Tadmo
(Palm.
Byblos
Long an enemy to Israel (note p.315 b; see Map V)
THE GREAT SEA
(Mediterranean)
Sidon
Tyre
Damascus
Canaan
"The Promised Land" (Ex. 3:8; see Maps III-VI)
Joppa
Jerusalem
(Alexandria)
Gaza
Hebron
Salt Sea
Goshen
Where Jacob's family settled (Gen. 46:28; also Map II)
Edom
(See Map II)
Arabian Desert
(Cairo)
On
Memphis
Ezion-geber (Elath)
EGYPT
Sinai
Nile River
Land of the Pharaohs (Gen. 39:1, 40:1; Ex. 1:8)
(GULF OF SUEZ)
Hebrew Wanderings (see Map II)
Midian
Mt. Sinai
28°
Tell-el-Amarna (p. 16 b)
RED SEA
Van N. English



THE WORLD OF THE OLD TESTAMENT

THE DARTMOUTH

ROY B. CHAMBERLIN, D.D.
HERMAN FELDMAN, PH.D.
DARTMOUTH COLLEGE

WITH THE COUNSEL OF AN ADVISORY
BOARD OF BIBLICAL SCHOLARS

HOUGHTON MIFFLIN

Bible AN ABRIDGMENT

F THE KING JAMES VERSION, WITH AIDS

O ITS UNDERSTANDING AS HISTORY

ND LITERATURE, AND AS A SOURCE OF

ELIGIOUS EXPERIENCE

SENTRY EDITION
1965

THE OLD TESTAMENT, THE APOCRYPHA, AND
THE NEW TESTAMENT, WITH INTRODUCTIONS,
PREFACES, NOTES, AND ANNOTATED MAPS

OMPANY · BOSTON The Riverside Press Cambridge

FIRST SENTRY PRINTING C

COPYRIGHT 1950 BY HOUGHTON MIFFLIN COMPANY
COPYRIGHT © 1961 BY HOUGHTON MIFFLIN COMPANY
ALL RIGHTS RESERVED INCLUDING THE RIGHT TO REPRODUCE THIS BOOK OR PARTS THEREOF IN ANY FORM

PRINTED IN THE UNITED STATES OF AMERICA

TO

DARTMOUTH COLLEGE

I will lead them in paths that they have not known;
I will make darkness light before them,
and crooked things straight.

ISAIAH 42:16

The Advisory Board

HARVIE BRANSCOMB, M.A. (OXON.), PH.D., LITT.D.
Chancellor of Vanderbilt University
(formerly Professor of New Testament, and Dean, Divinity School, Duke University)

HENRY JOEL CADBURY, PH.D., LITT.D., D.D.
Professor of New Testament
Harvard University

H. L. GINSBERG, PH.D.
Professor of Biblical History and Literature
Jewish Theological Seminary

J. PHILIP HYATT, PH.D.
Professor of Old Testament
Vanderbilt University

JOHN KNOX, PH.D.
Professor of New Testament
Union Theological Seminary

JAMES F. ROSS, TH.D.
Assistant Professor of Old Testament
Theological School, Drew University

CHARLES L. TAYLOR, JR., TH.D., D.D.
Professor of Old Testament, and Dean
Episcopal Theological Seminary
Cambridge, Massachusetts

These authorities were the official consultants in the preparation of this work. Dr. Ross was the advisor for the present revision. The extent of their co-operation and, in particular, the limits of their responsibility are set forth in the Authors' Prefaces. As there explained, Roman Catholic scholars likewise read the manuscript and made valuable criticisms and suggestions.

Cover design by Ronald Murray

Contents

Introductory Section

LIST OF MAPS xiii

AUTHORS' PREFACE: AN ADVENTURE IN EDITING xv

PREFACE TO THE SECOND EDITION xxiii

ABBREVIATIONS OF THE NAMES OF BIBLICAL BOOKS xxiv

CHRONOLOGICAL OUTLINE OF EVENTS IN THE BIBLE xxv

THE BIBLE THROUGH THE AGES xxix

BIBLICAL INTERPRETATION THROUGH THE AGES xxxix

THE NEW WORLD OF BIBLICAL STUDIES xlv

The Old Testament

INTRODUCTION: THE DEVELOPMENT AND NATURE OF THE OLD TESTAMENT 3

I The Pentateuch, or The Five Books of Moses 13

Genesis: A Record of Racial Beginnings 15

Exodus: An Epic of Enslavement and Deliverance 78

Leviticus: Israel's Statutes for Righteous Living 118

Numbers: Annals of the Wilderness 130

Deuteronomy: Legal Masterpiece of Israel 149

II The Further Books of History 169

Joshua: A Tale of Conquest and Settlement 171

Judges: The Dark Age of Hebrew Colonization 187

I and II Samuel: Early Years of the Hebrew Monarchy 211

I and II Kings: The Glory and Decline of the Hebrew State 280

I and II Chronicles: A Paraphrase of the Previous Four Books 340

Ezra: The Founder of Historical Judaism 345

Nehemiah: The Royal Governor Who Rebuilt Jerusalem 358

III Three Biblical Tales 369
Ruth: An Idyl of Racial Good Will 371
Jonah: An Allegory of the Fatherhood of God 376
Esther: A Story of Deliverance and Retaliation 379

IV The Wisdom Literature 391
Preface: Writings of the Sages of Old 393
The Proverbs: An Anthology of Ancient Sayings 394
Ecclesiastes: Reflections of a Kindly Cynic 421
Job: The Travail of a Perplexed Sufferer 431

V The Books of Lyric Poetry 465
The Psalms: An Anthology of Religious Lyrics 467
The Song of Solomon: Poetry of Love 512
The Lamentations of Jeremiah: Dirges over the Fall of Jerusalem 522

VI The Prophets of Doom and Redemption 529
Preface: The Prophets and Their Message 531
The Eighth Century B.C.
Amos: The Shepherd-Prophet of Righteousness 533
Hosea: A Prophet of Mercy and Love 544
Isaiah: The Statesman-Prophet of "Holiness" 554
Micah: The Champion of the Peasantry 581
The Seventh Century B.C.
Jeremiah: Ominous Voice of the Dark Years 588
Zephaniah, Nahum, and Habakkuk: Three Contemporaries of Jeremiah 633
The Sixth Century B.C.
Ezekiel: Prophet-Priest and Architect of Restoration 643
II Isaiah: Poet of the One and Loving God 664
Haggai and Zechariah: The Prophets Who Spurred the Rebuilding of the Temple 692
The Fifth Century B.C., and After
Joel, Obadiah, and Malachi: Last of the Minor Prophets 701
Daniel: A Beacon of Faith in a Time of Persecution 712

The Apocrypha

INTRODUCTION: THE CENTURIES BETWEEN THE OLD TESTAMENT AND THE NEW 731

VII Nine Apocryphal Writings 737

The Books of History

I Maccabees: The Story of a Struggle for Freedom 739
II Maccabees: A Tribute to the Triumph of Faith 769

Four Apocryphal Tales

Tobit: A Parable on the Divine Protection of the Devout 775
Judith: The Story of a Heroine Who Saved Judea 786
Susanna; Bel and the Dragon: Two Folk-Tales with a Moral 802

The Later Books of Wisdom

Ecclesiasticus: A Later Book of Proverbs 808
The Wisdom of Solomon: A Blend of Jewish Religion and Greek Thought 827
I Esdras: A Short Selection on the Supremacy of Truth 837

The New Testament

INTRODUCTION: THE RISE OF THE CHRISTIAN FAITH 843

VIII The Gospels 855

Preface: An Integrated Text of the Gospels 857
A Modern Combination of Matthew, Mark, Luke, and the Narrative Parts of John 866

IX The Acts 983

Preface: The Establishment of World Christianity 985
The Acts 994

X The Epistles 1043

Preface: Early Christian Correspondence 1045

Paul's Early Communications

I and II Thessalonians: The First Pages of Christian Literature? 1047

Galatians: A Declaration of Christian Independence 1053

I Corinthians: Record of an Uphill Struggle for Unity 1060

II Corinthians: A Chronological Rearrangement 1078

Paul's Message to a Church Independently Founded

Romans: The Systematic Formulation of Paul's Theology 1088

Paul's Writings from Prison

Preface: The Prison Epistles 1104

Colossians: A Reply to a Threatening Heresy 1105

Philemon: An Intercession for a Runaway Slave 1109

Ephesians: A Vision of the Destiny of the Church Universal 1111

Philippians: An Exhortation and Benediction 1118

Documents Ascribed to Paul and to Others

I and II Timothy, and Titus: The Pastoral Letters 1123

Hebrews and I Peter: A Call for Steadfastness Under Persecution 1131

James, Jude, and II Peter: Letters of Exhortation 1140

XI The Writings Attributed to "John" 1147

The Discourses of John: The "Spiritual Gospel" 1149

The First Epistle General of John: A Paternal Warning Against Heresy 1166

The Revelation of John: The Apocalypse, A Stirring Finale of the Biblical Symphony 1170

Appendixes

Appendix A Key to Abbreviations and to Publishers Frequently Cited 1193

Appendix B A Reading List on the Bible 1195

Appendix C Alphabetical List of Works Used 1205

Appendix D Specific Citations 1215

A Modern Reader's Index 1233

List of Maps

I THE OLD TESTAMENT WORLD	*Inside front cover*
II FOR THE PENTATEUCH	*facing* p. 84
III FOR JOSHUA AND JUDGES	" p. 186
IV FOR SAMUEL AND I KINGS	" p. 246
V FOR I AND II KINGS	" p. 298
VIA FOR II KINGS VIB FOR EZRA-NEHEMIAH	" p. 344
VII FOR I MACCABEES	" p. 744
VIII FOR THE COMBINED GOSPELS	" p. 900
IX FOR THE ACTS	" p. 1008
X THE NEW TESTAMENT WORLD	*Inside back cover*

MAPS DRAWN BY VAN HARVEY ENGLISH, PH.D.
Dartmouth College

Authors' Preface

An Adventure in Editing

WE HAVE BEEN CAREFUL, *that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.*

THEREFORE TO US, *that have taken upon us this painful labor of abridging, it was not easy, but a matter of sweat and watching; Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains; Leaving to the author the exact handling of every particular, and laboring to follow the rules of an abridgment.*

TO STAND UPON EVERY POINT, *and go over things at large, and to be curious in particulars, belongeth to the first author of the story; But to use brevity, and avoid much laboring of the work, is to be granted to him that will make an abridgment.*

II MACC. 2:25–31

IT HAS BEEN SAID that if all the books ever printed were put in one great heap, the vast majority would be Bibles. The annual distribution of the Scriptures for more than a century has run into staggering totals, and new editions have been especially frequent in recent decades. Why, then, produce another such volume?

Paradoxically, in spite of the more than a billion copies already printed, the Bible is far more often bought than read, much more generally owned than known. Few people have even a minimum acquaintance with its history or its composite and varied content. The cause is not merely indifference, since, no matter what their religious views may be, most people regret their unfamiliarity with the Bible and many have eagerly sought a remedy within the limits of the time and effort they could devote to the subject. Their reports of failure to find the solution in the various editions now available show that for a wide group of potential readers the need has not been met. This fact alone is a challenge to further literary labor.

An additional and perhaps a more compelling reason also prompted the present effort. While a fundamental message of the Bible is one of good will and brotherhood, much in both Testaments has been read so as to produce a contrary effect, fostering social cleavages which have been tragic in their consequences. Such narrow attitudes, frequently the result of limited knowledge, can be dispelled

among intelligent people by a better understanding of the background of the Bible and a broader perspective on its teachings.

Why is it that the resolve of many people to know the Bible has so often come to naught? The obstacles facing readers of the usual Bible are only too familiar: its overwhelming length, its somber format, its eye-straining type, its many confused sequences, its repetitiveness, its occasional drabness of content and its puzzling terms and allusions. Particularly serious are the difficulties of comprehending it, for the meaning of many a passage is lost without a knowledge of its historical setting, its purpose and its relation to other passages. Much help, of course, is obtainable from scholarly works and from editions of the Bible which contain such aids, but many of these volumes are too detailed and formidable for general use. Others have a traditional, doctrinal, or denominational tone which is a further stumbling block to modern readers. The belief that such barriers could be reduced to a minimum has inspired this entire work.

The authors, stemming from different religious backgrounds and trained in different disciplines, were led by common motives to this joint endeavor. One, a layman, initiated it almost as a hobby, years ago, when his stubborn efforts to familiarize himself with the Bible led him to explore ways of overcoming its difficulties. The second, a clergyman and a teacher of the Bible, accepting at an early stage the invitation to share in the project, had long pondered how to aid the many who desire to know the Bible but do little about it. Both had increasingly felt that a wider and more enlightened understanding of the Bible would contribute to social unity. For almost a decade, therefore, they found both fellowship and the satisfaction of creative labor in preparing this volume.

What sort of Bible would be most useful to the largest number of intelligent people, both for casual reading and for serious study? The possibilities among individuals and adult study groups, as well as in college courses on the Bible or in English literature, make the problem an appealing one. A wide survey has suggested at least a few features indispensable for such an edition.

The first is abridgment. In these crowded times the excessive length of the Bible has in itself become a chief reason why it is so little known. In this sense, church bodies which take the stand that the text is too sacred to be touched are, to a large measure, having their way in so far as many readers are concerned. The need for abridgment is the more apparent, however, when The Apocrypha, missing in most Bibles but important to serious readers, is included. Some authorities have even urged that great sections of the Bible be consigned exclusively to theologians and scholars. For such reasons increasing numbers of people are seeking a Bible which is abridged but not, however, expurgated, shortened but not distorted. They want one which includes not only everything of religious value and literary beauty but also a plentiful sampling of both the robust and the prosaic.

The present edition, in which about one-half of the total text is retained, is a representative selection rather than merely a choice of what is commonly regarded as the best, and it omits only passages which are repetitive or of little interest to

those who are not technical students. In this connection the reader is cautioned that the absence of a seemingly important passage may be merely to avoid repetition. Such an omission is at times indicated by a note, but in other cases the passage will be discovered elsewhere in a better form or at a more appropriate location.

A second requisite, especially of an abridged edition, is identification of each passage, to enable the reader at all times to remain master of the text. Hence, chapter and verse numbers are retained, inconspicuously so as not to interfere with reading, while omissions have been indicated and reasons for them sometimes given.

A third requirement of a modern Bible for the independent reader is freedom from the bias of specialized scholarship or denominational outlook. The authors have attempted neither a new translation nor original research in this much-studied field. Instead, they have examined widely the material available and have sought impartially to summarize its conclusions. Further, the manuscript has been submitted to people representing different shades of scholarly and religious background, including laymen and clergymen from several Protestant bodies, from Roman Catholicism and from Judaism. In addition, the publishers have provided a Board of Advisers, recognized experts in various phases of Biblical scholarship, whose part in this work is shortly to be explained.

A fourth requisite for the wide acceptance of a new Bible is employment of a recognized text. For this purpose the present choice, the King James (or "Authorized") Version of 1611 seems far preferable to any other. The decision to adopt this classic version was not made, however, without knowledge of the criticisms made of it. One of these is that as a translation of relatively late Hebrew and Greek manuscripts it contains textual errors which, as explained in the chapter, "The Bible Through the Ages," have been corrected by scholars in the light of earlier manuscripts discovered during the past three hundred years. In the Wisdom Books, for example, the wording of the King James Version sometimes obscures the meaning. Another criticism concerns its style. For its dignified seventeenth-century language, impressive though it is, conceals the wide variety of the Bible, which ranges from genealogies and bare chronicles to dramatic narratives and lyric poems, and certain of its words are now obsolete or commonly carry different meanings.

The reasons which have led to the adoption of the King James Version, however, have appeared far more weighty than those against it. Many of its defects have been overcome by the abridgment and treatment here given. Further, authorities have pointed out that the errors in translation, though of moment to the scholar, are seldom of importance to the general reader. Moreover, as one writer states: "The great differences today concerning the Bible are matters of interpretation and not of translation. In translation there is very little difference between Jews, Roman Catholics and Protestants." Where, however, corrections need to be pointed out, these are discussed in explanatory notes.

Even more convincing are the positive arguments for the use of the King James

Version, called by an authority "one of the creative miracles of the English language." Deeply imbedded for three centuries in the literature of the English-speaking world, this version is an ever-present influence and a part of everyday speech. Countless numbers love what one has called its "great organ tones" and delight in the familiar form of its immortal passages. The person who embarks upon a serious reading naturally prefers a widely used Bible and reserves for later enjoyment the perusal of specially revised versions, modern speech translations, and other interesting variations. This matter is further discussed at the end of the chapter, "The Bible Through the Ages."

A fifth requisite of a modern Bible for the thoughtful person is a mature discussion of its problems. The view is passing that critical examination of the Bible undermines religious values. On the contrary, knowledge of the origin, development and date of appearance of the separate books, an understanding of their literary forms, and an acquaintance with their historic puzzles make for a better appreciation of it.

Various editorial features can well be embodied in a Bible to give the intelligent reader a far more satisfying experience than bare pages or traditional format. These may be illustrated by the methods adopted here:

Up-to-Date Sequence of the Books

The various parts of the Bible were for centuries circulated in separate scrolls. When the Hebrew writings were assembled in groups or as an entire body of Scripture, they were combined in different sequences. If the books were arranged according to the present knowledge of their dates of composition, the first might be Amos, which stands thirtieth in the King James Version, or II Samuel, which has parts even older than Amos.

For the convenience of the reader the usual sequence has in the main been followed, but some changes dictated by editorial or scholarly necessity have been made. Ruth, Esther and Jonah, three similar books widely separated in the usual Bible, have been put in one group. The Prophets and the Pauline Epistles are arranged in the chronological order accepted today. Two cases of major surgery were performed, in the Book of Proverbs and in the Gospels. In the first the scattered sayings are classified according to subject for greater appreciation and availability. In the second the four Gospels are interwoven in an original pattern, to provide an unbroken account of the life of Jesus and to make more apparent the scope of his teachings. Both these changes have won the approval of outstanding authorities.

Effective Use of Titles

In any large volume the titles can be especially helpful in arousing and maintaining interest, in offering clues to obscure passages and in displaying the sequence and sweep of the content as a whole. Those found in Bibles are usually not a part of the early tradition but, as the products of various editors, are often interpretative rather than reportorial in nature. In the present work a painstaking effort was made to choose objective titles, preferably those which suggest rather

than summarize the content. Likewise the aim of having the titles reveal the relationships of passages was consistently pursued. But in many parts this could be accomplished only to a limited degree because of the disjointed nature of the text itself.

Inviting Paragraphs

The King James Version prints each numbered verse as a separate paragraph. This artificial plan was not introduced into English until the Geneva Bible of 1560. Many recent editions have gone to the other extreme of employing paragraphs so long as to be forbidding. Those used here are based upon the nature of the passage, the visual impression sought, and similar editorial criteria.

Systematic Provisions of the Background

The serious reader of the Scripture soon learns that for intelligent perusal of the Bible its pages must be supplemented by adequate outside information. The problem of the present editors has been to do this without submerging the text itself, as many monuments to human perseverance have done. The additions made, though stripped of non-essentials by successive revisions, are still substantial in quantity, but they have been approved by critics of the manuscript as irreducible. They are of three kinds: introductions to the entire volume and its chief divisions, prefaces to separate books or groups of books, and running comments on unfamiliar terms and knotty parts.

Illumination of Key Passages

The most frequent service to the reader — comments upon the text itself — has involved a constant struggle, that of condensing the significant scholarship on a subject and yet presenting it in an appealing form. In major notes the titles and first sentences are used for quick characterization of the issues, followed by representative facts and opinions and references to the Bible or to outside sources. Other notes, however, are merely suggestive or incidental comments.

The longer notes, marked in the text by daggers and identified by chapter-and-verse numbers indicating where they are to be read, are placed in sequence at the end of the Biblical books to which they apply. The short notes, usually brief explanations of words or phrases, appear simply as footnotes and are marked in the text by asterisks. To remedy misjudgments in such matters, cross-references have been used liberally.

Comparisons of Renderings

Many readers, unaware of the extent to which similar passages recur in the Bible, sometimes with different implications, are confused on encountering familiar episodes or sayings in unfamiliar forms. In this volume many of the more important or illustrative variants within the King James Bible are pointed out in notes. Certain crucial passages, notably the endings of the Gospels, requiring closer examination, are printed in parallel columns. Renderings of key passages from different translations are also occasionally given.

Printing of Poetic Passages

The Scripture, especially the Old Testament, contains a large quantity of poetry, much of the highest quality, but its form is not apparent when the pages are uniformly in numbered verse-paragraphs. As later to be explained, the distinguishing principle of Hebrew versification, known as parallelism or "rhyme of thought," was brought to light by Bishop Lowth in 1753. From that time various editions of the Bible have printed most of the poetry in metrical form.

This policy is adopted in this edition in passages which seem most clearly poetic. No attempt is made, however, to follow strictly the metrical patterns of the Hebrew, for these are sometimes obscure and often extremely varied. The chief aim here is to make clearer the meanings of the poetical portions of the King James Version, with more pleasing visual effect. The parallelisms in Hebrew poetry are not always obvious but, where possible throughout this work, the main affirmations begin at the left and the elaborations at the indention.

A Subject Index, Rare in Popular Bibles

Although a detailed subject-and-name index is an important feature of most serious books, its omission in Bibles has greatly inconvenienced readers who are not likely to employ regularly the copious reference books available to technical students. Hence a working index, comprehensive but necessarily far from complete, is provided as an indispensable guide in a volume intended for wide use.

Annotated Guide Maps

Many Bibles contain maps which are well designed for their purpose, yet these are frequently disregarded or insufficiently consulted. In order to meet this problem, a large number of such visual aids have been examined and some ideas evolved to make maps a more integral part of this work. Those here offered are so planned as to maintain close connection with the Bible text itself.

This is done, in Maps II to IX, by a system of brief, numbered descriptions of key events, followed by Biblical references, in "boxes" on blank spaces. On the maps the numbers, each encircled, run from top to bottom. (On the two end-paper maps, the method is self-explanatory.) In this way the reader may turn easily from map to text.

A Selective Reading List

Many people find the literature about the Bible so vast as to be discouraging, and they welcome advice on authoritative books dealing with subjects of interest. Therefore, in addition to listing sources of the information used here, a brief, classified, and annotated bibliography is hazarded (Appendix B). In this endeavor the authors must plead indulgence, for lack of space has forced the omission of many important volumes.

Appendixes of Sources Used

To avoid clogging the prefaces and notes with citations, these are postponed to the end of the volume. Authors used, with details as to the publication of their

works, are listed alphabetically in Appendix C. A page-by-page list of quotations, and of the sources for statements made, is found in Appendix D. Both the general reader and the student will find there leads to further significant information on moot points.

To undertake an edition of the Bible is to join a fellowship now more than two thousand years old. Each fresh venture is necessarily built upon the erudition devoted to the Book of Books over the ages. The present undertaking has benefited also in large measure from the generous co-operation of many individuals and from their interest in seeing its fruition. It has thus developed as a joint product not only of the authors, who worked upon every line together, but also of friends and consultants who contributed valuable criticisms.

Gratitude must be expressed first to the six members of the Advisory Board, whose acceptance of this responsibility was itself the greatest encouragement and whose scholarly criticisms have been of immense aid. The purpose of having this interdenominational group was not to provide a substitute for the independent research and careful editing required of the authors themselves but to assure that the aims of objectivity and accuracy would be uppermost at all times. The members of the Board examined those parts of the manuscript with which they felt most familiar. Dean Taylor gave his attention to parts of the whole work, especially to the Psalms and the Prophets; Chancellor Branscomb and Professors Cadbury and Knox inspected chiefly the New Testament; Professor Hyatt advised on the Old Testament and some parts of The Apocrypha; Professor Ginsberg reviewed the introduction to the Old Testament, the Pentateuch, the Further Books of History, the Book of Daniel and certain portions of The Apocrypha. Most of their suggestions were adopted with alacrity but they are not responsible for the manner in which these have been used nor for inaccuracies or infelicities. The authors themselves made the final decisions and are jointly accountable for the result.

Extremely valuable aid was obtained locally from the Reverend Ambrose White Vernon, D.D., Professor Emeritus at Dartmouth, and from other colleagues. Among those who have made welcome suggestions are Professors Rees H. Bowen, Francis L. Childs, Sidney Cox, Earl Cranston, Van H. English, Samuel Feldman, W. Stuart Messer, Stearns Morse, Ray Nash, W. Benfield Pressey, Thomas S. K. Scott-Craig, Louis L. Silverman, Andrew G. Truxal, (now president of Hood College, Frederick, Maryland), E. Bradlee Watson, Professor and Mrs. Arthur B. Meservey. Mrs. Lloyd P. Rice (B.D.) and Mrs. Ellen M. Griswold (M.A.) were for a time associated with the project as research associates, making constructive recommendations.

To widen the range of criticism, the manuscript was submitted to Roman Catholic scholars qualified in Biblical doctrine. Several aided in connection with the Old Testament, and the Reverend H. A. Reinhold with the New, in indicating passages which would be considered in error from the Catholic point of view. But in this respect the volume still leaves much to be desired. Doctor Moses Jung,

of the American Jewish Committee, was similarly helpful in suggesting where statements could be made more fully informative.

All this involved vast labors of detail in the preparation of the manuscript and this burden was made lighter because of the generous and able participation of Mrs. Roy B. Chamberlin, Miss Agnes M. Bennett, Mrs. Ruth A. Bristol, Miss Daisy Cloux, Miss Margaret D. Pierce and Mrs. Doreen G. Robinson.

The Trustees and the Administration of Dartmouth College have given tangible encouragement to progress on this work. Over the years the interest of many members of the College community has been a continued stimulus to its completion.

July 8, 1947

ROY B. CHAMBERLIN
HERMAN FELDMAN

ONLY THREE MONTHS after the Authors' Preface was written, on October 16, 1947, Doctor Feldman died on the tennis court. Dartmouth has seldom been so shocked, for he was apparently in full health and vigor, participating vitally and effectively, as always, in College and community affairs. His distinguished professional career, marked by outstanding gifts as teacher, author, executive, and consultant, had long been acclaimed. But relatively few had known of the tireless energy and patient persistence he had lavished upon this Bible. He had said to those closest to him that this was his most important work.

Fortunately, he had done his full share before the manuscript was placed, some months before his death, in the publishers' hands, and much of its value is due to his painstaking care, his high scholarly standards, his editorial experience and skill. Further, with farseeing wisdom, he had planned the details involved in the actual production of this book. As the survivor of the team brings to completion a project to which he gave so much, pleasure is mixed with sadness because Herman Feldman could not share in the satisfactions and joys of this moment.

In addition to the foregoing acknowledgments of assistance in the preparation of the manuscript, hearty thanks are accorded also to the publishing staff for their keen interest and their earnest desire for excellence in this large and complicated production — and especially to the octogenarian copy editor, Lanius Duane Evans. Although now partially retired after more than half a century with Houghton Mifflin Company and The Riverside Press, his profound knowledge of the Bible, his expertness in the arts of printing, his seasoned judgment as to types and format, and his lifelong insistence upon the highest degree of correctness, have done much to guarantee the accuracy and readability of these pages. Finally, I wish to thank Ronald Murray, whose handsome dust jacket and design of the front pages, and whose skill and taste in the selection of the types for the sectional divisions of the book have added much to its attractiveness.

ROY B. CHAMBERLIN

HANOVER, NEW HAMPSHIRE
July 8, 1948

Preface to the Second Edition

THE DECADE SINCE publication of *The Dartmouth Bible* in 1950 has probably aroused more excitement in the field of Biblical studies than any similar period in history. Of special importance are: the discovery of the Dead Sea Scrolls, with numerous works on their content and meaning; a steady flow of reports on many archaeological expeditions in Bible lands; a new and outstanding translation of the Bible and Apocrypha into English, the *Revised Standard Version;* the massive *Interpreter's Bible* in ten volumes, the finest commentary now available; and scores of volumes and monographs dealing with Biblical problems. It has been a stirring time for Bible readers.

This Second Edition of *The Dartmouth Bible* now offered to the public takes into account these recent events. A chapter on "The New World of Biblical Studies" surveys the extraordinary discoveries and excavations, with conclusions by scholars from various countries. An essay on "Biblical Interpretation Through the Ages" explains some of the ways, often contradictory, in which the Bible has been understood and applied, and summarizes theological trends in recent years. Throughout the book occasional new notes shed fresh light on specific issues. The Reading List is totally revised, and the necessary changes are made in the appendixes on Authorities Used, Citations and the Index.

Grateful appreciation must be expressed to those who have helped in the present revision by their criticisms and suggestions. Dr. Ross, the official advisor, an expert on the Dead Sea Scrolls, examined critically both the old and the new in the book, and was invaluable throughout the enterprise. Friends have been good enough to examine the manuscript pages and contribute their suggestions: from the Dartmouth College faculty, Fred Berthold, Jr., Edmund H. Booth, Hewette E. Joyce, Robin J. Scroggs; and also the Reverend Roy B. Chamberlin, Jr. Their assistance was heartily welcomed and their wisdom accepted with thanks, but they are not responsible for inaccuracies or infelicities that may occur in the work.

ROY B. CHAMBERLIN

December 12, 1960

Abbreviations

OF THE NAMES OF BIBLICAL BOOKS

ACTS	*The Acts*
BEL	*Bel and the Dragon* (*Apoc.*)
CHRON.	*Chronicles*
COL.	*Colossians*
COR.	*Corinthians*
DAN.	*Daniel*
DEUT.	*Deuteronomy*
ECCL.	*Ecclesiastes*
ECCLUS.	*Ecclesiasticus* (*Apoc.*)
EPH.	*Ephesians*
ESD.	*Esdras* (*Apoc.*)
EX.	*Exodus*
EZEK.	*Ezekiel*
GAL.	*Galatians*
GEN.	*Genesis*
HAB.	*Habakkuk*
HAG.	*Haggai*
HEB.	*Hebrews*
HOS.	*Hosea*
ISA.	*Isaiah*
JER.	*Jeremiah*
JN.	*John*
JOSH.	*Joshua*
JUDG.	*Judges*
KGS.	*Kings*
LAM.	*Lamentations*
LEV.	*Leviticus*
LK.	*Luke*
MACC.	*Maccabees* (*Apoc.*)
MAL.	*Malachi*
MIC.	*Micah*
MK.	*Mark*
MT.	*Matthew*
NAH.	*Nahum*
NEH.	*Nehemiah*
NUM.	*Numbers*
OBAD.	*Obadiah*
PHIL.	*Philippians*
PHILEM.	*Philemon*
PROV.	*Proverbs*
PS.	*Psalms*
REV.	*Revelation*
ROM.	*Romans*
SAM.	*Samuel*
SONG	*Song of Solomon*
SUS.	*Susanna* (*Apoc.*)
THES.	*Thessalonians*
TIM.	*Timothy*
TOB.	*Tobit* (*Apoc.*)
WISD.	*The Wisdom of Solomon* (*Apoc.*)
ZECH.	*Zechariah*
ZEPH.	*Zephaniah*

Other abbreviations are found in Appendix A.

Chronological Outline

OF EVENTS IN THE BIBLE

The dates here given are only approximate because of wide differences among scholars, especially concerning events in the early period. The authorities for this outline as a whole are given in Appendix D. Dates of particular events and periods are discussed at appropriate points in the prefaces and notes.

THE PERIOD OF THE OLD TESTAMENT

2000 to 1700 B.C. *The Age of the Patriarchs*

The middle of this period is now favored as the time of Abraham, Isaac and Joseph.

1700 to 1550 B.C. *The Prosperous Period of the Hebrews in Egypt*

The descendants of Jacob (traditionally regarded as the ancestor of the twelve tribes) are thought to have migrated to Northeastern Egypt (Goshen) and to have thrived under the then-reigning dynasty, the Hyksos. These were foreign rulers long hated by the Egyptians.

1500 to 1290 B.C. *The Period of Egyptian Oppression*

A new dynasty, pure-blood Egyptians and ardent nationalists, on expelling the Hyksos, is believed to have enslaved alien groups such as the Hebrews. In 1400–1360, certain communications, the Tell el-Amarna letters, from local authorities of Palestine to the Egyptian court, report inroads by "Habiru" (probably Hebrews).

1290 to 1225 B.C. *The Exodus of the Hebrews and Their Conquest of Palestine*

Moses has been dated as early as 1445 and as late as 1225, but present opinion favors 1292 B.C. Other Hebrew tribes, from the east, may have entered Palestine at about 1400 B.C. and merged later with the descendants of Abraham to become the Israelites of historic times.

1225 to 1025 B.C. *The Judges*

This period is extremely vague. Much of Palestine was apparently in Hebrew hands by 1200 B.C., though some settlements may have been established two centuries earlier. The last of the Judges, Samuel the Seer, belongs to the eleventh century B.C.

1025 to 930 B.C. *The United Hebrew Monarchy*

1025–1005 Saul, who ruled chiefly in the North. His accession has been dated as early as 1050 B.C.

1005–970 David, who ruled for seven years in the South (Judah) and then over the entire Hebrew domain.

970–930 Solomon. His death and the subsequent division of the nation into two kingdoms have been dated variously from 945 to 925 B.C. The Temple was built at about 960 B.C.

930 to 721 B.C. *The Two Separate Kingdoms (Judah and Israel)*

732 The independence of Judah, the southern kingdom, was limited by the payment of tribute to Assyria continuing until Assyria's collapse (see below).

721 The conquest of Israel, the northern kingdom, by the Assyrians. The chief people were deported ("the ten lost tribes"), and those who were permitted to remain behind became mixed with alien colonists and were later known as "the Samaritans."

721 to 586 B.C. *The Surviving Kingdom of Judah*

621 King Josiah renounced Assyrian control.

612 Fall of Nineveh, capital of the Assyrian Empire.

608–605 Subjection of Judah to Egypt.

605 Subjection to Babylonia, which had defeated Egypt.

597 The first capture of Jerusalem by Nebuchadnezzar and first deportation of Jews to Babylonia.

586 The destruction of Jerusalem and second deportation. (The dates 598 and 587, rather than 597 and 586, are increasingly recognized as authentic by modern scholars.)

586 to 538 B.C. *The Period of the Jewish Exile from Judah*

581 A third deportation to Babylonia.

539 The fall of Babylon to Cyrus of Persia.

538 The edict of Cyrus permitting the Jews to return to Jerusalem.

538 to 333 B.C. *The Re-establishment of the Jewish Community, as a Persian Province*

537 The return of the first repatriates from Babylonia.

516 The dedication of the Second Temple.

444–432 The administration of Nehemiah as royal governor.

397 The present opinion on the date of the arrival of Ezra, the Scribe (traditionally dated as 458 B.C.). On the political history of the rest of the period of the Persian rule in Palestine, which ended with the victories of Alexander the Great in 333 B.C., little information has been discovered in the Bible or elsewhere.

THE PERIOD BETWEEN THE TESTAMENTS

The Bible is almost silent on the centuries between Ezra and the appearance of Jesus. While some knowledge of the events may be gleaned from the Book of Daniel (about 165 B.C.) and certain books of The Apocrypha, the information must be supplemented by use of other sources, chiefly the works of the Jewish historian, Josephus, who wrote late in the first century A.D.

333 to 142 B.C. *The Greek Rule of Palestine*

333–323 Alexander the Great. On his death his empire was divided among four of his generals.

323–198 One of these generals was Ptolemy Lagi, whose dynasty (the Ptolemies) ruled Egypt and Palestine until 198 B.C.

198–167 Another of these generals was Seleucus, whose dynasty (the Seleucids) had taken possession in 312 B.C. of Mesopotamia and Syria, and in 198 B.C. obtained rule over Palestine.

167 The outbreak of the revolt by the Maccabeans.

142 The winning of independence from the Seleucids.

142 to 63 B.C. *The Jewish State Under the Maccabean Priest-Kings*

134–129 A Seleucid king exacted tribute, but, except for these five years, the Jewish state remained independent.

63 to 4 B.C. *Roman Rule of Palestine Before the Birth of Jesus*

63 Occupation of Palestine by Pompey.

40–4 The reign over Palestine by Herod the Great, half-Jewish puppet king under Rome.

THE PERIOD OF THE NEW TESTAMENT

4 B.C. or before *The Birth of Jesus*

The present calendar, dating presumably from the birth of Jesus, is based on a miscalculation discussed in the introduction to the New Testament. Opinions as to the date vary from 20 B.C. to 4 B.C.

6 A.D. *Beginning of Administration of Palestine by Roman Procurators*

Pontius Pilate held office from 26 to 36 A.D.

30 A.D. *The Crucifixion*

That is the date now regarded as correct by most scholars.

35 to 65 A.D. *The Work of Paul*

35 Probable date of Paul's conversion. His activity is unrecorded until about 47, when he joined Barnabas in the missionary campaign.

50–64 Paul's writing of the Epistles, the earliest Christian documents extant.

64 or 65 Nero's persecution of Christians in Rome, during which Paul is thought to have been executed.

66 to 70 A.D. *The Jewish Rebellion Against Rome*

70 The destruction of Jerusalem and the Temple by Titus and the deportation of many Jews.

70 to 150 A.D. *The Completion of the New Testament*

Controversy rages concerning the dates of the other books of the New Testament. The following indicates common opinion:

70 The Gospel of Mark.

85–90 The Gospels of Matthew and Luke, and The Acts.

95–98 Hebrews, Revelation, I Peter and the Pastoral Letters.

100–110 The Gospel and the Letters of John.

120–150 Jude and II Peter.

The Bible Through the Ages

THE BIBLE is not a single book but a large collection of varied writings, the product of many authors over a period of a thousand years. It consists of at least sixty-six books in its usual form, aside from those of The Apocrypha. Indeed, the word "Bible," taken from the Greek plural noun *biblia*, means not "book" but "books." The term was first applied to the Hebrew Scripture in the second century A.D. (in the Second Epistle to Corinth ascribed to Clement of Rome) and is known to have been used for the combined Old and New Testaments by the fifth century A.D. Moreover, there are several such collections — the Hebrew Bible, the Roman Catholic Bible, the Greek Orthodox Bible, various Protestant Bibles and others, each with its differences.

In spite of their diversities — significant chiefly in the interpretation given them — the various Bibles are fundamentally similar. Aside from the Jews (whose Bible, however, is almost identical with the Old Testament in Christian Scripture), the Western world thus uses really one Bible — an authoritative religious book sharply distinguished from the Koran, the Hindu Vedas and other sacred books. "The Bible" may therefore be properly considered as a unity.

How did these ancient documents which comprise the Bible come to be regarded as authoritative Scripture? How reliable are the present texts of these sacred writings? How did they become the Bibles now in common use in the English-speaking world? Light on these difficult questions is important for an intelligent reading of the text.

Authoritative Books of the Bible

In discussing the formation of the Bible the term *canon* must be introduced. It is a Greek word meaning "a measuring rod," widely used to designate those writings regarded as authoritative by Jews and Christians. To sketch the development of the Bible it is necessary to describe, first, the Hebrew and Christian canons; second, non-canonical writings; third, certain ecclesiastical decisions.

The Hebrew Canon: The Old Testament

The canon of the Old Testament was a gradual development marked by three stages. First to be included were the books considered by Jews as the most important — the five which customarily appear at the beginning of the Bible. These so-called Books of Moses, traditionally ascribed to him as author, are also known as the Pentateuch (Greek for "five scrolls"), the Law, or the Torah. It is now believed that while much of the Pentateuch goes back to a remote past (as explained in the next chapter), and other parts of it may have been written as late as the fifth century B.C., the whole came to be regarded as authoritative about 400 B.C.

The following two centuries brought the acceptance of what are designated as "The Prophets." These, in the King James Bible, are twenty-one more books. Six of these (Joshua, Judges, I and II Samuel and I and II Kings) are called "The Former Prophets," and the remaining fifteen "The Latter Prophets." Within this last group two subdivisions are usually distinguished — three Major Prophets (Isaiah, Jeremiah, Ezekiel) and twelve Minor Prophets (Hosea to Malachi, in the King James Version). That these first two parts of the canon (The Law and The Prophets) were apparently already accepted as Holy Scripture by 200 B.C. is held by some to be implied by the fact that a Jewish sage of that time,

Ecclesiasticus, whose book appears in The Apocrypha, mentions them in his Prologue.

Before the end of the next century, most of the remaining thirteen books — the miscellaneous "Writings" — attained their canonical place in the Hebrew Bible. These included Daniel, accepted too late to have been put in the previous division, with the Prophets, where the King James Version places it. Usually the division and sequence of books in Christian versions of the Old Testament differ from Jewish texts.

The final authoritative approval of the Hebrew Scripture was given by a Rabbinical Council held at Jamnia, Palestine, at about 100 A.D. This Old Testament canon, never altered or seriously questioned among Jews after that time, remained for them a sort of constitutional framework of their faith. But to bring its tenets into harmony with changing circumstances, a body of interpretations developed as an "Oral Law" which, in the third century A.D., was codified in written form and called the Mishnah. Around this arose a mass of comment and debate which resulted in two compilations each known as the Talmud, one in Palestine in the fourth century, the other in Babylonia in the fifth.

The Christian Canon: The New Testament

The canonization of Christian documents followed a different pattern. The early followers of Jesus were devout Jews who accepted implicitly the Scripture of their people and regarded their Master as the fulfillment of Messianic prophecies by Isaiah and others. Therefore, at the outset, they had no thought of creating a Christian Bible. Belief in the imminent end of the world probably further delayed such effort. Also, while the Church was still Jewish, considering itself the fulfillment of the Jewish tradition, it was unwilling to write anything that could possibly be considered an addition to Scripture. But during the hundred years after Jesus' death, an increasing number of writings about him and about the new movement circulated among Christian groups in the Roman Empire.

In time some of these documents came to be regarded by Church leaders as more "inspired" or more authentic than others, probably because they were considered to be the work of Jesus' closest disciples. But the many early listings show that for a long time there were differences as to what was of first and what was of second importance. While according to the Muratorian Fragment most of the books now included in the New Testament had been accepted as Scripture in Rome by 200 A.D., the canon was finally settled by 367, for in that year Athanasius, Bishop of Alexandria, in a public letter listed the twenty-seven books which have been held as authoritative ever since. With the Hebrew Bible included in the Christian canon, the two chief parts of the Christian Bible were established.

The Disputed Books and The Apocrypha

There were many other Jewish documents which some sought to include in the Bible and the issues thus raised were long debated. Some books actually became a part of the Septuagint, a translation of the Hebrew Scripture into Greek in use in the time of Jesus. These were within a century rejected by the Jews as non-inspired, though recognized as of Jewish origin. Since that time various churches have taken different positions on such questions. The English Protestant Reformers of the sixteenth century and beyond, while including the added books of the Septuagint in the early translations of the Bible into English, held them to be not inspired. However, the Roman Catholic Church (since the Council of Trent, in 1546 A.D.) and the Greek Orthodox Church (since the Synod of Constantinople, in 1638), compiling their own official lists, have declared certain of these books, along with others, to be canonical and equally inspired with the accepted books of the Bible. A number of books (known as "Pseudepigrapha") still remain outside the official sanction of any church.

This difference of opinion has led to the omission in most Protestant Bibles of fourteen books or parts of books, most commonly called The Apocrypha, the Greek word for "obscure" or "hidden," and later

meaning "unauthoritative." In the first printed complete Bible in English, that of Coverdale, 1535, a year after Luther's translation into German, the books of The Apocrypha were separated from the canonical books and placed between the two Testaments. This practice was followed by the King James Version in 1611. But the American Bible Society, founded in 1816, never printed The Apocrypha, and in 1827 the British Bible Society ceased to publish it in any form.

The absence of The Apocrypha in a Bible is, however, a severe loss to the reader, for these books are the source of frequent allusions in art and literature. A person who sees a reference, for example, to the Maccabees or to Tobit is confused when he finds nothing about them in his Bible. He is mystified by paintings of Judith dangling a human head or of Susanna spied upon by the Elders and he wonders whether Ecclesiasticus is only another name for Ecclesiastes. Moreover, a knowledge of The Apocrypha is an indispensable aid to the understanding of the New Testament. Substantial portions are therefore presented in this edition, along with explanatory prefaces and comments.

Sources of Accepted Bible Texts

If the manuscripts of the Old and the New Testament books had been transmitted intact from the time when they were first officially approved, many present-day problems concerning them would not exist. This is not, however, the case. Few believe that the texts now accepted as authoritative are identical with the original manuscripts. In this respect Jews and Christians are not in the favored position of Mohammedans. For when the Caliph Othman authorized a text of the Koran, within only fifteen years after the prophet's death and when only few copies had as yet been made, he set out to destroy those differing from it. In the case of the Bible, however, numerous variations exist among the known early manuscripts. Though based upon copies of copies over long periods of time and differing in many respects, scholars now believe that from study and comparison of them a fairly reliable text has been reconstructed.

There are three main sources from which the texts of the Bibles in common use have been derived. First in importance are the early manuscripts of the Old Testament in Hebrew and Aramaic, and of the New Testament in Greek; second, the earliest translations into other languages; and third, the prolific writings of ancient commentators.

Early Manuscripts of the Old Testament

The oldest available manuscript of a substantial part of the Old Testament in Hebrew — a codex of the Prophets in Cairo — is dated 897 and another in Leningrad is dated 916 A.D., though a few earlier fragments have been discovered. The oldest manuscript of the entire Old Testament in Hebrew now available is dated 1008 A.D. and is known now as the Leningrad Codex (a Latin word signifying a manuscript in book form).

How far do these agree with the Hebrew text of 100 A.D.? The Hebrew language in ancient times was written in consonants, and the vowels upon which pronunciation depends were left for centuries to context and to oral tradition. Even with unaltered consonants, changes in pronunciation over the years could easily alter meaning. For example, in the famous story in I Kgs. 17, was Elijah fed by *ravens* or by *Arabs*? The consonants for the two words are identical and the meaning of the word depended on the pronunciation.

In the sixth or seventh century A.D. a group of Jewish savants, known as the Masoretes, devised a system of vowel signs or "points" and accents, which recorded the pronunciations and hence fixed the meanings which at that time were held to be correct. The work necessarily involved decisions which probably introduced variations in the text from that of the Council of Jamnia over five centuries earlier. But it was an important improvement, establishing the wording of the Hebrew Bible.

The oldest known translation of the Old Testament from the Hebrew, called the

Septuagint, is in Greek. It is described, with others, in a following section. Earlier by several centuries than the manuscripts in Hebrew discussed above, it is of great value in throwing light upon the authenticity of various passages, though it has also brought some additional perplexities.

Early Documents of the New Testament

The problems encountered in reconstructing an authentic New Testament text are not unlike those of the Old. Jesus and his first followers spoke Aramaic, related to classic Hebrew somewhat as English to German. The international language of the eastern Mediterranean, however, was what classical scholars have called a form of Greek (known as the Koiné), and it is in this popular Greek that the earliest surviving manuscripts of the New Testament books are written. This does not necessarily mean that all of the twenty-seven books were originally composed in that language, as long assumed, and one group of scholars believe that at least Mark and Matthew, and perhaps other parts of the New Testament, were first written in Aramaic and later translated into Greek.

One reason for the lack of copies from the first century A.D., and for some time later, was the poverty of the Christian groups. They could not afford parchment or vellum and were confined to papyrus, the cheap and common "paper" of the time, made of the pulpy reed growing abundantly on the shores of the Nile. Easily destroyed by dampness or by usage, papyrus rolls had a short life and few fragments have been recovered in Palestine or Syria. One scrap, dating from the second century, is a part of John. Only in Egypt, because of its extremely dry climate, have quantities of papyri come to light in recent decades. When, however, the Roman Emperor Constantine embraced Christianity early in the fourth century and established it as the state religion, he ordered numerous manuscripts of the entire Bible to be made by expert copyists on the durable vellum. If any are still extant, even these Imperial Bibles are copies of earlier papyri into which, most likely, both accidental and deliberate changes had crept. Thus, while the time between the composition of these books and their earliest surviving manuscripts is much shorter than in the case of the Old Testament, the fact that the New was preserved only by repeated recopyings has necessarily been responsible for many textual difficulties.

What was long held to be the oldest and the best of the ancient manuscripts of the Bible in Greek is the Codex Vaticanus, since 1475 one of the treasures of the Vatican Library. Written on vellum in the uncial style (large separated capital letters), it dates from the fourth century. A second manuscript of the Bible, somewhat later than the Vaticanus, is the Codex Sinaiticus, discovered by Tischendorf in the middle of the nineteenth century in the arid peninsula to which, according to tradition, Moses led his people after the Exodus from Egypt. This Codex, containing most of the New Testament and part of the Old, long in the Imperial Library in Leningrad, was sold in 1933 by the Soviet Government to the British Museum for half a million dollars. The third in sequence among the best-known Codices is the Alexandrinus, dating from the fifth century. Presented to King Charles of England in 1628, it is now in the British Museum.

The discovery of early manuscripts still continues. As recently as 1930 the most important addition since Tischendorf was made through purchase in Egypt by the American collector, Chester Beatty. Some of his now famous papyri, including parts of the Old Testament and most of the New (edited and published by Sir Frederic Kenyon from 1934 to 1937), are believed to be earlier than any previously known manuscripts. Part of his text of the New Testament is dated by some conservative scholars as of the third century, a hundred years before the Vaticanus and the Sinaiticus. His text of Numbers and Deuteronomy in Greek (from the Septuagint Version), dated early in the second century, is regarded as one of the two oldest Biblical manuscripts of any sort so far uncovered.

These and other ancient manuscripts, written in Greek without punctuation or

separation of words, capitalization or paragraphing, are often as puzzling as the Hebrew written without vowels, for the meaning of a series of unbroken letters is not always certain. As an interesting analogy, the twelve letters GODISNOWHERE may be read "God is now here" or "God is nowhere." Other changes came during the centuries partly because different copyists had learned Greek with different pronunciations and spellings. For about fourteen hundred years before the invention of printing the New Testament books were thus copied and recopied. That many variations slipped into even the early texts here mentioned, through human frailties and through conscious attempts to improve a passage, is the belief of modern scholars.

Two Historic Early Translations: The Septuagint and the Vulgate

A second source of knowledge used by scholars in reconstructing the authentic Bible is found in the early translations into other ancient languages — the Old Testament from the original Hebrew and the New from the Greek. Space permits a brief discussion of only the two most important — one known as the Septuagint, a translation of the Hebrew Old Testament into Greek, the other called the Vulgate, a rendering of the whole Bible into Latin.

The primary reason why the Hebrew Scripture was translated into Greek was the need felt for it on the part of non-Palestinian Jews, who had come to use the common Greek instead of the tongue of their fathers. It was in the large Jewish community of Alexandria, at the mouth of the Nile, a great center of trade and learning, that this important task was begun in the third century B.C. and completed perhaps a century or more later. The book is known as the Septuagint (Latin for "seventy") or by the Roman numeral for seventy, the LXX, and is connected with an early tradition that the translators numbered seventy-two, six scholars from each of the twelve tribes, but reliable information about the project is lacking. This is the first translation (so far as is known) of the Hebrew Old Testament into any other language. It was the Bible most commonly used by Jews of the Western Dispersion in the time of Jesus and by Christians.

The translation of the whole Bible into Latin came as a natural consequence of the spread of Roman rule. In the second and third centuries A.D., the Empire completely controlled the Mediterranean basin. The Church in the Imperial Capital, under the Bishop or Pope of Rome, assumed world leadership. Latin renderings became necessary and, indeed, had been made even before that, but in the fourth century Pope Damasus commissioned Eusebius Hieronymus, commonly called Saint Jerome, to make an official translation both of the Old Testament and the New into the Latin language then common. The term "Vulgate" was applied to this famous version of the Scripture because of its common use in the Church.

Working for twenty-five years in a cell in Bethlehem, according to Christian tradition the birthplace of Jesus, this painstaking scholar made use of all the written sources at his disposal, including those in the Hebrew language, and oral information from Jewish informants, to achieve one of the world's masterpieces in translation. In contradistinction to previous Latin translators, he made his version of the Old Testament not from the Septuagint but direct from the Hebrew. In the case of many important terms, his Latin renderings were so distinctive that such words as "sermon," "sacrament," "predestination" and "salvation" are to this day a part of the ecclesiastical vocabulary. This Latin text, as revised in 1592 under Pope Clement VIII (and known therefore as the Clementine edition), is still the official Bible of the Roman Catholic Church.

The Contributions of Early Religious Literature

A third aid in determining an authentic Bible text is found in the vast quantity of early manuscripts in Hebrew and Aramaic,

in Greek and Latin, by scholars and theologians. "The Targums," lengthy paraphrases of the Bible in Aramaic, and other Jewish writings shed no little light upon textual problems. And the contributions of the Church Fathers, such as those of Tertullian of Carthage, Irenaeus of Gaul, Origen of Alexandria, and Eusebius of Caesarea, are so comprehensive and detailed that it is possible to reconstruct much of the Bible from them alone.

The Ban on Translations

The fall of the Roman Empire in 476 A.D. was followed by the "Dark Ages" in western Europe — centuries marred by a paucity of original scholarship and creative thought. The approved Bible was the Vulgate, except in the Eastern Orthodox Churches. During this period the Bible work of importance was of a twofold nature. One type consisted of Papal Bulls and theological treatises based upon the Bible and controlled by the Church. The other was extensive copying by monks and friars who produced the hand-illuminated texts of the Scriptures which to this day are a source of delight.

The Church, regarding itself as the sole source of the infallibility of Christian teaching, was apparently not inclined to translate the Bible into the vernaculars and independent efforts to do so were usually repressed. Thus, at the end of the fourteenth century, when John Wyclif and his associates had made his translation of the Bible (later described) from Latin to English, those who dared to read this version were persecuted. An English law, enacted in 1414, provided that those who read the Scriptures in the mother tongue should "forfeit land, cattle, life, and goods from their heirs forever." Some were even burned at the stake for the offense, with copies of the book dangling from their necks.

In the second half of the fifteenth century there began in northern Europe that mighty, cultural, economic and political upheaval which in learning and the arts is called the Renaissance and in religion the Reformation. Among the forces which caused this sweeping revolution, several might be mentioned: the invention of printing, credited usually to Gutenberg, who before August 15, 1456, published a splendid copy of the Vulgate; the invasion of Europe by Greek scholars who, fleeing from Constantinople even before it was captured by the Turks in 1453, brought to light after a thousand years the forgotten wisdom and literature of the ancient Greeks; the mounting resentment toward abuses within the Church; the Protestant revolt under Luther, Calvin and others; and finally, the swift development of cultural and political independence among the northern European peoples.

These cataclysmic changes had their effect upon the history of the Bible text. They led in various countries to defiance of the Church's ban upon translations into the common speech. In the first half of the sixteenth century several important developments took place: the Dutch savant, Erasmus, published a popular New Testament in Greek; the Spanish Cardinal Ximenes printed his famous Polyglot (a Bible in several different languages in parallel columns), of which the Greek text is regarded as superior to that of Erasmus; Luther brought out his vigorous translation in the German vernacular, and notable versions in English appeared. For the rest of that century and throughout the Protestant world the stage was set for the free inquiry and the scientific methods of scholarship which finally produced the modern Biblical lore.

The English Bible and Its Background

Before William's conquest of England in 1066, a Christian culture of a sort had already been developed there and portions of the Bible in Anglo-Saxon were circulating in the land. Toward the end of the fourteenth century, the Norman French and the native tongue had been merged into a new language, of which Chaucer was the chief ornament. It was then that the entire Bible (the Vulgate, including The Apoc-

rypha) was first translated under the distinguished Oxford scholar John Wyclif and, perhaps, in part by Wyclif himself. Though widely distributed, it was soon so harshly suppressed by the Church that no other attempts were made for a century and a half.

At that time, however, the stirring events on the continent of Europe stimulated new effort. William Tyndale, bearer of the most important name in the story of the English Bible, undertook as his life mission the dangerous task of such a translation. The England of Henry VIII was overwhelmingly Catholic, and the daring translator had to flee the long arm of the Church. In 1525 he completed, in Germany, his New Testament, the first printed portion of the Bible in English, and copies of it were smuggled into Britain. This amounted to deadly heresy and aroused not only the clergy but scholars and statesmen to violent forms of persecution. Persisting heroically against heavy odds, Tyndale made several revisions of his translation of the New Testament and began to translate the Old. Hunted like a wild beast by the Inquisition, he was finally caught, imprisoned, strangled and burned at the stake in Vilvorde, Belgium, in 1536.

Tyndale's fatal devotion, however, was not in vain, for it was he who set the literary style of the English Bible. When the headstrong Henry VIII, with his prime minister Thomas Cromwell, broke with Rome in 1534, the Church of England renounced the suzerainty of the Pope. A year later, Miles Coverdale, a friend and disciple of Tyndale, published with royal approval a complete Bible in English, using most of Tyndale's best work.

During the next seventy-five years several notable editions of the Bible appeared. Only one need be mentioned here. In 1560, John Knox and other Scottish nonconformists exiled in Geneva produced under the guidance of the renowned Reformer, Calvin, a version in which, for the first time in English, the whole text was divided into short numbered "verses." This is the Bible which the Pilgrim Fathers brought across the Atlantic in the *Mayflower* in 1620 and regarded as their constitution.

The King James or "Authorized" Version

The most famous of the English translations resulted from the fact that James I, the vain and mediocre founder of the House of Stuart, decided that his fame might be assured if he were to sponsor a new Bible worthy of the splendor of his kingdom. He appointed a commission of over fifty learned clerical and lay scholars, divided in three groups, in Cambridge, Westminster and Oxford. After three years of intensive labor, in 1611, the King James Version was published.

The work was done under handicaps, and its character has been criticized from various standpoints. The translators did not, of course, have at their disposal the early manuscripts discovered or made available since their time. The Vaticanus was then known but was not released to the public until 1890, when a photostatic facsimile of its 795 leaves was made. The translators were also hampered by the theological concepts of the period. For example, the Hebrew word "sheol," which many scholars now believe to be simply the name for the abode of the dead, was rendered "hell," with unhappy connotations of punishment and damnation. Friction with the King further impeded the work and, indeed, there is evidence that he never gave final approval of what has often been called the "Authorized" Version.

None the less, it is held to be a definite advance over all predecessors. Earlier translations of the Bible were usually the work of one man, but this was the combined product of the best scholars of England. They used freely the previous contributions of Tyndale, Coverdale and others and turned constantly to Hebrew and Greek texts. Through the close collaboration of the three groups they eliminated much of personal idiosyncrasy and sectarian bias. And they were still under the influence of the vigorous age of Queen Bess, when the English language had reached its peak as a medium of expression.

Interestingly, this version, like many others, was at first attacked. Though accepted with hesitance, it so surely won its way that by the end of the seventeenth

century it was *the* Bible. Its vitality and appeal are partly due to the fact that the words in it and the sentence structure are predominantly Anglo-Saxon. Because of its simple and elevated language it has been acclaimed as a classic in the broad field of English letters. Indeed, according to Willard L. Sperry, long Dean of the Harvard Divinity School, "the King James Bible has been the one thread, above all others, on which the experience of the English-speaking people has been strung for over three hundred years. . . . But the scholar . . . does not always realize to the full the measure to which Bible-reading Christians identify their experience not merely with the subject matter, but with the actual wording of the Authorized Version. The very words, in their familiar form, are something more than translation."

Some of its expressions and spellings have required slight adaptation for modern American readers. For example, it sometimes uses "charity" where a present translation would be "love." The meaning of such words usually becomes clear to the persevering reader from the text itself, but in some instances in the present abridgment explanatory comments have been added. The English spelling of certain words is no longer an obstacle because the King James Version here used is that of the American Bible Society, which has made suitable changes.

The British and American Revisions

Pressure for revision of the King James Bible appeared shortly after its publication. One serious attempt in that direction in Oliver Cromwell's régime was halted only by the restoration of the Stuarts in 1660 and by the ensuing corruption both at court and among the clergy. The text, however, remained practically unchanged and almost unchallenged for over two centuries.

One important reason for the authority of the King James Version was the curious "Doctrine of Plenary Inspiration." The sixteenth-century Reformers, as they questioned the authority of the Church, quoted instead the authority of the Bible, then held to be infallible. The doctrine was extended to include the authenticity not only of the original writings of the Scriptures but of copies, translations and even of the vowel-points added by the Masoretes. Some English divines were asserting by 1700 that the Authorized Version was the true revelation of God, free from error in either thought or expression.

Revising the text of the Bible is therefore to this day more than a task of impartial scholarship; it involves also coping with conflicting doctrines and denominational interests. As an example, how should the Greek word "baptizo" be translated — "immerse" or merely "sprinkle"? In the earlier half of the nineteenth century the use of the neutral word "baptize" by the American Bible Society led to the breaking away of the Baptist group and the formation of two other rival organizations — one to publish immersionist versions in foreign languages, the other to revise the Authorized Version itself in this particular.

The time finally came when the Protestant leaders in Britain, later with the cooperation of an American committee, undertook a revision of the King James text. After years of labor, the revised New Testament appeared in 1881, the Old Testament in 1885, and The Apocrypha in 1895. American preferences rejected by the British scholars were presented in an appendix. In this work, much of the poetry was printed as such, many obsolete words were replaced with their modern equivalents, and other improvements were introduced. However, disappointment was expressed in some quarters because scholarly findings had been modified to meet religious prejudices, leading, for example, to over-literalness, and because the style of some passages had been weakened.

Under an agreement with the British committee, the American revisers brought out in 1901 the American Standard Version, more familiarly known as The American Revised Version and therefore also by the abbreviation ARV, used here. Although extremely close to the English revision, it embodies not only the textual preferences found in the appendixes in the English edition but also about as many more emenda-

tions offered by the American committee, with alternative renderings usually introduced in the margins.

The British and American Revisions proved to be something less than an overwhelming success. They provided more accurate phrasing of many passages, and they printed the prose in the Bible in modern paragraphs and the poetry in verse form. But they have been vigorously criticized for the stilted and literal character of the translation, for subordinating harmony and rhythm of style to pedantic scholarship, thus making them "strong in Greek and weak in English." Perhaps the worst blunder was replacing throughout the Old Testament "the Lord" of the King James Version with "Jehovah," a term no longer accepted by reputable scholars (see example p. 83 and note on p. 111b). These two revisions failed to supplant the King James in general esteem, which still remains "unique among the literary wonders of the world."

The Revised Standard Version

The obvious shortcomings of the 1901 version led the American Standard Bible Committee, the official custodian of the text, to appoint in 1929 a committee of over thirty competent American and Canadian scholars to undertake a fresh revision, or, rather, a new translation of the Bible. The announced purposes of the work, which have been faithfully fulfilled, included greater accuracy in the text by using the latest Biblical manuscripts, greater simplicity by eliminating Elizabethan endings (except when in address to Deity) and greater clarity by replacing by modern equivalents many words in the King James text which have become obsolete or so changed in meaning as to lead to misunderstanding. Although certain members of the working group had published translations of the Bible in modern English, the committee decided upon the use of "the simple, classic English style of the King James Version." The RSV New Testament was published in 1946, the entire Bible in 1952, and The Apocrypha in 1957. By 1960 nearly ten million copies had been sold.

The criticisms of the Revised Standard Version — and there have been many — are literary rather than scholarly. Many sensitive readers, long steeped in the authorized version and entranced with its rhythmic cadences and vivid color, feel that the accuracy and clarity promised in the RSV was bought at too high a price, namely, by lowering the literary quality. They found that too often the new translators have replaced the passionate and poetic in the King James with flat expository prose, and that many hallowed words and phrases, connotative and picturesque, have yielded to rather insipid precision. They feel that much of the magic beauty has been lost. And, in addition, the familiar wording of many of the most precious passages, deeply imbedded in the letters and common speech of English-speaking peoples, is sometimes so altered that some passages no longer seem like the Bible. It remains to be seen whether the RSV will succeed in displacing the dignified and majestic King James Version, especially in the public reading of the Bible.

Roman Catholics and the Bible

The early Church encouraged the translation of the Bible into local vernaculars and thus it appeared in Syrian, Latin, Egyptian and other languages. Later the Eastern Churches continued to favor this practice, while the Church of Rome confined itself to Latin versions. Yet translations did appear in European countries even before the Reformation, not only in English but also in German, Italian, French, Dutch and other tongues, but always from the Latin. Today Catholics are permitted to read approved translations of the official Bible, the Clementine edition of the Latin Vulgate mentioned on a previous page.

The first Bible in English sanctioned by the Roman hierarchy was produced by Catholics, fleeing from persecution in England, who founded an English college in Douai, a city in Flanders, and later moved to Rheims in northern France.

This translation of the Vulgate, completed in 1609–10, and later revised in accordance with the Clementine edition, is known as the Rheims-Douai Bible. It remained the standard version in English for Roman Catholics until 1750, when the British Bishop Challoner produced a revision. This edition was officially approved in 1810 by American bishops. This Challoner-Rheims-Douai version, despite several other (often inferior) Catholic editions, has won the largest acceptance among American Catholics. It is the basis of the highly praised four-volume Westminster New Testament brought out in England during the 1930's and of a New Testament published in 1941 under the auspices of the Confraternity of Christian Doctrine in America. More recently, the approved translation into modern English by Monsignor Ronald A. Knox, an Oxford man who died in 1959, has received general acclaim. All of these works have been consulted in the present volume.

The Hebrew Scripture in English

The attitude of Jews has always been favorable toward vernacular translations of their Scriptures. Indeed, an ancient rabbinical interpretation of the statement in Joshua 8:32 (omitted in the present abridgment), that Joshua "wrote" upon the stones of an altar "a copy of the law of Moses," was that he had the inscription engraved in all of the languages of mankind. In this spirit, in various stages of Israel's history and in many lands, translations of the Hebrew Scripture by Jews have appeared. In America the best version in English, common in synagogues for more than half a century before 1917, was that of the Philadelphia Rabbi Isaac Leeser, which was published in 1853. This work was also used widely in England.

As early as 1892, the Jewish Publication Society of America took steps toward replacing translations into English made by individuals with one by a representative group of Jewish scholars. In 1908 such a commission was formed and a program initiated which reached fruition in *The Holy Scriptures According to the Masoretic Text*, published in 1917 and reissued in 1955. The translation drew not only upon Jewish but also upon other sources, particularly the King James Version and other editions in English. Its character is indicated in the preface: "It aims to combine the spirit of Jewish tradition with the results of biblical scholarship, ancient, mediaeval and modern." This version is used widely among Jews and also among students of the Scripture generally.

Translations in Modern English

Since the turn of the century several translations into contemporary English have been made of the entire Bible or, in some cases, of the New Testament. These works are usually of sound scholarship and often of literary merit but they vary from the dignified to the colloquial. A few of them are mentioned and briefly characterized in the Reading List beginning on page 1195.

The New English Bible is the latest venture in this area, the most significant in England since the revised version of 1881–85 (see p. xxxvi). In 1946, delegates from various Protestant bodies in England and Scotland decided that a completely new translation (not merely a revision) of the Bible was needed and set up for the purpose a sixteen-man committee, with Dr. Charles H. Dodd, one of Britain's most eminent Biblical scholars, as chairman and director of the project. Making use of the most trustworthy Scriptural texts now known they have striven not only for linguistic accuracy but for full understanding by considering shades and nuances of meaning throughout. A literary panel of six was responsible for matters of expression and style. The work is being published jointly by the University Presses of Oxford and Cambridge. The New Testament was published in 1961, and the entire *New English Bible* no later than 1967.

Biblical Interpretation Through the Ages

THE BIBLE, whose formation and transmission through the centuries are sketched on preceding pages, is for Jews and Christians alike their Holy Scripture, their authority and guide in religious matters. Why then, within the Judeo-Christian tradition, is there such diversity — three main branches of Judaism (Orthodox, Conservative, Reform); three major branches of Christendom (Eastern Orthodox, Roman, Protestant); and nearly three hundred American Protestant denominations or sects? The reason for these differences is found not in the Bible text itself, on which all substantially agree, but in the variety in which the Bible text has been understood. To shed some light on such confusion, an attempt is made below to characterize, at least loosely, seven types of Biblical interpretation or exegesis, though the list is hardly complete. Definitions are difficult because of overlapping, as when a literalist resorts to allegory. But the methods of exegesis are distinguishable one from another, and all have exerted great influence in the religious thought of Western civilization.

Allegorical Interpretation

Allegory, like metaphor, is by definition the presenting of one thing under the image of another — and that is the stuff of literature. "Allegorical interpretation of the Bible," however, is a technical term: it is a type of exegesis whereby an allegorical interpreter perceives, beneath the literal or natural meaning of a passage, a hidden and spiritual meaning. The chief reason for using this method was to accommodate the words of Scripture, then held to be literally inspired and authoritative, to the thought patterns of the time. Philo, the Jewish philosopher of Alexandria, a contemporary of Jesus, interpreted much of the Hebrew Bible allegorically to reconcile it with Greek philosophy. *The Song of Songs*, passionate love poetry (p. 512), was accepted as Scripture by the Council of Jamnia, about 90 A.D., by referring the "love" motif to the relation between God and Israel; later, Christians thought of the book as symbolizing the "marriage" between Christ and his Church. Among the Church Fathers (Justin, Clement, Origen, Augustine), allegorical interpretation went to fantastic extremes for several centuries. Though not uncommon today in some quarters, this method never regained its earlier influence after the sixteenth-century Reformers insisted that the Bible is to be properly understood *only* by its "literal," not its "spiritual," meaning.

Two other kinds of Biblical interpretation, close to allegory, may be mentioned. *Typology* regards the essential meaning of an Old Testament passage as prefiguring the experience of Christ or of his Church. Examples are Paul's equating the Hebrews' passing through the Red Sea (Ex. 14) with Christian Baptism (I Cor. 10:1, omitted in this abridgment); and Luther's claim that the "man" wrestling with Jacob (Gen. 32:24 ff.) was the pre-existent Christ. This type of interpretation is attracting increased attention in recent years. *Anagogical* exegesis describes mystically the future life; this method, prominent in the past, is rare in modern times.

Apocalyptic Interpretation

Apocalyptic is the adjectival form of the Greek word meaning "revelation"; in the field of Bible study, it designates a type of fantastic writing which was common for some three centuries, from about 200 B.C. on, among Jews and, later, among early Christians (see discussion on p. 712).

Full of angels, weird beasts and strange arrays of numbers, it reflected some terrific crisis marked by despair or persecution; its authors believed that the final war between Good and Evil had begun, that the world was coming to an end, that God's ultimate victory would be won through direct divine intervention, and that the Golden Age was assured. Examples are the Book of Daniel, several non-canonical documents from the inter-Testamental period, some of the Dead Sea Scrolls (see p. xlix), the Book of Revelation and the so-called Little Apocalypse in the Gospels (p. 938).

Apocalyptic interpretation of the Bible stresses those elements in both Old and New Testaments and, by juggling the numbers, attempts to forecast the future, usually dating the Second Coming of Christ. Though never fully approved by the Christian Church, it has burst forth from time to time. A famous example is the feverish excitement throughout Christendom as the year 1000 approached, interpreted as the end of the millennium of Satan's dominion (see Rev. 20, and note on p. 1189a). Other well-known illustrations are the convictions of the Millerites in the 1840's, and those of the Russellites (Jehovah's Witnesses) a generation later, a crusade spread here and there around the world today. Allegorical or apocalyptic interpretations are uncommon among modern Biblical scholars.

Literal Interpretation

The belief in the verbal infallibility or inerrancy of the Bible (discussed briefly on p. xxxvi) is probably the most long-lived and widespread of the various types of interpretation. Its validity was seldom seriously questioned among Jews or Christians until the latter part of the seventeenth century, and in America not until two centuries later (see pp. 6–10); and it is generally accepted today by many Protestants, particularly in the so-called Bible Belt. This "Bible Religion," with its emphasis upon personal salvation and its revivals and its circuit-rider evangelists, both followed the frontier to the Pacific Ocean and also inspired missionaries to carry the Gospel to all corners of the world. Marked by flaming zeal and unlimited devotion, it exerted such influence over the centuries as can be hardly overestimated. The movement apparently reached its peak when it attacked liberalism (or modernism) in the 1920's, with Dr. Harry Emerson Fosdick as the chief target.

Late in the nineteenth century, however, the tide had already begun to turn. The time-honored use of proof texts (a bit of the Bible, often snatched out of context, to prove a point) became less convincing than before. Some of the attempts by literalists to reconcile inconsistencies and contradictions in the Bible seemed to many to be little short of ridiculous. The excitement a few decades ago over "the war" between science and religion evaporated when it became apparent that the only conflict was between science and the doctrine of inerrancy. The fight against evolution, climaxed by the Scopes "monkey" trial in Tennessee in 1925, is now a museum oddity. The efforts of southern white preachers to "prove" by a few ambiguous texts that Negroes are inferior to whites and that it is God's will that they should be slaves (after the war of 1861–65 the same arguments were used to support segregation in the Deep South) have been denounced by the leaders of the major denominations. One recent author, writing from a different angle, states that the language of religion, including most of the Bible, is necessarily figurative or symbolic and therefore the literalist, who by definition lacks imagination or poetic insights, is the least religious of men.

Ecclesiastical Interpretation

Some religious bodies have discouraged individual interpretation of the Bible, and instead have demanded of their adherents the adoption of official interpretations — hence the term "ecclesiastical." Orthodox Judaism, although it never had a hierarchy, is a good illustration, for it expects literal acceptance and faithful practice of the injunctions of the Mosaic Law. Christian

Science presents only one "Key to the Scripture" (one official interpretation) and that is largely allegorical in character. The outstanding example is probably the Roman Catholic Church, which has been consistent for centuries, especially in New Testament exegesis. It now encourages the reading of the Bible in the vernacular, but it warns laymen that there is only one correct interpretation of Biblical passages (see illustrations noted in the Index under "Catholic," p. 1237a).

In most Protestant denominations, official interpretations of Scripture are more fluid, but they are seldom completely absent. Some denominations ask all ministers, and even teachers in church-controlled schools and colleges, to subscribe to official theological statements based upon the Bible. Some prescribe a "discipline" or code of behavior — no smoking, no drinking, no card-playing, no dancing or theater-going, no "breaking" of the Sabbath — with the authority of the Bible behind it. Often the polity or government of a given church, its liturgy and its way of celebrating the sacraments have been defined in Biblical terms (see discussion of Baptism on p. 1101b). Denominational differences and rivalries, however, are more and more being counteracted by growing co-operative endeavor, illustrated by the National Council of Churches, which embraces thirty-odd denominations.

Ecclesiastical authority, not only in Biblical interpretation but also in other areas of the religious life, appeals to those who prefer to be told rather than to find out for themselves, to accept official teachings rather than to examine ideas and thus be relieved of making difficult decisions. In churches exerting such authority, the highest virtue is not curiosity, free inquiry, or even the personal study of the Scripture, but ready acceptance and willing obedience.

Liberal Interpretation

The liberal movement, a part of the great awakening in the Western World known as the Renaissance, including the Protestant Reformation, has expressed itself in many ways, but always as a quest after fuller freedom. That has meant freedom *from* preconceived beliefs, from feudal or monarchical government, from religious dogmatism and Biblical literalism; and *for* political liberties and democratic processes, for popular education, for free inquiry in every phase of human life and thought, and above all for science and scientific method. It has meant academic freedom, freedom of speech and press and conscience, and a growing tolerance of the opinions of others.

In the field of Bible study, liberals approached it as a trained historian studies any ancient document. Instead of accepting the old doctrine that the Bible *is* "the Word of God" literally delivered, they found "the Word" (God's message of redemption) *in* the Bible. They rejected Bishop Ussher's chronology dating Creation in 4004 B.C. (see p. 15a), regarded the early chapters of Genesis as myths recording spiritual insights rather than facts (see pp. 15a and 70a) and considered the Bible not as a source book in science, or even in history in the modern sense, but in religious experience. Notable achievements ascribed to liberalism include: (1) the analysis and historical evaluation of the books of the Bible known as Higher Criticism (see pp. 6–11); (2) the recovery of the Historical Jesus as a person rather than a remote and divine judge; (3) the Social Gospel, asserting that the Bible provides not merely guidance to personal salvation but also ethical criteria, neglected for centuries, by which society must be guided. The liberal movement, therefore, marked a new measure of freedom for the human spirit, especially in the fields of religion, science and education, attainments not superseded by more recent theological trends.

After the first world war, however, and particularly as a world depression set in, liberalism came increasingly under attack. The vaunted tolerance, which undermined strong convictions (except liberalism itself), was no longer a virtue. Pacifism in America and England was seen to be an encouragement for both Mussolini and Hitler. Social Gospelers, who joined the Socialist Party or, fewer in number, saw in

Russian Communism "the wave of the future" (to their embarrassment some years later), became objects of suspicion. Robert Browning's popular couplet,

> "God's in his heaven,
> All's right with the world,"

looked too much like vapid Victorian utopianism. Some of the ideas labeled "liberal" (sometimes unjustly) — the infallibility of reason, a belief in automatic progress and man's perfectibility through education, and the assurance that world peace was at hand — seemed absurd in the eyes of growing numbers. By 1930, the complacency and overconfidence of the epoch of uncritical liberalism in America was clearly drawing to an unlamented end.

The reaction to liberal excesses, not slow in coming, took two different but closely related forms: first, a negative reply to the liberal claim of man's self-sufficiency; then, a decade or more later, a more positive answer to weaknesses in liberal Biblical scholarship — to be discussed in the two following sections.

Neo-Orthodox Interpretation

This awkward term means simply a *new* form of *right belief*, and the movement proclaimed a return to historic doctrines, not only the ancient creeds of Christendom but primarily statements of sixteenth-century Reformers — Luther, Melancthon, Calvin and others. It had been initiated during the war of 1914–18 by European theologians, notably the Swiss Karl Barth and Emil Brunner. In America, and somewhat later, it was commonly associated with the name of Dr. Reinhold Niebuhr. He and his followers retained, with some qualifications, the liberal achievements mentioned above (Higher Criticism, the Historical Jesus, the Social Gospel), but they vehemently rejected the unrealistic idealism and optimism already characterized. And they ridiculed American pride, pretension, and the prevailing notion that man can save himself from disaster by "being nice," by exuding good will, even by developing superior intelligence through more and better education.

As a Biblical support for their position, these thinkers emphasized the ethical demands of the Hebrew prophets (see pp. 531 ff.) and the theology of Paul (see pp. 1088 ff.), with the result that Jesus tended to be obscured by the Apostle. The word *sin*, for a long time seldom uttered, became central in their vocabulary, meaning not specific acts (venial or mortal sins, according to Catholics), but a basic perversion in human character, a self-centeredness and ambiguity which no one escapes (see Romans 3, p. 1091); and *original* sin was defined not as a moral taint biologically transmitted from Adam and Eve (see Gen. 3 and note on p. 70a) but as a weakness in man's very nature, revealed in his constant misuse of his moral freedom. The only hope for man, therefore, according to this point of view, is first confession and repentance, then the humble and grateful acceptance by faith of the free and unmerited Grace or Love (*Agape*) of God (see pp. 1089 and 1091–92). This vigorous emphasis upon God's plan of redemption depicted in Scripture led to a new understanding of the *Bible as a whole*, a movement developed by pretty much the same school of thinkers which has grown steadily in influence to the present time.

Biblical-Theology Interpretation

The diversities and inconsistencies frequently noted in the sixty-six separate documents (eighty, if The Apocrypha is included) which comprise the Bible have received plenty of attention by liberal scholars. Many of them, finding Hebrew religion neither original nor indigenous, stressed the borrowings from other cultures, and looked upon the New Testament as a loose amalgam of Jewish, Oriental and Greek ideas; and they regarded the two Testaments as representing two radically different religious systems, with little connection between them, contrasting the "jealous" Hebrew Yahweh with the loving and forgiving Father of Jesus. Most of the Biblical books were said to be so different

in content and style from one another that neither consistency nor continuity could be expected.

Spokesmen for Biblical Theology, however, asserted that there are other and much more important facts, hitherto overlooked, which led them to fresh perspectives and insights. Theirs is no complete departure from the past, for they adhered to most of the time-honored religious concepts, such as that of God as Creator and Preserver of all that is, Master of history, a Person revealing himself to his children in events, in his Word, and in his ethical demands. But, probing beneath the acknowledged diversities throughout the Bible, they found a dynamic (not static) unity similar to the unity of a living person as he grows out of childhood into maturity, always the same person yet ever-changing. As partial evidence of *the unity of the Bible*, they cited (1) the nature of the Biblical faith and (2) the nature of the Biblical writings.

Community of Faith. The Bible is a selective record of the experience of two religious fellowships, Israel in the Old Testament, the New Israel in the New. The accounts of Hebrew tribes and their doings were no on-the-spot records of events as they took place, but as seen through the eyes of faith years or centuries later; and this is true also of the early Christians, though the time-gap between event and record was shorter. The people of Israel believed that they had been called by Yahweh as a "chosen people" to fulfill his purposes in the world (see p. 151 and 165b), and this conviction was confirmed by never forgotten facts on which Israel's faith was based: Abraham's faithfulness, the escape from Egyptian slavery, the delivery of the Law at Mount Sinai, the occupation of the Promised Land and the establishment of a theocratic state under King David. The people of the New Israel believed that they too had been "chosen" to proclaim God's redemption through Christ, and the central facts on which their faith was based were the life and teaching of Jesus, his Crucifixion, his Resurrection and the emergence of the "Church." These great events as remembered in the two Communities of Faith were seen to be specific and purposeful acts of God himself.

The relation between God and his people is perhaps best illustrated by the idea of *Covenant* (testament, contract, solemn agreement). In the Old Testament, God is understood as offering protection, guidance and a promise of a great future; in return he expected of his chosen people a willing obedience and complete loyalty ("for I . . . am a *jealous* God," Ex. 20:5). The first Covenant was through Abraham (Gen. 12), and more concretely through Moses (Ex. 19–23), but it was reaffirmed repeatedly. There were, in the main, two ways of properly meeting the obligations of the Covenant: the priestly group demanded participation in the sacrificial Temple cult and also meticulous obedience to the commandments (613 of them listed in the Pentateuch); the prophetic group, decrying sacrifice and performance as far as they were mere formalities, understood the meaning of the Covenant in terms of ethical and spiritual guidance. In either case, "righteousness" meant obedience to the Covenant, and "sin" any violation of it.

In the New Testament the Covenant idea continues, but with differences. Hebrew religion failed as a world faith because of Israel's persistent disobedience. Hence God provided a New Testament (Covenant) between him and a New Israel to include all who accepted Jesus as Lord. Mosaic injunctions are lifted to a new level by Jesus (for example, Mt. 5, pp. 884–86), and in Paul's letters the old Law is cast aside and replaced by a single law of Love (see Gal. 5, p. 1057). The Old Testament "religion of attainment," providing salvation through sacrifice and following the injunctions (see p. 987b), gives way to a "religion of redemption" proclaiming salvation by faith in the crucified and risen Christ. Thus a race-centered community becomes a world-wide and all-embracing fellowship regardless of race, color, sex or previous belief.

A New Understanding of the Bible. The Biblical books were, obviously, written after the events, in most cases *long* after. They are now regarded not as the *source* of religious beliefs but, contrariwise, as the *fruit* of the experiences of the two Com-

munities of Faith, in which past events, remembered and interpreted theologically, became a "faith" before being committed to writing. That is, the various documents in the Bible are held to be definitely theological in character. This concept applies not only to the writers of the Old Testament strands (J, E, D, P; see pp. 6–11), but also to the "editors" who put in its final form the literary deposit from the past, known as the Priestly historians, the Deuteronomists and the Chronicler. It applies likewise to the other books of the Hebrew Scripture, and especially to the New Testament documents which were written by men who were looking back through the glow of the faith in the Resurrection.

The books of the Bible, therefore, are manifestly what is called biased, prejudiced or "inside" writings; they present only one side of the case, expressing in rich variety the meanings and vitality of the faith — and there is almost no "outside" contradictory evidence. The time-honored approach to the Bible was to study it in order to understand the faith; the fresh approach is to study the faith in order to understand the Bible. This final type of Interpretation, then, may be summarized thus: (1) a group experience, at the beginning quite rudimentary, in which God was somehow held to be active; (2) a slowly deepening and broadening faith, rooted in the events and experiences as remembered in the Community; (3) the written expressions of it all, which continue to confirm the faith even to the present time.

These are some of the elements in what is now called "A Biblical Faith," a faith not *about* the Bible but a faith embedded *in* the Bible from beginning to end. These are some of the reasons why the Biblical Theology scholars affirm the fundamental *unity* of the Bible.

* * * *

The seven kinds of Biblical interpretation presented above, all distinct and sometimes contradictory, obviously cannot *all* be correct, nor can any one be *entirely* correct. It should be remembered that they are all the work of conscientious and devoted people, expressing honest opinions which have convinced millions over the centuries. Their views, however, are not subject to "proof" in the modern sense of that word. They illustrate the common saying that "believing something does not make it so," or, put in another way, that neither sincerity nor piety has ever been a guarantee of truth.

At least it can be said that such earnest searching after the meanings in the Bible does reflect the deepening of religious concern and the broadening of religious participation so notable in recent years, the period which the poet W. H. Auden has called "The Age of Anxiety." The reason for inserting this new chapter in the present revision of *The Dartmouth Bible* is to help the reader, as he travels from Genesis to Revelation, to grasp anew the heights and depths and to meet with greater understanding the challenge to mind and spirit to be discovered in a serious study of what is generally considered the world's greatest book.

The New World of Biblical Studies

As in 1948 *The Dartmouth Bible* was going to press, Palestine was in turmoil. When the new State of Israel proclaimed its independence, on May 14 of that year, it was attacked by the bordering Arab nations — Egypt, Trans-Jordania, Syria, Lebanon. After months of bitter warfare, armistices were effected in 1949 and boundaries established following the lines of partition drawn in 1947 by the Special Commission of the United Nations. Present-day Israel approximates the Palestine of old, except for areas west of the Jordan Depression accorded to the Kingdom of Jordan, including Old Jerusalem with its many shrines sacred to both Moslems and Christians. It stretches from Mount Hermon in the north to the Gulf of Akabah in the south, about 300 miles, a territory of some 8000 square miles, equivalent to the size of New Jersey.

In 1960 the situation is stable but, because of frequent border incidents and unabated ill will, there is no easy interchange between Israel and the neighbor nations (see note on p. 957a). Fortunately, all of the five countries involved now have Departments of Antiquities with museums, and all encourage archaeological explorations by scholars from many lands. In spite of the tensions during the decade now closed, the period had been marked by unparalleled achievements in the field of Biblical studies.

The Dead Sea Scrolls

The most famous of the recent discoveries is that of the first scrolls from the Dead Sea, news that made headlines around the world. Nothing like it had happened since Tischendorf's find in the Monastery of St. Catherine on Mount Sinai in 1844 (see p. xxxiib). The extraordinary story has been often told, sometimes more from a journalistic than from a scholarly point of view, but now a large library on the subject by experts is available. Here a summary of the events which "turned the little world of Biblical scholarship topsy-turvy" may suffice.

In the spring of 1947, a Bedouin boy of the Ta'amireh tribe, seeking lost sheep in the wilderness south of Jericho, aimlessly threw a stone at sheer rocks near the northwest shore of the Dead Sea. Instead of the expected "ping" of rock on rock, he heard a crashing inside. Astonished and frightened, he and his companion fled, but shortly returned with others and climbed into the hole in the cliffside. In the dark chamber they saw a mess of broken pottery and in some almost intact jars they found several leather scrolls wrapped in linen. This is now known as Cave One of the Wadi Qumran.

The discoverers hastened to nearby Bethlehem, the birthplace of both King David and of Jesus, and attempted to sell some of the scrolls to merchants there. They in turn, assuming that the writing was in Syriac, suggested that the Metropolitan of the Syrian ("Jacobite") Church in Old Jerusalem might be interested. That ecclesiastic, Mar Athanasius Yeshue Samuel, resident in the Monastery of St. Mark, finally purchased several in the summer of 1947. He saw at once that the writing was not Syriac but old Hebrew, and he suspected that the manuscripts were of early origin. He showed them to men competent in linguistics and paleography (ancient writing) who declared them to be late and worthless, but he was not convinced. Later, in December, 1947, other

scrolls, apparently from the same source, were purchased by Professor E. L. Sukenik of the Hebrew University, who at once recognized their antiquity.

The first official news release, in March, 1948, brief and electrifying, came from Dr. Millar Burrows, then Director of the American School of Oriental Research. In February, while Burrows was visiting the associated school in Baghdad, the Metropolitan had sent his scrolls to the school in the hope of a favorable opinion. The acting Director, Dr. John C. Trever, and his colleague, Dr. William H. Brownlee, sure at the outset that the scrolls were ancient and therefore priceless, secured permission to photograph the manuscripts. On Burrows' return and after great difficulties caused by the mounting political tension, prints of the most important manuscript, that of the Book of Isaiah, were sent to Professor William F. Albright of Johns Hopkins, commonly regarded as America's greatest Biblical archaeologist. He dated it at 100 B.C. or even earlier, a judgment that is now generally accepted.

Meanwhile the Bedouins, excited at such an unexpected source of what to them was wealth, combed the area, where in other caves they found similar remains, mostly fragments of fragile leather or papyrus to the number of tens of thousands. In caves in the Wadi Murabba'at a dozen miles to the south, quantities of manuscript bits were found in 1952 and brought to Jerusalem, but they proved to date from the second Jewish revolt against Rome under Bar-Kochba, 132–35 A.D., and are therefore of lesser importance. After the cessation of hostilities in 1949, an official examination of the region was made under the leadership of Lankester Harding of the Jordan Department of Antiquities and Père Roland de Vaux of the Ecole Biblique. Of the eleven caves in the Wadi Qumran area that have produced scroll fragments, only one was located, opened and examined by men scientifically trained. One wonders how much invaluable material has been unwittingly destroyed or damaged beyond recall, and how much has merely been held back for higher prices!

Unfortunately, the story of the scrolls has been marred by suspicions, jealousies and controversies too numerous to be detailed here. But the treatment of the materials acquired constitutes a brilliant chapter in scientific techniques. Since all the manuscripts were damaged, and since some of the fragments are smaller than a thumbnail, the task confronting the experts is incredibly difficult. The materials, usually leather but sometimes papyrus, have to be made less brittle by moisture and then flattened between plates of glass. Every bit has to be cleaned with utmost care, broken pieces are patched together and backed by gummed tape. Portions so discolored that the writing is illegible have to be photographed by infrared rays. Fragments have to be sorted out, classified and put together, if possible, like a jigsaw puzzle with many pieces missing. So vast is the harvest that scholars have estimated it will take anywhere from ten to fifty years to identify, collate and publish everything now at hand. Nobody can know how much more material may yet be uncovered.

The most important scrolls, now in the Hebrew University in the new city of Jerusalem, have appeared in English. Many more scrolls, usually more fragmentary, are being studied there and in the Rockefeller Museum in Amman. Attempts to translate many of the passages have been blocked for lack of key words and phrases, and renderings are often merely the result of plausible guesswork. Because of differences of opinion on the texts themselves, on their meaning and on their possible bearing upon the Bible, the debate may continue for years.

The Nature and Contents of the Scrolls

Before considering in more detail the larger and more significant manuscripts, it is interesting to note that the small fragments so far identified provide at least samples from all but one of the books of the Old Testament (the Book of Esther, p. 379 ff.), from some of the "apocryphal" books and pseudepigrapha written by Jews in the period between the Testaments but not included in the Hebrew Scripture (see the

chapter beginning on p. 731) and from several hitherto unknown documents. Since before the discovery of the Dead Sea Scrolls the earliest known copies of the full official Masoretic text of the Hebrew Bible are dated in the tenth century A.D. (see p. xxxib), a chief scholarly concern at present is to determine to what extent alterations in the Bible text took place during the thousand years of transmission.

One of the most important manuscripts is that of the Book of Isaiah, the only complete Old Testament book from such an early period. The scroll is about twenty-four feet long, on dressed leather sewn together. The columns are about nine inches high, with twenty-nine lines of writing to the column, and the lines are five inches long. To the amazement of many, its divergences from the Masoretic text are relatively few and of little moment. As Dr. Burrows puts it: "There is nothing which could be called a major addition or omission . . . no dislocation or disarrangement of the text." Further, most of the differences can be accounted for by variety in handwriting or copyists' errors. One must conclude, therefore, that the process of recopying the sacred writings over so many centuries, supervised by Jewish scholars, must have been accurate far beyond any normal expectation (see p. xxxib).

The only other manuscript of an Old Testament book so far discovered came from the same Cave One and, unfortunately, it is not complete. It is known as the "Habbakuk Commentary." In this scroll, the Bible appears in sections between which comments are inserted. The text itself of this small book (see p. 640) varies little from the Masoretic text, another confirmation of the essential accuracy of the transmission process. The comments, presumably reflecting events and ideas current at the time of their composition, reveal a positive point of view, eschatological in character, a type of religious thought to which, many believe, the Essene community adhered (see the following pages).

A third of the scrolls from Cave One purchased by the Metropolitan is known as "The Manual of Discipline." This manuscript, when correlated with the much smaller and more fragmentary Zadokite or Damascus Document discovered in a mediaeval synagogue in Cairo in 1896, presents a clear picture of an isolated sect within Judaism, described as apocalyptic in thought and communistic in practice, in which every detail of the early life of its members is strictly prescribed, not unlike monastic orders in the Middle Ages.

The important scrolls bought by Professor Sukenik have been published. One, entitled "The War between the Children of Light against the Children of Darkness," depicts, in vivid imagery reminiscent of the Christian Book of Revelation, the last battle between the forces of evil and those of good, but it also sheds additional light on the situation at the time when it was written. Another scroll contains thirty-five stirring "Thanksgiving Psalms," in many ways resembling the Hebrew Psalter (see pp. 467 ff.) both in form and in thought, but also with striking differences, for they often reflect the "crisis" or "end of the world" thinking typical of the "War" and the "Habbakuk Commentary." There is also from Cave One the so-called "Genesis Apocryphon" or "Lamech Scroll," and another "Isaiah" scroll which is less complete than the one of the Metropolitan.

Before proceeding with a more precise evaluation of these scrolls and their meanings, it is well to present briefly the available evidence as to their origin.

The Qumran Community

Who copied this sizable library of scrolls running into the hundreds? Who wrapped them up in linen with such care, and secreted them in a series of inaccessible caves, the very existence of which was unsuspected for nearly two thousand years? When was it done? And why?

Near the eleven caves, and on an eminence between the cliffs and the shore of the Dead Sea, stood an ancient ruin known as Khirbet Qumran. Long regarded merely as an ancient Roman fort, it was totally neglected. Since the Manual mentioned above describes a religious fellowship re-

sembling that ascribed by ancient sources to the Essenes ("Holy Ones," see pp. 767a and 852b), and since Pliny the Elder locates a notable Essene center precisely in that area, de Vaux and Harding wondered if an examination of the Khirbet itself might shed light on some of the unanswered questions. They lost no time in finding out.

Their expert excavation of the Khirbet ("ruin"), from 1951 to 1954, revealed a large stone building about 98 by 120 feet, with twenty-odd rooms with windows, and the inside walls plastered. Clearly identified are a kitchen and refectory, storeroom containing remains of foods and a thousand neatly stacked jars, a pottery shop, an assembly hall over seventy feet long, and a scriptorium with inkwells and dried-up ink. There are several cisterns, some for a water supply, some with steps down into them possibly for lustrations or baptisms. Nearby is a cemetery with more than a thousand graves, a few of which have been opened, revealing mostly shattered bones, only one coffin and few of the funerary trappings common in most ancient burial spots.

The methods of dating the findings of such excavations include the study of the stonework, pottery and potsherds, the coins uncovered, style of writings (paleography), and radiocarbon tests of cloth. The general opinion now is that the Qumran "monastery" was built, upon a much earlier and smaller structure, in the latter part of the second century B.C., in the period of Maccabean independence, and was occupied without interruption till about 31 B.C. when an earthquake partly shattered the building. The community was re-established some thirty years later and continued as before till the Roman Tenth Legion destroyed it during the four-year war. The ruin was again used briefly for defensive purposes during the second Jewish revolt under Bar-Kochba (see above, p. xlvia), but not at all since then. The Essenes as a community vanished from history with the destruction of Jerusalem by the Roman Titus in 70 A.D.

Prior to the publication of the Dead Sea Scrolls, almost nothing was known of the Essenes except from three first-century writers: the rather skeptical Roman Pliny provides little information about them except the center, as indicated above; the Jewish philosopher of Alexandria, Philo, presents much more detail but without firsthand acquaintance with the movement, and his treatment seems to be colored by his own mystical views; and the Jewish historian Josephus, the chief ancient source on the history of the Jews from 400 B.C. to 100 A.D., writes about them convincingly because he claims to have lived among them in his youth for three years, at about 50 A.D. The documentary information now available denies few of the earlier statements, helps to clarify some of the discrepancies between Philo and Josephus and adds so much more that scholars now believe they have an almost complete picture of the unique brotherhood.

The Khirbet Qumran, according to general opinion, was for about 200 years an isolated Essene community in the wilderness, perhaps the headquarters of the whole fellowship, which, according to both Philo and Josephus, numbered about 4000 in Palestine. Members of the Qumran group probably slept in caves or tents nearby, for the building could not have accommodated any large numbers. Among them cleanliness was almost a fetish, for members were required to dig their own latrines, to wash frequently, and to put on white garments before the common meals with ceremonial blessing of bread and wine. They apparently grew and prepared their own simple food; tools and equipment recovered show that there were enough workmen among them to meet all community needs. The daily life of the group, quiet and orderly, was controlled by the official head or Master, beyond whom there was apparently no appeal. Infringements of the rules were severely punished, but not without possibility of forgiveness and restoration.

The "society" of Essenes was a part of the larger Judaism, claiming the heritage of Abraham, Moses and the Prophets, and supporting the Temple in Jerusalem (though without animal sacrifices). But

it differed sharply from the larger "parties," the Sadducees and Pharisees (see pp. 734b, 767a and 850–52). They seem to have been extreme reformers, dissidents among the priests who revolted against certain aspects of the Temple system and withdrew to the wilderness. Ultra-Puritanical in belief and practice, they regarded themselves as the only "true believers" through whom God's purposes had been revealed and through whom those purposes were to be fulfilled. Their self-denial or asceticism included incessant hard work, extreme simplicity in speech, food and clothing, a common treasury with a manager in charge, and possibly celibacy. Scholarly pursuits, mostly the study of the sacred texts, were required of all; the Torah was read by someone every moment of every day; there was a regular program of copying the holy documents and writing commentaries (cf. the "scriptorium" above), thus accounting for the hundreds of hand-written scrolls secreted in caves to avoid their destruction at the hands of the on-coming Romans; and the central conviction among them was that the times were so badly out of joint that the Consummation, the end of the world and God's inevitable victory over the forces of evil, was at hand.

The Essenes were far more highly esteemed in their time for their sanctity and devotion than the small size of their communities might suggest. Their numbers were apparently maintained by conversions, often by adopting children, sometimes non-Jewish. Members were admitted into the order after a three-year novitiate, and only after taking what Josephus calls "terrible oaths" of secrecy and utter loyalty. It still remains a mystery how such a vital religious group should have so completely disappeared as a separate entity.

The Significance of the Scrolls

The world-wide furor over the Dead Sea Scrolls was caused not only by the discoveries themselves but also by certain early conclusions drawn from the published documents. Some students of the writings asserted that the text of the Hebrew Bible would have to be completely revised, as well as the time-honored picture of Judaism in the inter-Testamental period. Others claimed that basic and cherished Christian beliefs, notably the uniqueness of Jesus Christ as God's supreme revelation to man, was challenged as never before. Many such revolutionary ideas are now denounced by many competent scholars as premature, although the debate on such controversial issues will probably long continue. And what do the scrolls themselves have to say?

Unfortunately, often there is no total agreement as to what some of the documents actually do say — one main reason for many of the controversies. Efforts to fill in the gaps in the texts often produce uncertain results. The language is often highly imaginative and so "apocalyptic" in flavor, as in the Book of Daniel (see pp. xla and 712–13), and references to persons or places or events are so vague that scholars have had to resort to nothing better than plausible conjecture. However, in addition to the way of life in the Qumran community sketched above other elements emerge.

Perhaps most significant is that of the unnamed Teacher of Righteousness, said to be the founder and leader of the "New Covenant" of the Sectarians, now commonly identified with the Essenes. He appears as an ideal or Messianic figure, an Elect of God, the recipient of fresh interpretations of the Mosaic law, but as locked in fatal conflict with the priestly officialdom of the Temple which is often personalized as a "Wicked Priest" or a "Man of Untruth." The saintly leader is persecuted and finally martyred, while his adherents establish their community centers "far from the madding crowd." Most believe that he lived in the latter part of the Maccabean period (see pp. 733–34), perhaps as late as 60 B.C.; but there is so far no clear identification of him nor of those who put him to death. Some are sure that the Teacher of Righteousness was the prototype of Jesus, who met a similar fate. In any case, he looms up in the texts as a person of grandeur and spiritual power.

Another concept emerging from these

documents is called the Doctrine of the Two Ways, a form of dualism (unknown to the Hebrew Bible) perhaps derived from Persian religious thought. The terms vary in this literature — Children of Light against the Children of Darkness (as in the "War" mentioned above), the Light of Truth against the Darkness of Falsehood, the Spirit of Light against the Spirit of Darkness, the Way of Good against the Way of Evil. Sometimes goodness is personalized as the Teacher of Righteousness and the evil as Belial (Greek, *Beliar*). This series of contrasts is said by some to be reflected, or perhaps paralleled, in the Gospel of John and the Book of Revelation.

John the Baptist, the desert ascetic who proclaims in all four of the Gospels the coming of Jesus as Messiah, is thought by some to have been a member of the Qumran community, for a time at least. That hypothesis is supported only by circumstantial evidence: John at an early age left his home, which is not yet identified; he dwelt as a hermit for years in the Jordan wilderness; he must have received some education in the Scriptures, possibly at Qumran, perhaps as one of the adopted children; some of his ideas and even specific utterances ascribed to him in the Gospels echo passages in the Scrolls.

In like manner, some argue that Jesus also may have been a member of the Qumran community, though the evidence is even more sketchy: the assumption that Jesus' "hidden years" (the blank period between his visit to Jerusalem at the age of twelve, Luke 2:39–52, and his public appearance at the age of thirty or thereabouts) were spent in Nazareth as a carpenter is without foundation; he must have received much more learning than any small-town synagogue school could have provided — but Qumran could have; his decision to travel a hundred miles from Nazareth to be baptized at a spot not far from Qumran was quite natural, because he was already familiar with the region and with the communal life there; some of his sayings in the Gospels seem to be almost paraphrases of certain expressions found in the Scrolls, especially if taken out of context. Since such theories are based upon conjecture alone, most reputable scholars have refused so far to accept them.

The relationships between the Essene documents and the New Testament continue to be debated, because of the many similarities between the two literatures. For example, both enjoin humility, love of neighbor and particularly of the poor, penitence, self-denial and poverty. Both revere the Law of Moses, the foundation of Judaism, and both claim a more spiritual and more severe interpretation of the Mosaic legislation than that prevalent among most Palestinian Jews. Both practice common ownership of possessions. The Christian Communion or Lord's Supper (see pp. 942–43, 1067–68 and notes) is said to parallel closely the ceremonial meals of the Qumran community. The leaders of the two societies, Essene and early Christian, were both possibly acclaimed as Messiahs, both aroused violent opposition at the hands of the official leaders of Judaism, both founded "churches," and both suffered legal execution. The French scholar Dupont-Sommer, who is said by some to be "hasty" in his conclusions, says that Jesus "appears in many respects as an astonishing reincarnation of the Teacher of Righteousness."

Contrasts between the two sets of documents, however, are even more striking. The ingrown and isolated life of the Sectarians, with a rigid hierarchy and strict legalistic discipline, is replaced in the New Testament by a world-wide fellowship of Greeks and barbarians, Jews and Gentiles, men and women, with little organization or official leadership. Communal ownership of possessions is found in both; but in the Christian community it was apparently confined to the small Jerusalem Church and was of brief duration (see p. 998). The frequent outbursts of bitterness and hatred in the Scrolls give place usually to Christian tenderness and forgiveness. The "plan of salvation" indicated in the Scrolls is through strict obedience to the Law, while that offered in the New Testament minimizes the Law and includes instead the atonement of Christ on the Cross, justification by faith, and man's acceptance of the free gift of God's un-

merited grace (see the Preface to Romans, p. 1088 and also note on p. 1102a). The Teacher of Righteousness, noble and brave as he seems to have been, can hardly be compared with Jesus in spiritual stature, in radiance of personality, or in his appeal to all conditions of men over the centuries. The Essene community lived its limited life for a limited period, while the Christian community, starting as a handful of frightened and inconsequential people, now encompasses the world.

Some students of the Scrolls have been led to question the orthodox claim that the Christian religion was a brand-new revelation of God through the incarnation of his Son. Professor Albright, summarizing the effect of the Scrolls upon Christian thinking, wrote in 1955: "The reader may rest assured: nothing has been found to disturb a reasonable faith, and nothing has been discovered which can disprove a single theological doctrine — except that of verbal inspiration, which is not included in any standard Christian creed. The real value of these discoveries lies elsewhere."

Other Archaeological Findings

The headline treatment of the Dead Sea Scrolls as the "most important archaeological discovery for centuries" has tended to obscure many less spectacular successes in recovering the long-buried past, a work which never ceases. The techniques now used in archaeology, vastly different from the hit-and-miss methods common until about a half-century ago, are rigorous beyond belief. Most of the "finds" are the result of excavating the Khirbets (ruins some parts of which are still above ground, as at the Khirbet Qumran), or the much larger Tells (mounds, some of them big enough to be called small mountains, recognized as buried ancient fortified cities). Since the larger "digs" are usually conducted over two or more seasons and exact a high price in both time and money, they are undertaken only by governments or well-financed private institutions.

The actual excavating demands meticulous care, from the removing of the surface sediment or debris which may have been untouched for centuries, down to the native rock, through one layer of human occupancy to another; Jericho has twenty levels. From precise measurements and photographs of the excavation in its various stages, models are sometimes reconstructed. Things small enough to be transported, down to the tiniest item caught by a sieve, go to a museum, where highly trained personnel clean, repair, identify, label and distribute equitably among participants everything of value. Articles and books, written by members of this scholarly fraternity, keep the interested public informed of what is really being achieved.

Nothing so far uncovered in Palestine compares in size or grandeur with magnificent Persepolis in Iran, Babylon or Nineveh in Iraq, Palmyra or Baalbek or Ugarit in Syria, or the monuments of the Pharaohs in the Nile Valley. However, the history and the culture of the Canaanite and Hebrew occupants of the Holy Land are being revealed bit by bit. Among the very recent excavations the following may be mentioned: Lachish, a fortress-city southwest of Jerusalem, where important letters and ostraca (inscribed pottery) were found; Jericho, the world's lowest and oldest site, about which more facts have been discovered (see note on p. 79); the hitherto obscure Dothan, the scene of the abduction of Joseph by his brothers (p. 53); the city of Hazor in the north, shedding light upon Joshua's campaigns (see pp. 180–81) and the battle celebrated in the Song of Deborah (Judges 5); Shechem, for centuries the most important Hebrew city before Jerusalem was captured by David; and Gibeon, the walled city humiliated by Joshua (see p. 178). The last two are even now being dug out. Nelson Glueck, the outstanding authority on areas east of the Dead Sea, has reported on his successful explorations in the arid Negev (or *Negeb*), the southerly triangle of the present Israel. He relied chiefly upon directions found in the Bible itself, which prove to be amazingly reliable. Thus, more and more of the innumerable places named in the Bible have been located.

Another source of priceless information on the ancient past is derived from written

records, on papyrus or skins, on postherds or clay tablets, on walls of temples or palaces, and even on mountainsides. Much has been already translated and published. Most of the languages formerly used in Bible Lands have been deciphered, some only recently. In the remote Monastery of St. Catherine on Mount Sinai, and in old libraries in Old Jerusalem, American expeditions have succeeded in photographing in microfilm for the Library of Congress hundreds of mediaeval volumes, hitherto inaccessible but now ready for examination.

Recently another discovery, momentous for students of primitive Christianity, is that of three Gnostic Gospels at Nag-Hammadi in Upper Egypt in 1945, finally published in English in 1959: the Gospel According to Thomas, the Gospel of Philip, and the Gospel of Truth. They are written in Coptic and in their present form date from the third or fourth century, though they probably originated in the middle of the second century, a period when the Christian Church was struggling against both internal dissensions and external pressures.

Gnosticism (see discussion on p. 988b) came to full flower at that time, when it was condemned as a heresy; but incipient forms of that type of thought are said to be reflected specially in Paul and in the First Letter of John (see pp. 1105a, 1149a, 1166a). It attempted to provide, for a special elite, a private and esoteric Illumination, the true *Knowledge* (Gnosis) of God. It presented Jesus Christ not as Teacher or Doer or Worker of miracles, as in the canonical Gospels, but as the Revealer, the Light, or the All. Perhaps the chief significance of the new documents is that they contain many hitherto unknown "Sayings of Jesus," whether genuine or spurious. One eminent New Testament scholar suggests that, since these writings shed fresh light on dark areas in early Christian history, the 1960's may be known as the Age of the Gnostic Gospels, as the 1950's are known as the Age of the Dead Sea Scrolls.

* * * *

From the labors of so many archaeologists and scholars over so many decades, many of the historical puzzles have been solved, ancient cultures and folkways have been depicted and explained. More and more Biblical statements, as to places and events and people, have been verified. The results are truly amazing, but there is plenty still to be done. Of the thousands of important ancient sites, only relatively few have been excavated. Some languages or dialects remain to be deciphered. Many gaps noted in the records, Biblical and non-Biblical, need to be filled. Vast quantities of ostraca and manuscript fragments have not yet been evaluated. Thus the treasure-hunt continues; since the pace of discovery seems to be accelerating, the future promises to be even more exciting.

THE

OLD TESTAMENT

The Development and Nature of The Old Testament

The Land of the Israelites — The Hebrew People and Their Language — The Hebrew Writings — Hebrew Poetical Form — Scientific Study of the Old Testament — The Basic Strands of the Pentateuch: J, the Document of Judah, the Southern Kingdom; E, the Document of Ephraim, the Northern Kingdom; D, the Separate Document, Deuteronomy; P, the Priestly Document — Analyses of "The Prophets" and "The Writings" — New Light from Recent Findings

THE HEBREW SCRIPTURE has often been appraised as the greatest body of literature of all time. The earliest record of the life and spiritual growth of a small but significant people, it is the product of many minds and many centuries. Its pages are full of contrasting color and exuberant vitality. Through its kaleidoscopic chapters stalk the wicked and the saintly, the meek and the strong, the cruel and the noble. From prosy genealogies it turns to absorbing tales, from musty laws to soaring visions, from tribal mores to universal wisdom, from routine annals to exalted lyrics. Out of primitive notions of God and his relations with men it develops the loftiest conceptions of religion and ethics. To understand such a rich literature, one must know something about the people who created it, the environment in which they lived and the ways in which their writings evolved.

The Land of the Israelites

Palestine, occupied by Israelites from at least the thirteenth century B.C., is a tiny patch on the world's surface. Less than two hundred miles long and about the size of the state of Vermont, it stretches from snow-capped Mount Hermon in the north to an arid southern "wilderness," where Moses and his followers "wandered" for forty years. Between its western boundary, the Mediterranean, and the eastern, practically a desert, the distance is from forty to one hundred miles. The country's two backbones, longitudinal mountain ranges, exceed three thousand feet in altitude. These are separated by the valley of the River Jordan, sometimes called "the bottom of the world," for at the surface of the Dead Sea it sinks almost thirteen hundred feet below sea level.

Along the seacoast there is a narrow, fertile and well-watered plain. The southern part of it was what the Bible terms "the land of the Philistines" (the people from whom Palestine was named), and the northern part was the Plain of Sharon. But this area was not always under Hebrew control. Therefore the people of Israel lived for the most part in the western of the two mountain ranges — the hill country of Judea in the south, Ephraim in the center, and Galilee in the north. Jerusalem, perched upon the ridges twenty-six hundred feet above the sea and less than thirty miles from it, is about ten miles from the Dead (Salt) Sea and some four thousand feet above it. Apart from the coastal plain the other relatively flat area of size in the whole land is the Plain of Esdraelon, which breaks the mountain barrier between Ephraim and the rolling hills of Galilee. East of the River Jordan, which runs from north to south, are the plateaus of Gilead and Moab gradually merging into the desert. These regions were early colonized by Hebrews who seldom participated actively in the national life.

Geographically, the factor which most significantly conditioned Hebrew history and culture is that Palestine was a land-bridge between mighty empires, that of the Nile and those of the Euphrates-Tigris Valley. It was usually controlled by one or the other of these powers, and the route connecting those world centers traversed Israel's territory. This highway, traveled

from the earliest days by the traders and the clanking armies of many nations, followed the coast from Egypt to Mount Carmel, then crossed Esdraelon and Galilee on to Damascus. The Hebrews of the north, because they lived in regions crossed by the main roads, gradually succumbed to foreign influences and finally disappeared as a racial entity, and they are frequently spoken of as the "lost tribes of Israel." Only the hardy hillmen living in the more remote highlands around Jerusalem, and thus somewhat removed for a time from the swirling currents of world life below them, were able to preserve their cultural and political independence until 586 B.C.

Climate, the degree of fertility of the soil, and other natural forces were factors in the development of Hebrew culture. Palestine was one of the less favored segments of that portion of the Near East which Breasted aptly called "The Fertile Crescent," the cradle of civilizations before Greece and Rome. In Judea especially, the staple harvests of grain, grapes, olives and figs were grown only with difficulty, on rock-littered fields or terraced hillsides. The annual rainfall at Jerusalem, which averages only twenty-six inches, is confined to six months of the year, and were it not for the heavy dews the land would be completely parched from May to October. With little forest growth on the mountains, the rains run off so fast, except where the hillsides are terraced, that they have scored the landscape with deep furrows. The country has been afflicted from the earliest period with protracted droughts, locusts, poisonous insects and serpents, and such problems are only now being conquered. Earthquakes, frequently mentioned in the Bible, still occur. The oven-hot sirocco, a fierce, dust-laden storm out of the desert, sears the uplands. The cutting winds of winter are followed in the summer by the blinding glare of the sun.

In the early days the Hebrews, with pardonable enthusiasm, spoke of their new home as "a land flowing with milk and honey," and doubtless it was that in comparison with the mountainous desert from which they had recently come. But Palestine, though not without its rugged beauty in all seasons and its special appeal when spring flowers carpet the land, is far from being a garden spot. It has always required persistence and patience to wring a living from those stubborn hills, and the land has therefore nurtured deep faith and profound gratitude. This is perhaps why this hardy Palestinian soil is holy to the three great monotheistic religions of history — Judaism, Christianity and Mohammedanism.

The Hebrew People and Their Language

The Hebrew tribes were in the main of the great family of Semitic races which, born of that vast area between the Indian Ocean and the Red Sea, included the ancient Babylonians (Chaldeans), Assyrians, Phoenicians, the Arabs, and the Aramaeans. To the Aramaeans, inhabitants of Syria, the Hebrews are most closely akin. Because their record is the fullest of those which have come down from antiquity, more is known about them than about their neighboring cousins. The comprehensive and unified account of their life and thought for more than a thousand years is the Old Testament.

At the dawn of their history the Hebrews were nomads who, much like the inland Arabians today, were governed by clan leaders or "patriarchs" and their wealth consisted mainly of flocks and herds. Life in the desert and later in Palestine apparently developed among them a physical and spiritual hardihood showing itself, on the one hand, in sturdy independence and a high degree of individualism and, on the other, in a strong feeling of kinship. These are traits which have helped the Hebrews to survive centuries of suffering. From their Semitic heritage they acquired a strong sense of the importance of law, evidenced in the resemblances between their first legal writings and the ancient Code of Hammurabi, king of Babylon at about 1700 B.C.

While the Hebrews had much in common with the other Semitic tribes, their earliest record displays ideas and characteristics which set them apart from their racial kinsmen. It is their peculiar genius for religion which has earned them a unique place in

history. Their God, Yahweh, may have been a borrowed mountain deity, as some scholars believe, but the fervor of their allegiance to him dominated their whole life. So eagerly did they commune with him that they actually believed that he appeared and spoke to those more worthy among them, that he sent them seers and prophets to guide them in their national destiny, that he allotted them a Land of Promise, and that when they were subjected to tyranny by other nations he would intervene to save them. They regarded themselves as a people chosen by Yahweh for the fulfillment of his purposes. They maintained their national distinctiveness by discouraging religious or marital mingling with other peoples and by pursuing the high ethical standards declared in the covenants early recognized between them and their God.

The ways of thought and expression of the Hebrews in the classic period — that before the Exile from Jerusalem in 586 B.C. and for perhaps a century after — are revealed in the language itself. Particularly noticeable were its few abstract or general terms and almost an absence of philosophic or scientific vocabulary, for the Hebrew mind tended toward the concrete and vivid rather than toward the speculative. As compared, for example, with the logical analysis and theoretical approach of the Greeks, the Hebrews expressed themselves in flashes of insight, in simile and in metaphor. Dominant in classic Hebrew are nouns of things and verbs of action, with a minimum of adjectives. Sentence structure is simple, concise and almost abrupt, and subordinate clauses are rare. Their writings, intense in feeling and religious sincerity, are marked by vigor, imagination and movement.

The Hebrew Writings

The peculiar genius of these early Hebrews, then, lay in the depth of their religious experience and their literary expression of it. This special religious consciousness colors almost every page of their writings. About half of the Old Testament, an account of the Hebrew people to approximately the year 400 B.C., is thought by many to contain some of the best history writing of antiquity. More than a mere chronicling, it selects and interprets facts in accordance with a point of view. Those responsible for this literature were primarily teachers of the racial religion for whom the purpose of history was to reveal the plan of God. Through the exciting adventures of their national heroes — probably facts embroidered with legends — these writers sought to teach their people their mission among the nations. Hence their indifference to matters of importance in research today — precise dates, systematic chronology, or the harmonizing of incompatible narratives.

Also, since they wished to identify their point of view with that of their people, they were content to write anonymously. Their religious methods and purposes are revealed in the literary devices employed in these writings. For example, they present new material as though actually old and attach to it some great name of the past. Thus the first five books, regarded by liberal Protestant scholars as having been written from the tenth to the late fifth or early fourth century B.C., are ascribed to Moses, who lived perhaps in the thirteenth century; Ecclesiastes, written about 200 B.C., to Solomon, who died in the tenth century; and one of the youngest books in the Old Testament, written probably around 165 B.C., carries the name of Daniel, allegedly a Jewish exile who lived in Babylonia four hundred years earlier. On the other hand, the sacredness of the older writings was such that once compiled there was great reluctance to revise them, even in cases of conflict.

How far are these writings original? Similarities between the Bible and other literatures have led some to assert that the Scripture is in considerable part borrowed. That non-Israelite material should find its way into it seems not unnatural. Early Sumeria and Babylon are thought by many to have contributed, for example, the stories of the Garden of Eden, the Flood, the Tower of Babel and some of the laws in Exodus. (See preface to Genesis.) Egypt, Canaan, Edom, and even Moab, may have lent some of their traditions and their ideas.

But the borrowings are held by scholars to be slight in comparison with the total and to have been largely transformed by the Hebrew spirit or infused with new thought and meaning.

Hebrew Poetical Form

The literary evaluation of the Hebrew Scripture has been undertaken by many eminent men. The qualities of style are not, however, easy to describe. They are, rather, to be felt by reading and rereading, until one becomes conscious of the mood, the form and the variety of the Biblical expression. But one common aspect of the literary structure needs especially to be explained.

Although discriminating readers of the Old Testament had often noticed the poetic quality of many of its passages, it was not until the eighteenth century that the basic principles of Hebrew prosody (which the Ras Shamra documents, mentioned at the end of this chapter, suggest as in part of Canaanite origin) may be said to have been set forth. In 1753 Bishop Robert Lowth's classic discussion of the subject pointed out that Hebrew poetry has little tangible syllabic rhythm or rhyme, but, instead, a parallel structure — a "rhyme of thought" rather than of sound. One line is followed by a second containing the same thought but expressed in different words and images. An example is:

The heavens declare the glory of God:
and the firmament showeth his handiwork.
Day unto day uttereth speech,
and night unto night showeth knowledge.
(Ps. 19:1–2.)

This parallelism appears usually in three well-marked forms: when, as in the verses above, the second or succeeding lines are identical in thought with the first line; when the second line contradicts the thought of the first line (usually introduced in English with the word "but"); and when the second line contains additional elements. The most common form is a couplet of two parallel lines, but frequently informal stanzas appear with as many as five or six lines, all based upon the first. It has been observed, also, that the various forms of Oriental art reflect "an instinctive aversion to absolute symmetry," and that is true of Hebrew poetry. The well-recognized rhythms, clearer in Hebrew than in English renderings, depend not upon the syllables but rather upon "beats" or stresses, independent of the length of the line.

In the present edition the principle of versification has been not to follow rigidly the Hebrew metrical forms, which do not fit conveniently into English expression, but to make the text more understandable and more readable. Although numerous verses must be treated as exceptions, in general dominant statements appear at the left margin while those which are parallel or subordinate are indented. This pattern displays the ancient poetry effectively to the modern eye. See the discussion of poetic passages in the authors' preface.

Scientific Study of the Old Testament

Until recent centuries critical investigations were commonly banned or resisted because the Scripture was held to be the Word of God and too sacred to be examined. Jewish scribes some time before the Christian era declared that the Bible is verbally infallible and rabbis in later centuries reaffirmed this belief as a binding doctrine. Similarly, early in the New Testament period, this principle was proclaimed by Christians, who applied it to the canonical Christian writings. This orthodox position was not for centuries seriously challenged by Jews or Christians.

Critical study by individuals may, however, be traced as far back as the second century, when Marcion, about 140 A.D., denied the inspiration of the Hebrew Scripture and rejected much of what was later to become the New Testament. Indeed, the greatest Biblical scholars of antiquity, Origen of Alexandria (about 185–254 A.D.) and Jerome, the translator of the Vulgate, may be said to have started the first important critical studies of Holy Scripture. Toward the end of the Dark Ages and in the early years of the Renaissance, a long

list of learned men, Jewish and Gentile, anticipated modern scientific Bible study. For example, in the twelfth century the eminent Jewish savant, Ibn Ezra, raised questions about the Pentateuch but, remaining an orthodox Jew, avoided positive statements. Early in the sixteenth century Martin Luther (to Catholics an arch-heretic but to Protestants the greatest of the reformers) graded books of the Bible according to their spiritual value, calling the Epistle of James, for example, "a letter of straw." But the orthodox attitude prevailed in Bible study until late in the seventeenth century.

It was at that time that a type of scientific analysis which has come to be known as the "Higher Criticism" seriously began. It is not an examination of the Bible from the standpoint of textual authenticity, commonly called the "Lower Criticism." It is the more complete attempt to determine who wrote each book or passage, why and under what historical circumstances it was composed, how it was influenced by prevailing conditions of language and style and why it took the precise form which it attained.

An important landmark in such study was the publication, in 1670, of an anonymous work, the *Theologico-Political Tract*. The author was one of the few creative philosophers of all time, Benedict Spinoza, a half-blind maker and grinder of lenses in Amsterdam, who had already so disturbed his fellow Jews that fourteen years before, at the age of twenty-three, he had been excommunicated by them. Starting with obscure hints in the writings of Ibn Ezra and other Jewish scholars, he had made a minute study of the Bible text and pointed out many contradictions in the Pentateuch. He asserted that those books were not the work of one man, Moses, but the result of a long process of compilation. His evidence and his revolutionary conclusions were bitterly assailed not only by his co-religionists — many grateful for the haven of refuge granted them from the Spanish Inquisition and therefore fearful of general persecution because of his work — but especially by Protestants of northern Europe, who hounded him until his death from consumption at the age of forty-four. Spinoza, however, started a movement which was never halted and which, since the closing years of the nineteenth century, has won a signal victory over the literalism of earlier days.

Of the many who followed the trail Spinoza blazed nearly three hundred years ago, only one is mentioned here because of his particular contribution to a present understanding of the Old Testament. Jean Astruc, physician to Louis XV and a student of Hebrew, noticed in the first five books, the Pentateuch, two different names for the deity — a general term in a plural form *Elohim*, and a personal name *Yahweh*, often written *Jahweh*, but popularly though incorrectly written as *Jehovah*. He further observed that passages in which Elohim is consistently used are different in style, diction and content from passages using Yahweh, and he concluded that there were originally separate manuscripts which had somehow been combined. This deduction proved to be a master key, for his work was the first step toward the identification of the original documents which compose the Pentateuch. Since space permits only a meager account of this fascinating process and its scholarly results, the reader is referred to the reading list and bibliography, notably to Trattner's compact and readable treatment.

The "higher criticism," though utterly denied and often denounced by ultra-conservatives, is much less frequently condemned in "liberal orthodox" circles today. But it is not accepted with equal enthusiasm by even all modern scholars. Conservative groups warn that the results of the "higher critics" are often subjective in character, that many of their theories are pressed too far and are later upset by archaeological discoveries confirming the Bible text, and that such analysis of the Scripture is far from an exact science. While many Jewish scholars have welcomed the critical study, most avoided the issue until recent times or have proceeded more cautiously than their Protestant confrères. Catholics must be guided by the findings of a Papal Commission of the year 1906 but retain considerable latitude in other respects. In broad review the essential methods as well as the

conclusions of such study are increasingly being accepted and expanded, especially as complemented by the greater emphasis recently being placed — mostly through the work of the archaeologists — upon the general background of the ancient East.

The Basic Strands of the Pentateuch

The parts of the Old Testament first subjected to thorough analysis were the five books of Moses (Genesis through Deuteronomy). These and other portions of the Old Testament are now regarded as a compilation of at least four main documents, each with its own history. Occasional scholars have argued for a greater number, for example, for a fifth document of Edomite origin (see preface to Genesis). Since the problems of the Pentateuch seem more numerous and difficult than those connected with the other portions of the Old Testament, each of the four accepted strands will be examined more fully.

J, the Document of Judah, the Southern Kingdom

When the Hebrew tribes entered Palestine, they found a resident population, largely of Semitic stock, with an urban civilization far in advance of their own nomadic society. (See note on Josh. 3:10.) The struggle between the Hebrews and the inhabitants of the land, the Canaanites (Phoenicians), also with the Philistines or "sea people" (Aryans who settled on the coastal plain after 1200 B.C.), is vividly related in the historical books, Joshua, Judges, I and II Samuel. When at last victory was won and a measure of peace secured, the young nation entered upon a period, under King David and King Solomon in the tenth century B.C., in which its power and growing wealth stimulated the recording of great deeds and the development of a national literature. Songs and folk-tales, current as oral tradition for years or probably for centuries, were collected and put in writing and then, according to some scholars, appeared also the earliest "history" in the Bible, an account of Saul and David. (See preface to I and II Samuel.)

After the death of Solomon, when the kingdom was divided into a southern and a northern state, literary work continued. A school of writers in the South (Judah), probably before 850 B.C., compiled a unified narrative from the creation of the world to the founding of the monarchy, including the story of the Garden of Eden and other primitive accounts, sagas of Abraham, Jacob and Joseph, tales of the Exodus and the Wilderness, and the occupation of the Promised Land. This historical strand is full of variety, picturesqueness and poetical flavor. It is a collection of fast-moving hero tales. It glorifies both the achievement of the race's past and its heroes, for their great faith in God and as his instruments. Particularly significant in the world's history is the Hebrews' conviction, from their earliest past, that there was only one God whom they would serve. Since this material was collected in Judah, and the name of the deity consistently used is Yahweh, this strand has usually been known as the Yahwistic document, or simply J.

E, the Document of Ephraim, the Northern Kingdom

Shortly after Solomon's death, around 930 B.C., the northern Hebrew tribes broke away from those of the South and formed an independent kingdom in the hill country of Ephraim. The story is told in I Kings. A century or more later a separate literature of this northern region developed, a compilation not only of its own history and lore but also an account, parallel to that of the South, of the earlier tradition. Since the word used for the deity was not the personal name Yahweh, in Hebrew the term given in reply to Moses' question (Ex. 3:14), but the general term Elohim and this strand came from Ephraim (the most important of the tribes of the North), it has been commonly called the Elohistic document, or simply E.

This northern Hebrew state came to an end with the fall of Samaria, in 721 B.C., and

the deportation of more than twenty-seven thousand of its leading people. Their writings, however, somehow found their way into the southern kingdom and, probably in the course of the next fifty years, were combined with the earlier Yahwistic document and perpetuated in that form. Both strands record a common Hebrew tradition, but it was natural that the Southerners should show preference in the compilation for their own material. This explains why the E is the more fragmentary. Often the two documents can be distinguished from each other only with difficulty, but usually the merging consisted of incorporating blocks of E material without smoothing out the inconsistencies.

The E portion in the Pentateuch begins not with creation, according to most scholars, but with the story of Abraham, in Genesis 15, or, as some believe, Genesis 20. It includes stories (primarily traditions of the Joseph tribes, of which Ephraim was one) either unknown to or ignored by the Yahwists. Its concept of God is less anthropomorphic. Instead of appearing in human form as a guest at Abraham's tent or in a wrestling match with Jacob, as in the J document, God is manifested in more mysterious ways, in dreams or visions, and through the ministry of angels as celestial messengers ascend and descend. The E writings reflect more advanced ethical standards, more refined tastes, more humane laws, smoother writing and other evidences of the additional century of cultural development.

D, the Separate Document, Deuteronomy

A third component part of the Pentateuch was developed in the seventh century B.C., during the long reign of the pagan king of Judah, Manasseh, when both the worship of Yahweh and teaching by the prophets were suppressed. A group of unknown men, perhaps a "school," working over a period of a century, apparently re-edited all that preceded them, added occasional editorial frameworks or summaries, especially in Joshua and Judges, and produced another separate account of their own, later named Deuteronomy (from the Greek word meaning "the second law"). The work, or at least an important part of it, was made known in the year 621 B.C.

Unlike the J and E, which are interlaced in Genesis, Exodus and Numbers, the chief work of the Deuteronomists is the fifth book of the Pentateuch. Important for the direction it gave to Hebrew religion and culture, Deuteronomy is treated more fully in its own preface. In addition to a brief historical summary, chiefly from E, it contains a revised compendium of previous laws and many new injunctions applicable to a later urban civilization. Though its prescriptions are based on deep religious convictions and colored by prophetic teachings, it is essentially a legal document.

P, the Priestly Document

A fourth element in the Pentateuch appeared more than two centuries later. The intervening years had brought tragedy to the Hebrew people — the fall of Jerusalem in 586 B.C. (some authorities believe it was in 587), the exile to the lower Euphrates, and the struggles of the Jews in Palestine when they were permitted to return, in 538 B.C., to re-establish the national life. Many of the gaps and uncertainties of these post-exilic decades are discussed in the prefaces to the Books of Ezra and Nehemiah.

It has long been believed that in the early portion of the Exile the dominant figure was the prophet-priest Ezekiel, but some modern scholars regard his influence upon the religious development of the Jews as far overstated. The older view has been that after the erection of the Second Temple, 520–516 B.C., an attempt was made to translate into reality the blueprint of a theocratic state embodied in Ezek. 40–48. Others, from the scanty written evidence in this period, have concluded that the documents and the way of life they enjoined were first developed into a religious system in Babylonia and were not brought to Palestine until late in the fifth century. In any event, under Nehemiah and Ezra the Jewish community in Palestine at that time put itself under strict legal and religious discipline, thus

establishing what has since been known as historic Judaism.

This far-reaching achievement is thought to have been the work of a priestly "school" active over a considerable period of time, whether in Babylonia or in Palestine or in both. They undertook to rearrange and unify much of the literary deposit from the past. They merged the J and E material, introducing much known as the P strand, but not without evidence of the patching process. They preserved intact the Holiness Code (Lev. 17–26) and they used the original Deuteronomy, with later editorial additions, and ascribed them to Moses. The final product, completed probably about 400 B.C., is the Pentateuch practically as it now appears in the present Bible.

The quantity and the nature of this late contribution by the Priestly authors surprise those unfamiliar with their work. It is thought to include nearly half of the Pentateuch, for many scholars ascribe to P eleven chapters out of the fifty in Genesis, nineteen of the forty in Exodus, twenty-eight out of the thirty-six in Numbers, and the whole of Leviticus. It is thought to comprise most of the genealogies and statistics, the details concerning the Tabernacle, the Temple and the Priesthood, and much of the law and ritual. Sanction is given to the religious practices of the time by throwing their origin back into a remote past, or by ascribing Divine origin to various ordinances such as circumcision and Sabbath observance.

Apart from a few passages, notably the first chapter of Genesis, the priestly additions are formal, often pedantic, and in the main of little interest to the non-technical reader. But in order to show the basis of Judaism and to give the "feel" of the unabridged Scripture, many portions of the P document are here reproduced.

Analyses of "The Prophets" and "The Writings"

Scholarly investigation also has been applied in a similar manner to the remaining thirty-four books of the Old Testament and each is now thought to be a compilation of several documents. In only a few of these books, however, do the four strands described in the preceding pages reappear. Each book thus represents the work of different authors and different periods. Findings of scholars concerning these writings will be mentioned in later prefaces and notes, hence only brief comment is needed here.

When the five books of Moses were fixed as the first part of the Hebrew canon (see previous chapter), many important Scriptural writings were already in circulation. History does not record how they were chosen, but several of them were accepted as Scripture at about 200 B.C. and in time became almost as sacred as the Pentateuch. Numbering twenty-one in Christian Bibles, these books are known as the second or Prophetic Canon, and are to many the most original contribution of the Hebrew people, of supreme importance to the history of world religion.

Six of these, the "Former Prophets" (Joshua, Judges, I and II Samuel, I and II Kings), reflecting much of the teachings of the books more usually known as "The Prophets" (see below), are in the main a combination of three sources. The first consists of elements of the strands found in the Pentateuch, separate or combined. The second derives from royal annals, appearing especially in I and II Kings. The third is some excellent narrative material originating, seemingly, close to the actual events and written in the style of J or E. The other fifteen books, sometimes referred to as the "ethical prophets" but by tradition called the "Latter Prophets," include the "major" prophets (Isaiah, Jeremiah and Ezekiel) and the "minor" prophets (Hosea to Malachi). In the Jewish Bible the "minor" prophets appear as a single "Book of the Twelve."

The remaining group, thirteen "Writings" (known also as "Hagiographa"), finally attained canonical status about 100 A.D., because of their literary value, their religious or ethical teachings, or their association with famous personalities. Four of these were prepared probably late in the fourth century B.C. by successors to the authors of the P strand. I and II Chronicles closely parallel the Books of Samuel and

Kings from Saul to 538 B.C., and reflect throughout the priestly viewpoint. In the same spirit the Books of Ezra and Nehemiah, based upon memoirs of those two dynamic figures, continue the history in a sketchy manner from Cyrus' decree (538 B.C.) to the time of Ezra.

The other nine books in this third part of the Hebrew canon, quite independent of the four strands in the Pentateuch, display surprising variety. Three are of the Wisdom literature (Job, Proverbs, Ecclesiastes), three are lyric poetry (Psalms, Song of Solomon, Lamentations), two are patriotic romances (Ruth, Esther), and the last is an example of apocalyptic literature (Daniel). These works contain some of the most profound, most interesting and most popular of the Hebrew writings.

*New Light from Recent Findings**

The period between the two world wars has brought new light on many hitherto dim pages in Hebrew history. Archaeologists of various lands, excavating numerous sites in the Near East, have been able to correct or to affirm much that had been previously accepted. Discoveries in northern Mesopotamia (which includes Haran, the great center from which Abraham set out for Canaan) have given extra significance to the kinship of the Patriarchs with relatives left in that region after Abraham's departure or acquired by him through marriage. For in that period Mesopotamia was populated chiefly by Amorites, the branch of the Semitic family from which Abraham is thought to have sprung, and it was through this relationship, many scholars believe, that the culture of Sumerians and Babylonians continued to be transmitted to the Hebrews. Archives recently discovered at Mari and Nuzi, in the general area here considered, picture many customs reflected in Genesis.

Also, the cultures of the Hittites and the Hurrians (Biblical "Horites," or possibly "Hivites"), non-Semitic peoples to the north who exerted considerable influence upon Palestine, have been recovered and shown to be related to that of the Hebrews in various ways. The Ras Shamra documents, unearthed in 1929 in ancient Ugarit (opposite Cyprus), in an alphabetical script and language akin to the ancient Hebrew, establish the connection between the religion of Israel and that of Canaan and other Semitic neighbors. Many of these findings are mentioned in prefaces and in notes on the text.

* * * *

The general background for the Old Testament as a whole provided in the preceding pages has led only to the thresholds of the thirty-nine separate books. Each of them has its own closed doors and its own vistas. The prefaces to these attempt to furnish keys with which those doors may be opened. Genesis, for example, with its own chambers and gardens, requires one further preface to prepare the reader for the text of the Bible itself.

* (*This note was inserted after the entire book was in type.*)

"A Phenomenal Discovery" is the title of a brief but exciting account of parchment manuscripts in Hebrew uncovered in 1948, in *The Biblical Archaeologist* of May, 1948, by its editor, Professor G. Ernest Wright. The September number carries a detailed description of and photographs of some of these so-called "Jerusalem Scrolls," and an article on their importance by Professor Millar Burrows. The priceless item is the almost complete Book of Isaiah, dated by Professor Albright in the second century B.C., thus more than a thousand years earlier than other known manuscripts. The age of discovery is not ended. (See also pp. xxxib–xxxiiia.)

I

The Pentateuch
or
The Five Books of Moses



GENESIS

EXODUS

LEVITICUS

NUMBERS

DEUTERONOMY

Genesis

Preface: A Record of Racial Beginnings.

Creation — Noah and His Time — Abraham: The First Patriarch — Jacob and Esau — Joseph and His Brethren — Notes to Genesis.

A RECORD OF RACIAL BEGINNINGS

GENESIS is perhaps the most widely known book of the Bible. This is not merely because its place is at the beginning nor because its stories are among the most appealing ever written. It is also because the book proceeds at once to questions which profoundly concern mankind: How was the world created? How did men and women come upon the earth? Why do they bear such grievous burdens? Why do they speak so many different languages? Where is lodged the Supreme Power? What is his will? From the very opening words, which, in Milton's phrasing, "assert Eternal Providence, and justify the ways of God to men," the reader's thoughts are directed to the ultimate purpose of the cosmos and to man's place in that scheme.

The account in Genesis of the creation of the world and of man by Divine fiat was, until the past century, almost universally accepted and it is even today widely held. The ultra-orthodox, Christian and Jewish, even set a definite date for the Creation. For instance, Archbishop James Ussher (1581–1656) put it at 4004 B.C., according to his calculation of Scriptural chronology. But scientific knowledge has undermined this position, and Biblical scholarship, probing more deeply into the nature of the book itself, has led to new interpretations of its content.

Much of Genesis has been classified as *myths* and as racial sagas or *legends*. Myths, the kernel of creative literature, abound in divine or semi-divine beings and normally have little historical content, but seek to explain natural and human phenomena. The myths in the Bible (chiefly in Gen. 2:4 to 11:27) have been compared by Dinsmore with those of other nations as follows: "Those of the Greeks are sensuous, yet touched with immortal beauty; the Scandinavian are monstrous; the Hebrew myths are distinguished for their moral . . . and spiritual significance and refinement." Legends are based upon a core of fact more frequently than are myths and usually portray actual persons or situations, though often in exaggerated terms. They may be descriptions of race and tribal relations, explanations of the origin or real meaning of the names of men and places, or justifications of ceremonial regulations.

Genesis is now recognized by independent scholars, not as the work of one period but as consisting of strands of material from different centuries so combined as to give an impression of a certain unity. Most highly esteemed are the short stories about Abraham, Jacob, and Joseph — gems of brevity and vivid characterization. These narratives, polished like boulders in a mountain stream by generations of retelling, were probably committed to writing between the ninth and seventh centuries B.C. They are of the J and E sources (explained in the previous chapter), while the rest of Genesis, almost a fifth of the whole book, is assigned chiefly to the P source. In addition chapter 14 (omitted) is an isolated passage regarded by many as of separate origin, and a few students also believe they have identified, in material usually ascribed to J or E, a later non-Israelite source (variously labeled "desert," "Arabian," "Edomite" or "Lay") incorporated into the Hebrew tradition.

These strands, whatever their number or origin, were combined or interwoven without resort to drastic rewriting, thus creating many of the duplications and inconsistencies observable in the first few books of the Bible. For example, occasionally two or

more episodes appear which, except for differences in names and other details, seem to be quite similar. Some have argued that such passages were accounts of independent events; others, acquainted with the processes of oral tradition, believe these passages referred to a single original episode transmitted in different forms. In this Bible some of these variants, which are of considerable interest to the studious reader, are pointed out in notes. The orthodox, far from denying these difficulties, take the point of view that the repetitions are purposeful, to utilize the same incident to teach different truths.

How much of this collection of myths and legends originated among the Hebrews and how much was derived from other sources? Living on what has previously been described as a land-bridge between other races and nations, as shown in the previous chapter, the Hebrews could not avoid cultural contacts. The stories of the sojourn in Egypt (chs. 37–50) are believed to be adaptations from well-known Egyptian folklore oral or written (see note on 41:43). The myths regarding the Flood and the Tower of Babel are said to reveal clearly a Babylonian origin. And, as will be seen, bits of the law code of Hammurabi, the greatest Amorite monarch of the Babylonian Empire (approximately 1830–1530 B.C.), are almost exactly duplicated in Exodus. Gunkel and others believe, however, that with the stories of Moses the tradition becomes almost wholly Israelitish.

Of the theories explaining the Babylonian influence, two seem to be most important. One, that of direct contact, relies chiefly upon the Biblical account, for Genesis places Abraham's early years in Ur of the Chaldees, in the area of the lower Euphrates usually known as Babylonia, and mentions another span of years in Haran, a region between the Euphrates and the Tigris farther to the north, also then under Babylonian control. In this way Abraham may have brought with him into the land of Canaan the culture in which he was reared. The second theory is that the Hebrews received that influence second-hand, through the Canaanites among whom they lived for generations. Support for this thesis is found in various extra-Biblical sources, as, for example, the Tell el-Amarna letters (unearthed in 1888), written from officials and Canaanite kings in Palestine to the home government in Egypt, in the first half of the fourteenth century B.C. These letters, in the Babylonian cuneiform, show that the culture of that land, long after the period of the supposed sojourn of Abraham and Jacob there, was still largely Babylonian in character.

Opinion as to the dates of historic events reported in Genesis is still in flux. As suggested in the opening chronology, the time of Abraham is dated anywhere from 2000 to 1700 B.C., with present opinion favoring the middle of this period. Many believe that the migration of Jacob's family to Egypt took place when that land was under the so-called Shepherd Pharaohs (the dynasty of Hyksos invaders, friendly to the Hebrews, approximately 1750–1555 B.C. — see note on Gen. 46). Further consideration of the migration is found in the preface to Exodus.

Although the modern tendency is to accept in general the historicity of the leading figures in Genesis, other theories have been propounded. One, for example, attempts to identify Abraham and the other patriarchs with sun or moon gods, originally worshipped as such by other peoples, but now reduced in the Hebrew tradition to human stature. In that sense they have been called "faded deities." Another theory, much more widely accepted when not pressed too far, asserts that these names applied, not to persons but to clans or tribes, and that the marriage or blood relationships of individuals symbolized the degree of racial or tribal affinities. Among the passages which carry that meaning are the accounts of the sons of Noah (9:25–27) and of the twelve sons of Jacob who became the tribes of Israel (ch. 49).

To some the development here of religious and ethical ideas will constitute the most important elements in this Book of Beginnings. But it is uncertain just when the various conceptions emerged, for, as many contend, Genesis reflects a time-span from the remote Patriarchs to the Priestly editors, a period of more than a thousand

years. Thus may be explained some of the contrasts to be found between passages containing ideas and mores associated with the childhood of the Hebrew race and those belonging to their more mature civilization. And thus, too, becomes more intelligible the pattern of that sparkling mosaic which is the Book of Genesis.

THE FIRST BOOK OF MOSES, CALLED

Genesis

CREATION

"*In the Beginning God Created*" (1:1)

1:1,2 In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3,4 And God said, Let there be light: and there was light. And God saw the
5 light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and
7 let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which
8 were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto
10 one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God
11 saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is
12 in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed
13 was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for
15 days, and years: And let them be for lights in the firmament of the heaven
16 to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he
17 made the stars also. And God set them in the firmament of the heaven to
18 give light upon the earth, And to rule over the day and over the night, and
19 to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

1:20 And God said, Let the waters bring forth abundantly the moving creature
that hath life, and fowl that may fly above the earth in the open firmament
21 of heaven. And God created great whales, and every living creature that
moveth, which the waters brought forth abundantly, after their kind, and
22 every winged fowl after his kind: and God saw that it was good. And God
blessed them, saying, Be fruitful, and multiply, and fill the waters in the
23 seas, and let fowl multiply in the earth. And the evening and the morning
were the fifth day.
24 And God said, Let the earth bring forth the living creature after his kind,
cattle, and creeping thing, and beast of the earth after his kind: and it was so.
25 And God made the beast of the earth after his kind, and cattle after their
kind, and every thing that creepeth upon the earth after his kind: and God
saw that it was good.
26 And God said, Let us make man in our image, after our likeness: and let
them have dominion over the fish of the sea, and over the fowl of the air, and
over the cattle, and over all the earth, and over every creeping thing that
27 creepeth upon the earth. So God created man in his own image, in the image
28 of God created he him; male and female created he them. And God blessed
them, and God said unto them, Be fruitful, and multiply, and replenish the
earth, and subdue it: and have dominion over the fish of the sea, and over
the fowl of the air, and over every living thing that moveth upon the earth.
29 And God said, Behold, I have given you every herb bearing seed, which is
upon the face of all the earth, and every tree, in the which is the fruit of a
30 tree yielding seed; to you it shall be for meat. And to every beast of the
earth, and to every fowl of the air, and to every thing that creepeth upon the
earth, wherein there is life, I have given every green herb for meat: and it
31 was so. And God saw every thing that he had made, and, behold, it was very
good.† And the evening and the morning were the sixth day.
2 Thus the heavens and the earth were finished, and all the host of them.
2 And on the seventh day God ended his work which he had made; and he
3 rested on the seventh day from all his work which he had made. And God
blessed the seventh day, and sanctified it: because that in it he had rested
4 from all his work which God created and made. These are the generations
of the heavens and of the earth when they were created,
5 in the day that the Lord God made the earth and the heavens,† And
every plant of the field before it was in the earth, and every herb of the
field before it grew: for the Lord God had not caused it to rain upon the
6 earth, and there was not a man to till the ground. But there went up a mist
7 from the earth, and watered the whole face of the ground. And the Lord God
formed man† of the dust of the ground, and breathed into his nostrils the
breath of life; and man became a living soul.

The Garden of Eden

2: 8 And the Lord God planted a garden eastward in Eden; and there he put
9 the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

15 And the Lord God took the man, and put him into the garden of Eden to
16 dress it and to keep it. And the Lord God commanded the man, saying, Of
17 every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the Lord God said, It is not good that the man should be alone; I will
19 make him a help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every
20 living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept;
22 and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh:
24 she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife:
25 and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

3 Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye
2 shall not eat of every tree of the garden? And the woman said unto the ser-
3 pent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat
4 of it, neither shall ye touch it, lest ye die. And the serpent said unto the
5 woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and
7 he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
8 And they heard the voice of the Lord God walking in the garden in the

cool of the day: and Adam and his wife hid themselves from the presence of
3: 9 the Lord God amongst the trees of the garden. And the Lord God called
unto Adam, and said unto him, Where art thou?
10 And he said, I heard thy voice in the garden, and I was afraid, because I
was naked; and I hid myself.
11 And he said, Who told thee that thou wast naked? Hast thou eaten of the
tree, whereof I commanded thee that thou shouldest not eat?
12 And the man said, The woman whom thou gavest to be with me, she gave
me of the tree, and I did eat.
13 And the Lord God said unto the woman, What is this that thou hast done?
And the woman said, The serpent beguiled me, and I did eat.
14 And the Lord God said unto the serpent,

Because thou hast done this, thou art cursed above all cattle,
and above every beast of the field;
upon thy belly shalt thou go,
and dust shalt thou eat all the days of thy life:
15 And I will put enmity between thee and the woman,
and between thy seed and her seed;
it shall bruise thy head,
and thou shalt bruise his heel.

16 Unto the woman he said,

I will greatly multiply thy sorrow and thy conception;
in sorrow thou shalt bring forth children;
and thy desire shall be to thy husband,
and he shall rule over thee.

17 And unto Adam he said,†

Because thou hast hearkened unto the voice of thy wife,
and hast eaten of the tree, of which I commanded thee, saying,
Thou shalt not eat of it:
cursed is the ground for thy sake;
in sorrow shalt thou eat of it all the days of thy life;
18 Thorns also and thistles shall it bring forth to thee;
and thou shalt eat the herb of the field:
19 In the sweat of thy face shalt thou eat bread,
till thou return unto the ground;
for out of it wast thou taken;
for dust thou art,
and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all
21 living. Unto Adam also and to his wife did the Lord God make coats of
skins, and clothed them.
22 And the Lord God said, Behold, the man is become as one of us, to know
good and evil: and now, lest he put forth his hand, and take also of the tree

3:23 of life, and eat, and live for ever: Therefore the Lord God sent him forth
24 from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

Cain and Abel

4 1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said,
2 I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
3 And in process of time it came to pass, that Cain brought of the fruit of the
4 ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and
5 to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
6 And the Lord said unto Cain, Why art thou wroth? and why is thy
7 countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.
8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?
10 And he said, What hast thou done? the voice of thy brother's blood crieth
11 unto me from the ground. And now art thou cursed from the earth, which
12 hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.
13 And Cain said unto the Lord, My punishment is greater than I can bear.
14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.
15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.
16 And Cain went out from the presence of the Lord, and dwelt in the land
17 of Nod, on the east of Eden. And Cain knew his wife;† and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after
18 the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.
19 And Lamech took unto him two wives: the name of the one was Adah,
20 and the name of the other Zillah. And Adah bare Jabal: he was the father of

4:21 such as dwell in tents, and of such as have cattle. And his brother's name was
22 Jubal: he was the father of all such as handle the harp and organ. And Zillah,
she also bare Tubal-cain, an instructor of every artificer in brass and iron:
and the sister of Tubal-cain was Naamah.
23 And Lamech said unto his wives,†

Adah and Zillah, hear my voice;
ye wives of Lamech, hearken unto my speech:
for I have slain a man to my wounding,
and a young man to my hurt.
24 If Cain shall be avenged sevenfold,
truly Lamech seventy and sevenfold.

25–26

NOAH AND HIS TIME

Adam to Noah

5 This is the book of the generations of Adam. In the day that God created
2 man, in the likeness of God made he him;† Male and female created he them;
and blessed them, and called their name Adam, in the day when they were
created.
3 And Adam lived a hundred and thirty years, and begat a son in his own
4 likeness, after his image; and called his name Seth: And the days of Adam
after he had begotten Seth were eight hundred years: and he begat sons and
5 daughters: And all the days that Adam lived were nine hundred and thirty
years: and he died.
6,7 And Seth lived a hundred and five years, and begat Enos: And Seth lived
after he begat Enos eight hundred and seven years, and begat sons and
8 daughters: And all the days of Seth were nine hundred and twelve years:
and he died.
21,23 And Enoch lived sixty and five years, and begat Methuselah: And all the
24 days of Enoch were three hundred sixty and five years: And Enoch† walked
25 with God: and he was not; for God took him. And Methuselah lived a hun-
26 dred eighty and seven years, and begat Lamech:† And Methuselah lived
after he begat Lamech seven hundred eighty and two years, and begat sons
27 and daughters: And all the days of Methuselah† were nine hundred sixty
28 and nine years: and he died. And Lamech lived a hundred eighty and two
29 years, and begat a son: And he called his name Noah, saying, This same
shall comfort us concerning our work and toil of our hands, because of the
ground which the Lord hath cursed.

30–32

"There Were Giants . . . in Those Days" (6:4)

6 And it came to pass, when men began to multiply on the face of the earth,
2 and daughters were born unto them, That the sons of God saw the daughters
of men that they were fair; and they took them wives of all which they
3 chose. And the Lord said, My Spirit shall not always strive with man, for
4 that he also is flesh: yet his days shall be a hundred and twenty years. There
were giants in the earth in those days; and also after that, when the sons of
God came in unto the daughters of men, and they bare children to them, the
same became mighty men which were of old,† men of renown.

The Ark and the Flood

5 And God saw that the wickedness of man was great in the earth, and that
6 every imagination of the thoughts of his heart was only evil continually. And
it repented the Lord that he had made man on the earth, and it grieved him
7 at his heart. And the Lord said, I will destroy man whom I have created
from the face of the earth; both man, and beast, and the creeping thing, and
8 the fowls of the air; for it repenteth me that I have made them. But Noah
found grace in the eyes of the Lord.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh
13 had corrupted his way upon the earth. And God said unto Noah, The end
of all flesh is come before me; for the earth is filled with violence through
14 them; and, behold, I will destroy them with the earth. Make thee an ark of
gopher wood; rooms shalt thou make in the ark, and shalt pitch it within
15 and without with pitch. And this is the fashion which thou shalt make it of:
The length of the ark shall be three hundred cubits, the breadth of it fifty
16 cubits, and the height of it thirty cubits. A window shalt thou make to the
ark, and in a cubit shalt thou finish it above; and the door of the ark shalt
thou set in the side thereof; with lower, second, and third stories shalt thou
make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to de-
stroy all flesh, wherein is the breath of life, from under heaven; and every
18 thing that is in the earth shall die. But with thee will I establish my covenant;
and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy
19 sons' wives with thee. And of every living thing of all flesh, two of every sort
shalt thou bring into the ark, to keep them alive with thee; they shall be
21 male and female. And take thou unto thee of all food that is eaten, and thou
22 shalt gather it to thee; and it shall be for food for thee, and for them. Thus
did Noah; according to all that God commanded him, so did he.

7 And the Lord said unto Noah, Come thou and all thy house into the ark;
2 for thee have I seen righteous before me in this generation. Of every clean

beast thou shalt take to thee by sevens, the male and his female: and of
7: 3 beasts that are not clean by two, the male and his female. Of fowls also of
the air by sevens, the male and the female; to keep seed alive upon the face
4 of all the earth. For yet seven days, and I will cause it to rain upon the earth
forty days and forty nights; and every living substance that I have made will
I destroy from off the face of the earth.

5,7 And Noah did according unto all that the Lord commanded him. And
Noah went in, and his sons, and his wife, and his sons' wives with him, into
8 the ark, because of the waters of the flood. Of clean beasts, and of beasts
that are not clean, and of fowls, and of every thing that creepeth upon the
9 earth, There went in two and two unto Noah into the ark, the male and
the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood † were
11 upon the earth. In the six hundredth year of Noah's life, in the second month,
the seventeenth day of the month, the same day were all the fountains of the
12 great deep broken up, and the windows of heaven were opened. And the
16 rain was upon the earth forty days and forty nights. . . . and the Lord shut
17 him in. And the flood was forty days upon the earth; and the waters in-
18 creased, and bare up the ark, and it was lifted up above the earth. And the
waters prevailed, and were increased greatly upon the earth; and the ark
19 went upon the face of the waters. And the waters prevailed exceedingly
upon the earth; and all the high hills, that were under the whole heaven,
20 were covered. Fifteen cubits upward did the waters prevail; and the moun-
tains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle,
and of beast, and of every creeping thing that creepeth upon the earth, and
22 every man: All in whose nostrils was the breath of life, of all that was in
23 the dry land, died. . . . and Noah only remained alive, and they that were
24 with him in the ark. And the waters prevailed upon the earth a hundred and
fifty days.

8 And God remembered Noah, and every living thing, and all the cattle
that was with him in the ark: and God made a wind to pass over the earth,
2 and the waters assuaged. The fountains also of the deep and the windows
3 of heaven were stopped, and the rain from heaven was restrained. And the
waters returned from off the earth continually: . . .

6 And it came to pass at the end of forty days, that Noah opened the window
7 of the ark which he had made: And he sent forth a raven, which went forth
8 to and fro, until the waters were dried up from off the earth. Also he sent
forth a dove from him, to see if the waters were abated from off the face of
9 the ground. But the dove found no rest for the sole of her foot, and she re-
turned unto him into the ark; for the waters were on the face of the whole
earth. Then he put forth his hand, and took her, and pulled her in unto him
into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out

8:11 of the ark. And the dove came in to him in the evening, and, lo, in her mouth
was an olive leaf plucked off: so Noah knew that the waters were abated
12 from off the earth. And he stayed yet other seven days, and sent forth the
dove, which returned not again unto him any more.
13 . . . and Noah removed the covering of the ark, and looked, and, behold,
15,16 the face of the ground was dry. And God spake unto Noah, saying, Go
forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with
17 thee. Bring forth with thee every living thing that is with thee, . . . that they
may breed abundantly in the earth, and be fruitful, and multiply upon the
18 earth. And Noah went forth, and his sons, and his wife, and his sons' wives
19 with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.
20 And Noah builded an altar unto the Lord; and took of every clean beast,
21 and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor;† and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing
22 living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

9 And God blessed Noah and his sons, and said unto them, Be fruitful, and
2 multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your
3 hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

8,12 And God spake unto Noah, and to his sons with him, saying, . . . This is the token of the covenant which I make between me and you, and every
13 living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the
14 earth. And it shall come to pass, when I bring a cloud over the earth, that the
15 bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters
16 shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham,
19 and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.

Noah's Last Years

20,21 And Noah began to be a husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent

9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told
23 his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.
24 And Noah awoke from his wine, and knew what his younger son had
25 done unto him. And he said,

Cursed be Canaan;†
a servant of servants shall he be unto his brethren.

26 And he said,

Blessed be the Lord God of Shem;
and Canaan shall be his servant.
27 God shall enlarge Japheth,
and he shall dwell in the tents of Shem;
and Canaan shall be his servant.

28,29 And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

"*These Were the Nations*" (10:32)

10 Now these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.
2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal,
5 and Meshech, and Tiras. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. . . .
8,9 And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.
21 Unto Shem also, the father of all the children of Eber, the brother of
22 Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.†

The Tower of Babel

11:1,2 And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land
3 of Shinar; and they dwelt there. And they said one to another, Go to, let us

make brick, and burn them thoroughly. And they had brick for stone, and
11: 4 slime had they for mortar. And they said, Go to, let us build us a city, and
a tower, whose top may reach unto heaven; and let us make us a name, lest
we be scattered abroad upon the face of the whole earth.
5 And the Lord came down to see the city and the tower, which the children
6 of men builded. And the Lord said, Behold, the people is one, and they have
all one language; and this they begin to do: and now nothing will be re-
7 strained from them, which they have imagined to do. Go to, let us go down,
and there confound their language, that they may not understand one an-
8 other's speech. So the Lord scattered them abroad from thence upon the face
9 of all the earth: and they left off to build the city. Therefore is the name of
it called Babel;† because the Lord did there confound the language of all the
earth: and from thence did the Lord scatter them abroad upon the face of all
the earth.

ABRAHAM: THE FIRST PATRIARCH

The Birth and Migrations of Abram

27 Now these are the generations of Terah: Terah begat Abram, Nahor, and
28 Haran;† and Haran begat Lot. And Haran died before his father Terah in
29 the land of his nativity, in Ur of the Chaldees. And Abram† and Nahor took
them wives: the name of Abram's wife was Sarai;† and the name of Nahor's
wife, Milcah, the daughter of Haran, the father of Milcah, and the father of
30 Iscah. But Sarai was barren; she had no child.
31 And Terah took Abram his son, and Lot the son of Haran his son's son,
and Sarai his daughter-in-law, his son Abram's wife; and they went forth
with them from Ur of the Chaldees, to go into the land of Canaan; and they
32 came unto Haran,† and dwelt there. And the days of Terah were two hundred
and five years: and Terah died in Haran.
12 Now the Lord had said unto Abram, Get thee out of thy country, and
from thy kindred, and from thy father's house, unto a land that I will show
2 thee: And I will make of thee a great nation, and I will bless thee, and make
3 thy name great; and thou shalt be a blessing: And I will bless them that bless
thee, and curse him that curseth thee: and in thee shall all families of the
earth be blessed.†
4 So Abram departed, as the Lord had spoken unto him; and Lot went
with him: and Abram was seventy and five years old when he departed out
5 of Haran. And Abram took Sarai his wife, and Lot his brother's son, and
all their substance that they had gathered, and the souls that they had
gotten in Haran; and they went forth to go into the land of Canaan; and
6 into the land of Canaan they came. And Abram passed through the land unto
the place of Sichem, unto the plain of Moreh. And the Canaanite was then
in the land.

12: 7 And the Lord appeared unto Abram, and said, Unto thy seed will I give
this land: and there builded he an altar unto the Lord, who appeared unto
8 him. And he removed from thence unto a mountain on the east of Beth-el,
and pitched his tent, having Beth-el on the west, and Hai on the east; and
there he builded an altar unto the Lord, and called upon the name of the
9 Lord. And Abram journeyed, going on still toward the south.
10 And there was a famine in the land: and Abram went down into Egypt
11 to sojourn there; for the famine was grievous in the land. And it came to
pass, when he was come near to enter into Egypt, that he said unto Sarai
his wife, Behold now, I know that thou art a fair woman to look upon:
12 Therefore it shall come to pass, when the Egyptians shall see thee, that they
shall say, This is his wife: and they will kill me, but they will save thee alive.
13 Say, I pray thee, thou art my sister: that it may be well with me for thy
sake; and my soul shall live because of thee.
14 And it came to pass, that, when Abram was come into Egypt, the Egyp-
15 tians beheld the woman that she was very fair. The princes also of Pharaoh*
saw her, and commended her before Pharaoh: and the woman was taken
16 into Pharaoh's house. And he entreated Abram well for her sake: and he
had sheep, and oxen, and he asses, and menservants, and maidservants, and
17 she asses, and camels. And the Lord plagued Pharaoh and his house with
great plagues, because of Sarai, Abram's wife.
18 And Pharaoh called Abram, and said, What is this that thou hast done
19 unto me? why didst thou not tell me that she was thy wife? Why saidst
thou, She is my sister? † so I might have taken her to me to wife: now there-
20 fore behold thy wife, take her, and go thy way. And Pharaoh commanded
his men concerning him: and they sent him away, and his wife, and all that
he had.

Abram and Lot

13 And Abram went up out of Egypt, he, and his wife, and all that he had,
2 and Lot with him, into the south. And Abram was very rich in cattle, in
3 silver, and in gold. And he went on his journeys from the south even to
Beth-el, unto the place where his tent had been at the beginning, between
4 Beth-el and Hai; Unto the place of the altar, which he had made there at
the first: and there Abram called on the name of the Lord.
5 And Lot also, which went with Abram, had flocks, and herds, and tents.
6 And the land was not able to bear them, that they might dwell together: for
7 their substance was great, so that they could not dwell together. And there
was a strife between the herdmen of Abram's cattle and the herdmen of
Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

* This term, always appearing in the Bible without "the," is not a personal name but the Egyptian royal title, like the King, the Czar, the Emperor.

13: 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me
9 and thee, and between my herdmen and thy herdmen; for we be brethren. Is
not the whole land before thee? separate thyself, I pray thee, from me: if
thou wilt take the left hand, then I will go to the right; or if thou depart to
the right hand, then I will go to the left.
10 And Lot lifted up his eyes, and beheld all the plain of Jordan,† that it was
11 well watered every where, . . . even as the garden of the Lord . . . Then
Lot chose him all the plain of Jordan; and Lot journeyed east: and they
12 separated themselves the one from the other. Abram dwelt in the land of
Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward
13 Sodom. But the men of Sodom were wicked and sinners before the Lord ex-
ceedingly.
14 And the Lord said unto Abram, after that Lot was separated from him,
Lift up now thine eyes, and look from the place where thou art northward,
15 and southward, and eastward, and westward: For all the land which thou
16 seest, to thee will I give it, and to thy seed for ever. And I will make thy
seed as the dust of the earth: so that if a man can number the dust of the
17 earth, then shall thy seed also be numbered. Arise, walk through the land
18 in the length of it and in the breadth of it; for I will give it unto thee. Then
Abram removed his tent, and came and dwelt in the plain of Mamre, which
is in Hebron, and built there an altar unto the Lord.

Abram's Vision

15 After these things the word of the Lord came unto Abram in a vision,†
saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.
2 And Abram said, Lord God, what wilt thou give me, seeing I go child-
5 less, . . . And he brought him forth abroad, and said, Look now toward
heaven, and tell the stars, if thou be able to number them: and he said unto
him, So shall thy seed be.
12 And when the sun was going down, a deep sleep fell upon Abram; and,
13 lo, a horror of great darkness fell upon him. And he said unto Abram, Know
of a surety that thy seed shall be a stranger in a land that is not theirs, and
14 shall serve them; and they shall afflict them four hundred years; And also
that nation, whom they shall serve, will I judge: and afterward shall they
15 come out with great substance. And thou shalt go to thy fathers in peace;
16 thou shalt be buried in a good old age. But in the fourth generation they
shall come hither again: for the iniquity of the Amorites is not yet full.
17 And it came to pass, that, when the sun went down, and it was dark, be-
hold a smoking furnace, and a burning lamp that passed between those
18 pieces. In that same day the Lord made a covenant with Abram, saying,
Unto thy seed have I given this land, from the river of Egypt unto the great
river, the river Euphrates:

19–21

Sarai and Hagar

16 Now Sarai, Abram's wife, bare him no children: and she had a handmaid,
2 an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold
now, the Lord hath restrained me from bearing: I pray thee, go in unto my
maid; it may be that I may obtain children by her. And Abram hearkened to
3 the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid the
Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave
4 her to her husband Abram to be his wife. And he went in unto Hagar, and
she conceived: and when she saw that she had conceived, her mistress was
despised in her eyes.

The Parallel Accounts of Hagar's Banishment

There are two stories of Hagar in Genesis, the second beginning at 21:9. These are thought to be variants of the same account, the first being from the earlier J strand (with bits of P) and the second entirely E. This later story introduces refinements in style and content, such as Abraham's compassion for Hagar, God's reassurance to him, the greater artistry in depicting her grief, and the happy ending. To facilitate comparison the two are presented in parallel columns.

16: 5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me
6 and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.
7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain
8 in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from
9 the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

21: 9 And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mock-
10 ing. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.
11 And the thing was very grievous in Abraham's sight because of his son.
12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy
13 seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.
14 And Abraham rose up early in the morning, and took bread, and

16:10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy
12 affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

15 And Hagar bare Abram a son: and Abram called his son's name,
16 which Hagar bare, Ishmael.† And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of
21:15 Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs.
16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where
18 he is. Arise, lift up the lad, and hold him in thine hand; for I will
19 make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.
20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

God's Covenant with Abraham and Sarah

17 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be
2 thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.

3,4 And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many
5 nations. Neither shall thy name any more be called Abram, but thy name
6 shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and

17: 7 kings shall come out of thee. And I will establish my covenant between
me and thee and thy seed after thee in their generations, for an everlasting
8 covenant, to be a God unto thee and to thy seed after thee. And I will give
unto thee, and to thy seed after thee, the land wherein thou art a stranger,
all the land of Canaan, for an everlasting possession; and I will be their God.
9 And God said unto Abraham, Thou shalt keep my covenant therefore,
10 thou, and thy seed after thee in their generations. This is my covenant,
which ye shall keep, between me and you and thy seed after thee; Every
11 man child among you shall be circumcised. And ye shall circumcise the
flesh of your foreskin; and it shall be a token of the covenant betwixt me
12 and you. And he that is eight days old shall be circumcised among you,
every man child in your generations, he that is born in the house, or bought
13 with money of any stranger, which is not of thy seed. He that is born in thy
house, and he that is bought with thy money, must needs be circumcised:
14 and my covenant shall be in your flesh for an everlasting covenant. And the
uncircumcised man child whose flesh of his foreskin is not circumcised, that
soul shall be cut off from his people;† he hath broken my covenant.
15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call
16 her name Sarai, but Sarah shall her name be. And I will bless her, and give
thee a son also of her: yea, I will bless her, and she shall be a mother of
nations; kings of people shall be of her.
17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall
a child be born unto him that is a hundred years old? and shall Sarah, that is
ninety years old, bear?

18–27

18 And the Lord appeared unto him in the plains of Mamre: and he sat in
2 the tent door in the heat of the day; And he lifted up his eyes and looked,
and, lo, three men stood by him: and when he saw them, he ran to meet them
3 from the tent door, and bowed himself toward the ground, And said, My
Lord, if now I have found favor in thy sight, pass not away, I pray thee,
4 from thy servant: Let a little water, I pray you, be fetched, and wash your
5 feet, and rest yourselves under the tree: And I will fetch a morsel of bread,
and comfort ye your hearts; after that ye shall pass on: for therefore are ye
come to your servant. And they said, So do, as thou hast said.
6 And Abraham hastened into the tent unto Sarah, and said, Make ready
quickly three measures of fine meal, knead it, and make cakes upon the
7 hearth. And Abraham ran unto the herd, and fetched a calf tender and good,
8 and gave it unto a young man; and he hasted to dress it. And he took butter,
and milk, and the calf which he had dressed, and set it before them; and he
stood by them under the tree, and they did eat.†
9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in
10 the tent. And he said, I will certainly return unto thee according to the time
of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the
11 tent door, which was behind him. Now Abraham and Sarah were old and

well stricken in age; and it ceased to be with Sarah after the manner of
18:12 women. Therefore Sarah laughed within herself, saying, After I am waxed
old shall I have pleasure, my lord being old also?
13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying,
14 Shall I of a surety bear a child, which am old? Is any thing too hard for the
Lord? At the time appointed I will return unto thee, according to the time
15 of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not;
for she was afraid. And he said, Nay; but thou didst laugh.

The Destruction of Sodom and Gomorrah

16 And the men rose up from thence, and looked toward Sodom: and Abra-
20 ham went with them to bring them on the way. And the Lord said, Because
the cry of Sodom and Gomorrah is great, and because their sin is very griev-
21 ous, I will go down now, and see whether they have done altogether accord-
22 ing to the cry of it, which is come unto me; and if not, I will know. And the
men turned their faces from thence, and went toward Sodom: but Abraham
stood yet before the Lord.
23 And Abraham drew near, and said, Wilt thou also destroy the righteous
24 with the wicked? Peradventure there be fifty righteous within the city: wilt
thou also destroy and not spare the place for the fifty righteous that are
25 therein? That be far from thee to do after this manner, to slay the righteous
with the wicked; and that the righteous should be as the wicked, that be far
from thee: Shall not the Judge of all the earth do right?
26 And the Lord said, If I find in Sodom fifty righteous within the city, then
I will spare all the place for their sakes.
27 And Abraham answered and said, Behold now, I have taken upon me to
28 speak unto the Lord, which am but dust and ashes: Peradventure there shall
lack five of the fifty righteous: wilt thou destroy all the city for lack of five?
And he said, If I find there forty and five, I will not destroy it.
29 And he spake unto him yet again, and said, Peradventure there shall be
30 forty found there. And he said, I will not do it for forty's sake. And he said
unto him, Oh let not the Lord be angry, and I will speak: Peradventure there
shall thirty be found there. And he said, I will not do it, if I find thirty there.
31 And he said, Behold now, I have taken upon me to speak unto the Lord:
Peradventure there shall be twenty found there. And he said, I will not
destroy it for twenty's sake.
32 And he said, Oh let not the Lord be angry, and I will speak yet but this
once: Peradventure ten shall be found there. And he said, I will not destroy
33 it for ten's sake. And the Lord went his way, as soon as he had left commun-
ing with Abraham: and Abraham returned unto his place.
19 And there came two angels to Sodom at even; and Lot sat in the gate of
Sodom: and Lot seeing them rose up to meet them; and he bowed himself

19: 2 with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay;
3 but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.
4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every
5 quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.
6 And Lot went out at the door unto them, and shut the door after him,
7,8 And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.
9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came
10 near to break the door. But the men put forth their hand, and pulled Lot into
11 the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.
12 And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them
13 out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy
14 it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.
15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed
17 in the iniquity of the city. . . . Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.
18,19 And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the
20 mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: O, let me escape thither, (is it not a little one?) and my soul shall live.
21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.
22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

19:23,24 The sun was risen upon the earth when Lot entered into Zoar. Then the
Lord rained upon Sodom and upon Gomorrah brimstone and fire from the
25 Lord out of heaven; And he overthrew those cities, and all the plain, and
all the inhabitants of the cities, and that which grew upon the ground.
26 But his wife looked back from behind him, and she became a pillar of salt.†
27 And Abraham gat up early in the morning to the place where he stood
28 before the Lord: And he looked toward Sodom and Gomorrah, and toward
all the land of the plain, and beheld, and, lo, the smoke of the country went
29 up as the smoke of a furnace. And it came to pass, when God destroyed the
cities of the plain, that God remembered Abraham, and sent Lot out of the
midst of the overthrow, when he overthrew the cities in the which Lot
dwelt.
30 And Lot went up out of Zoar, and dwelt in the mountain, and his two
daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave,
31 he and his two daughters. And the firstborn said unto the younger, Our
father is old, and there is not a man in the earth to come in unto us after
32 the manner of all the earth: Come, let us make our father drink wine, and
33 we will lie with him, that we may preserve seed of our father. And they
made their father drink wine that night: and the firstborn went in, and lay
with her father; and he perceived not when she lay down, nor when she
arose.
34 And it came to pass on the morrow, that the firstborn said unto the
younger, Behold, I lay yesternight with my father: let us make him drink
wine this night also; and go thou in, and lie with him, that we may preserve
35 seed of our father. And they made their father drink wine that night also:
and the younger arose, and lay with him; and he perceived not when she
lay down, nor when she arose.
36,37 Thus were both the daughters of Lot with child by their father. And the
firstborn bare a son, and called his name Moab: the same is the father of the
38 Moabites unto this day. And the younger, she also bare a son, and called
his name Ben-ammi: the same is the father of the children of Ammon unto
this day.†

Chapter 20 is omitted for the reason that it is a variant of the second half of chapter 12, as explained in note on 12:19, p. 73a.

The Birth and Youth of Isaac

21 And the Lord visited Sarah as he had said, and the Lord did unto Sarah
2 as he had spoken. For Sarah conceived, and bare Abraham a son in his old
3 age, at the set time of which God had spoken to him. And Abraham called
the name of his son that was born unto him, whom Sarah bare to him, Isaac.
4 And Abraham circumcised his son Isaac being eight days old, as God had
5 commanded him. And Abraham was a hundred years old, when his son
Isaac was born unto him.

21: 6 And Sarah said, God hath made me to laugh, so that all that hear will
7 laugh with me. And she said, Who would have said unto Abraham, that
Sarah should have given children suck? for I have borne him a son in his old
8 age. And the child grew, and was weaned: and Abraham made a great feast
the same day that Isaac was weaned.

9–34

22 And it came to pass after these things, that God did tempt Abraham, and
2 said unto him, Abraham: and he said, Behold, here I am. And he said, Take
now thy son, thine only son Isaac, whom thou lovest, and get thee into the
land of Moriah; and offer him there for a burnt offering upon one of the
mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took
two of his young men with him, and Isaac his son, and clave the wood for
the burnt offering, and rose up, and went unto the place of which God had
4 told him. Then on the third day Abraham lifted up his eyes, and saw the
5 place afar off. And Abraham said unto his young men, Abide ye here with
the ass; and I and the lad will go yonder and worship, and come again to
6 you. And Abraham took the wood of the burnt offering, and laid it upon
Isaac his son; and he took the fire in his hand, and a knife; and they went
both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he
said, Here am I, my son. And he said, Behold the fire and the wood: but
8 where is the lamb for a burnt offering? And Abraham said, My son, God
will provide himself a lamb for a burnt offering: so they went both of them
together.

9 And they came to the place which God had told him of; and Abraham
built an altar there, and laid the wood in order, and bound Isaac his son,
10 and laid him on the altar upon the wood. And Abraham stretched forth his
hand, and took the knife to slay his son.

11 And the Angel of the Lord called unto him out of heaven, and said, Abra
12 ham, Abraham: and he said, Here am I. And he said, Lay not thine hand
upon the lad, neither do thou any thing unto him: for now I know that thou
fearest God, seeing thou hast not withheld thy son, thine only son, from me.
13 And Abraham lifted up his eyes, and looked, and behold behind him a ram
caught in a thicket by his horns: and Abraham went and took the ram and
14 offered him up for a burnt offering in the stead of his son.† And Abraham
called the name of that place Jehovah-jireh: as it is said to this day, In the
mount of the Lord it shall be seen.

15 And the Angel of the Lord called unto Abraham out of heaven the second
16 time, And said, By myself have I sworn, saith the Lord, for because thou
17 hast done this thing, and hast not withheld thy son, thine only son, That in
blessing I will bless thee, and in multiplying I will multiply thy seed as the
stars of the heaven, and as the sand which is upon the seashore; and thy
18 seed shall possess the gate of his enemies; And in thy seed shall all the
nations of the earth be blessed; because thou hast obeyed my voice.

22:19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20–24

The Betrothal of Rebekah

24 And Abraham was old, and well stricken in age: and the Lord had blessed
2 Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my
3 thigh: And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters
4 of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.
5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?
6 And Abraham said unto him, Beware thou that thou bring not my son
7 thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.
8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.
9 And the servant put his hand under the thigh of Abraham his master, and
10 sware to him concerning that matter. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.
11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.
12 And he said, O Lord God of my master Abraham, I pray thee, send me
13 good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city
14 come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.
15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor,
16 Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she
17 went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

24:18 And she said, Drink, my lord: and she hasted, and let down her pitcher
19 upon her hand, and gave him drink. And when she had done giving him
drink, she said, I will draw water for thy camels also, until they have done
20 drinking. And she hasted, and emptied her pitcher into the trough, and ran
21 again unto the well to draw water, and drew for all his camels. And the man
wondering at her held his peace, to wit whether the Lord had made his
journey prosperous or not.
22 And it came to pass, as the camels had done drinking, that the man took a
golden earring of half a shekel weight, and two bracelets for her hands of
23 ten shekels weight of gold; And said, Whose daughter art thou? tell me, I
pray thee: is there room in thy father's house for us to lodge in?
24 And she said unto him, I am the daughter of Bethuel the son of Milcah,
25 which she bare unto Nahor. She said moreover unto him, We have both
26 straw and provender enough, and room to lodge in. And the man bowed
27 down his head, and worshipped the Lord. And he said, Blessed be the Lord
God of my master Abraham, who hath not left destitute my master of his
mercy and his truth: I being in the way, the Lord led me to the house of my
28 master's brethren. And the damsel ran, and told them of her mother's
house these things.
29 And Rebekah had a brother, and his name was Laban: and Laban ran out
30 unto the man, unto the well. And it came to pass, when he saw the earring,
and bracelets upon his sister's hands, and when he heard the words of
Rebekah his sister, saying, Thus spake the man unto me, that he came unto
31 the man; and, behold, he stood by the camels at the well. And he said, Come
in, thou blessed of the Lord; wherefore standest thou without? for I have
prepared the house, and room for the camels.
32 And the man came into the house: and he ungirded his camels, and gave
straw and provender for the camels, and water to wash his feet, and the
33 men's feet that were with him. And there was set meat before him to eat:
but he said, I will not eat, until I have told mine errand. And he said, Speak
on.
34,35 And he said, I am Abraham's servant. And the Lord hath blessed my
master greatly, and he is become great: and he hath given him flocks, and
herds, and silver, and gold, and menservants, and maidservants, and camels,
36 and asses. And Sarah my master's wife bare a son to my master when she
37 was old: and unto him hath he given all that he hath. And my master made
me swear, saying, Thou shalt not take a wife to my son of the daughters of
38 the Canaanites, in whose land I dwell: But thou shalt go unto my father's
house, and to my kindred, and take a wife unto my son.
42,45 And I came this day unto the well, and . . . behold, Rebekah came forth
with her pitcher on her shoulder; and she went down unto the well, and drew
46 water: and I said unto her, Let me drink, I pray thee. And she made haste,
and let down her pitcher from her shoulder, and said, Drink, and I will give
thy camels drink also: so I drank, and she made the camels drink also.

24 47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put
48 the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's
49 brother's daughter unto his son. And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from
51 the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words,
53 he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away
55 unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered
57 my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man?
59 And she said, I will go. And they sent away Rebekah their sister, and her
60 nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of
61 millions, and let thy seed possess the gate of those which hate them.† And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the
63 south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.
64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off
65 the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore
66 she took a veil, and covered herself. And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

JACOB AND ESAU

The Birth of the Twins

25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
21 And Isaac entreated the Lord for his wife, because she was barren: and the
22 Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I
23 thus? And she went to inquire of the Lord. And the Lord said unto her,

Two nations are in thy womb,
and two manner of people shall be separated from thy bowels;
and the one people shall be stronger than the other people;
and the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were
25 twins in her womb. And the first came out red, all over like a hairy garment;
26 and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was
27 threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in
28 tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

Esau and the Stolen Blessing

29 And Jacob sod pottage: and Esau came from the field, and he was faint:
30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage,
31 for I am faint: therefore was his name called Edom. And Jacob said, Sell me
32 this day thy birthright. And Esau said, Behold, I am at the point to die:
33 and what profit shall this birthright do to me? And Jacob said, Swear to me
34 this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.†
26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:
35 Which were a grief of mind unto Isaac and to Rebekah.
27 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My
2 son: and he said unto him, Behold, here am I. And he said, Behold now, I
3 am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me

27: 4 some venison; And make me savory meat, such as I love, and bring it to me,
5 that I may eat; that my soul may bless thee before I die. And Rebekah
heard when Isaac spake to Esau his son. And Esau went to the field to hunt
for venison, and to bring it.
6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father
7 speak unto Esau thy brother, saying, Bring me venison, and make me
savory meat, that I may eat, and bless thee before the Lord before my death.
8 Now therefore, my son, obey my voice according to that which I command
9 thee. Go now to the flock, and fetch me from thence two good kids of the
goats; and I will make them savory meat for thy father, such as he loveth:
10 And thou shalt bring it to thy father, that he may eat, and that he may bless
thee before his death.
11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a
12 hairy man, and I am a smooth man: My father peradventure will feel me,
and I shall seem to him as a deceiver; and I shall bring a curse upon me, and
13 not a blessing. And his mother said unto him, Upon me be thy curse, my son:
14 only obey my voice, and go fetch me them. And he went, and fetched, and
brought them to his mother: and his mother made savory meat, such as his
father loved.
15 And Rebekah took goodly raiment of her eldest son Esau, which were
16 with her in the house, and put them upon Jacob her younger son: And she
put the skins of the kids of the goats upon his hands, and upon the smooth
17 of his neck: And she gave the savory meat and the bread, which she had pre-
pared, into the hand of her son Jacob.
18 And he came unto his father, and said, My father: and he said, Here am
19 I; who art thou, my son? And Jacob said unto his father, I am Esau thy first-
born; I have done according as thou badest me: arise, I pray thee, sit and
eat of my venison, that thy soul may bless me.
20 And Isaac said unto his son, How is it that thou hast found it so quickly,
my son? And he said, Because the Lord thy God brought it to me.
21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee,
22 my son, whether thou be my very son Esau or not. And Jacob went near
unto Isaac his father; and he felt him, and said, The voice is Jacob's voice,
23 but the hands are the hands of Esau. And he discerned him not, because his
hands were hairy, as his brother Esau's hands: so he blessed him.
24,25 And he said, Art thou my very son Esau? And he said, I am. And he said,
Bring it near to me, and I will eat of my son's venison, that my soul may
bless thee. And he brought it near to him, and he did eat: and he brought
him wine, and he drank.
26 And his father Isaac said unto him, Come near now, and kiss me, my son.
27 And he came near, and kissed him: and he smelled the smell of his raiment,
and blessed him, and said,

See, the smell of my son is as the smell of a field
which the Lord hath blessed:

27:28 Therefore God give thee of the dew of heaven,
and the fatness of the earth,
and plenty of corn and wine:
29 Let people serve thee,
and nations bow down to thee:
be lord over thy brethren,
and let thy mother's sons bow down to thee:
cursed be every one that curseth thee,
and blessed be he that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob,
and Jacob was yet scarce gone out from the presence of Isaac his father,
31 that Esau his brother came in from his hunting. And he also had made savory
meat, and brought it unto his father, and said unto his father, Let my father
arise, and eat of his son's venison, that thy soul may bless me.
32 And Isaac his father said unto him, Who art thou? And he said, I am thy
33 son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said,
Who? where is he that hath taken venison, and brought it me, and I have
eaten of all before thou camest, and have blessed him? yea, and he shall be
blessed.
34 And when Esau heard the words of his father, he cried with a great and
exceeding bitter cry, and said unto his father, Bless me, even me also, O my
35 father. And he said, Thy brother came with subtilty, and hath taken away
36 thy blessing. And he said, Is not he rightly named Jacob? for he hath sup-
planted me these two times: he took away my birthright; and, behold, now
he hath taken away my blessing. And he said, Hast thou not reserved a
blessing for me?
37 And Isaac answered and said unto Esau, Behold, I have made him thy
lord, and all his brethren have I given to him for servants; and with corn and
wine have I sustained him: and what shall I do now unto thee, my son?
38 And Esau said unto his father, Hast thou but one blessing,† my father?
bless me, even me also, O my father. And Esau lifted up his voice, and wept.
39 And Isaac his father answered and said unto him,

Behold, thy dwelling shall be the fatness of the earth,
and of the dew of heaven from above;
40 And by thy sword shalt thou live,
and shalt serve thy brother:
and it shall come to pass when thou shalt have the dominion,
that thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father
blessed him: and Esau said in his heart, The days of mourning for my father
are at hand; then will I slay my brother Jacob.
42 And these words of Esau her elder son were told to Rebekah: and she
sent and called Jacob her younger son, and said unto him, Behold, thy

brother Esau, as touching thee, doth comfort himself, purposing to kill thee.
27:43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my
44 brother to Haran; And tarry with him a few days, until thy brother's fury
45 turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?
46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?
28 And Isaac called Jacob, and blessed him, and charged him, and said unto
2 him, Thou shalt not take a wife of the daughters of Canaan. Arise,† go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a
3 wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou
4 mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein
5 thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padan-aram† unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of
7 Canaan; And that Jacob obeyed his father and his mother, and was gone
8 to Padan-aram; And Esau seeing that the daughters of Canaan pleased not
9 Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

Jacob's Dream

10,11 And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.
12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending
13 on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to
14 thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families
15 of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I

will not leave thee, until I have done that which I have spoken to thee of.
28:16 And Jacob awaked out of his sleep, and he said, Surely the Lord is in this
17 place; and I knew it not. And he was afraid, and said, How dreadful is this
place! this is none other but the house of God, and this is the gate of heaven.
18 And Jacob rose up early in the morning, and took the stone that he had put
for his pillows, and set it up for a pillar, and poured oil upon the top of it.
19 And he called the name of that place Beth-el: but the name of that city was
called Luz at the first.
20 And Jacob vowed a vow, saying, If God will be with me, and will keep
me in this way that I go, and will give me bread to eat, and raiment to put on,
21 So that I come again to my father's house in peace; then shall the Lord be
22 my God: And this stone, which I have set for a pillar, shall be God's house:
and of all that thou shalt give me I will surely give the tenth unto thee.

The Wooing of Rachel

29 Then Jacob went on his journey, and came into the land of the people of
2 the east. And he looked, and behold a well in the field, and, lo, there were
three flocks of sheep lying by it; for out of that well they watered the flocks:
3 and a great stone was upon the well's mouth. And thither were all the flocks
gathered: and they rolled the stone from the well's mouth, and watered the
sheep, and put the stone again upon the well's mouth in his place.
4 And Jacob said unto them, My brethren, whence be ye? And they said,
5 Of Haran are we.* And he said unto them, Know ye Laban the son of
6 Nahor? And they said, We know him. And he said unto them, Is he well?
And they said, He is well: and, behold, Rachel his daughter cometh with the
7 sheep. And he said, Lo, it is yet high day, neither is it time that the cattle
should be gathered together: water ye the sheep, and go and feed them.
8 And they said, We cannot, until all the flocks be gathered together, and till
they roll the stone from the well's mouth; then we water the sheep.
9 And while he yet spake with them, Rachel came with her father's sheep:
10 for she kept them. And it came to pass, when Jacob saw Rachel the daughter
of Laban his mother's brother, and the sheep of Laban his mother's brother,
that Jacob went near, and rolled the stone from the well's mouth, and
11 watered the flock of Laban his mother's brother. And Jacob kissed Rachel,
12 and lifted up his voice, and wept. And Jacob told Rachel that he was her
father's brother, and that he was Rebekah's son: and she ran and told
her father.
13 And it came to pass, when Laban heard the tidings of Jacob his sister's
son, that he ran to meet him, and embraced him, and kissed him, and
14 brought him to his house. And he told Laban all these things. And Laban

* See note on chapter 11, p. 72b.

said to him, Surely thou art my bone and my flesh. And he abode with him
29:15 the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the
17 name of the younger was Rachel. Leah was tender eyed; but Rachel was
18 beautiful and well-favored. And Jacob loved Rachel; and said, I will serve
19 thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man:
20 abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

"*Behold, It Was Leah*" (29:25)

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled,
22 that I may go in unto her. And Laban gathered together all the men of the
23 place, and made a feast. And it came to pass in the evening, that he took
24 Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid for a handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? † wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the
27 younger before the firstborn. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
28 And Jacob did so, and fulfilled her week: and he gave him Rachel his
29 daughter to wife also. And Laban gave to Rachel his daughter Bilhah his
30 handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

The Birth of Joseph

31 And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren.

32–35

30:22 And God remembered Rachel, and God hearkened to her, and opened
23 her womb. And she conceived, and bare a son; and said, God hath taken
24 away my reproach: And she called his name Joseph; and said, The Lord shall add to me another son.

Jacob and the Spotted Cattle

30:25 And it came to pass, when Rachel had borne Joseph, that Jacob said unto
Laban, Send me away, that I may go unto mine own place, and to my
26 country. Give me my wives and my children, for whom I have served thee,
and let me go: for thou knowest my service which I have done thee.
27 And Laban said unto him, I pray thee, if I have found favor in thine eyes,
tarry: for I have learned by experience that the Lord hath blessed me for
28 thy sake. And he said, Appoint me thy wages, and I will give it.
29 And he said unto him, Thou knowest how I have served thee, and how
30 thy cattle was with me. For it was little which thou hadst before I came, and
it is now increased unto a multitude; and the Lord hath blessed thee since
my coming: and now, when shall I provide for mine own house also?
31 And he said, What shall I give thee? And Jacob said, Thou shalt not give
me any thing: if thou wilt do this thing for me, I will again feed and keep
32 thy flock. I will pass through all thy flock to-day, removing from thence all
the speckled and spotted cattle, and all the brown cattle among the sheep,
and the spotted and speckled among the goats: and of such shall be my hire.
33 So shall my righteousness answer for me in time to come, when it shall come
for my hire before thy face: every one that is not speckled and spotted
among the goats, and brown among the sheep, that shall be counted stolen
with me.
34 And Laban said, Behold, I would it might be according to thy word.
35 And he removed that day the he goats that were ring-streaked and spotted,
and all the she goats that were speckled and spotted, and every one that
had some white in it, and all the brown among the sheep, and gave them
36 into the hand of his sons. And he set three days' journey betwixt himself
and Jacob: and Jacob fed the rest of Laban's flocks.
37 And Jacob took him rods of green poplar, and of the hazel and chestnut
tree; and pilled white streaks in them, and made the white appear which
38 was in the rods. And he set the rods which he had pilled before the flocks in
the gutters in the watering troughs when the flocks came to drink, that they
39 should conceive when they came to drink. And the flocks conceived before
the rods, and brought forth cattle ring-streaked, speckled, and spotted.
40 And Jacob did separate the lambs, and set the faces of the flocks toward the
ring-streaked, and all the brown in the flock of Laban; and he put his own
41 flocks by themselves, and put them not unto Laban's cattle. And it came to
pass, whensoever the stronger cattle did conceive, that Jacob laid the rods
before the eyes of the cattle in the gutters, that they might conceive among
42 the rods. But when the cattle were feeble, he put them not in: so the feebler
43 were Laban's, and the stronger Jacob's. And the man increased exceedingly,
and had much cattle, and maidservants, and menservants, and camels, and

The Flight of Jacob

31 And he heard the words of Laban's sons, saying, Jacob hath taken away
all that was our father's; and of that which was our father's hath he gotten
2 all this glory. And Jacob beheld the countenance of Laban, and, behold, it
3 was not toward him as before. And the Lord said unto Jacob, Return unto
the land of thy fathers, and to thy kindred; and I will be with thee.
4 And Jacob sent and called Rachel and Leah to the field unto his flock,
5 And said unto them, I see your father's countenance, that it is not toward me
6 as before; but the God of my father hath been with me. And ye know that
7 with all my power I have served your father. And your father hath deceived
me, and changed my wages ten times; but God suffered him not to hurt me.
8 If he said thus, The speckled shall be thy wages; then all the cattle bare
speckled: and if he said thus, The ring-streaked shall be thy hire; then bare
9 all the cattle ring-streaked. Thus God hath taken away the cattle of your
father, and given them to me.
10 And it came to pass at the time that the cattle conceived, that I lifted up
mine eyes, and saw in a dream, and, behold, the rams which leaped upon the
11 cattle were ring-streaked, speckled, and grizzled. And the angel of God
12 spake unto me in a dream, saying, Jacob: and I said, Here am I. And he
said, Lift up now thine eyes, and see, all the rams which leap upon the
cattle are ring-streaked, speckled, and grizzled: for I have seen all that
13 Laban doeth unto thee. I am the God of Beth-el, where thou anointedst the
pillar, and where thou vowedst a vow unto me: now arise, get thee out from
this land, and return unto the land of thy kindred.†
14 And Rachel and Leah answered and said unto him, Is there yet any portion
15 or inheritance for us in our father's house? Are we not counted of him
16 strangers? for he hath sold us, and hath quite devoured also our money. For
all the riches which God hath taken from our father, that is ours, and our
children's: now then, whatsoever God hath said unto thee, do.
17,18 Then Jacob rose up, and set his sons and his wives upon camels; And he
19 carried away all his cattle, and all his goods which he had gotten, . . . And
Laban went to shear his sheep: and Rachel had stolen the images that were
20 her father's. And Jacob stole away unawares to Laban the Syrian, in that he
21 told him not that he fled. So he fled with all that he had; and he rose up, and
passed over the river, and set his face toward the mount Gilead.
22,23 And it was told Laban on the third day, that Jacob was fled. And he took
his brethren with him, and pursued after him seven days' journey; and they
24 overtook him in the mount Gilead. And God came to Laban the Syrian in a
dream by night, and said unto him, Take heed that thou speak not to Jacob
either good or bad.
25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount:
26 and Laban with his brethren pitched in the mount of Gilead. And Laban

said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?
31:27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with
28 songs, with tabret, and with harp? And hast not suffered me to kiss my sons
29 and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good
30 or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?†
31 And Jacob answered and said to Laban, Because I was afraid: for I said,
32 Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.
33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's
34 tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched
35 all the tent, but found them not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

The Bargain with Laban

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly
37 pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy
38 brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and
39 the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it,
40 whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from
41 mine eyes. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast
42 changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight.
43 And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle,

and all that thou seest is mine: and what can I do this day unto these my
31:44 daughters, or unto their children which they have borne? Now therefore
come thou, let us make a covenant, I and thou; and let it be for a witness
45 between me and thee. And Jacob took a stone, and set it up for a pillar.
46 And Jacob said unto his brethren, Gather stones; and they took stones, and
47 made a heap: and they did eat there upon the heap. And Laban called it
Jegar-sahadutha: but Jacob called it Galeed.†
48 And Laban said, This heap is a witness between me and thee this day.
49 Therefore was the name of it called Galeed, And Mizpah; for he said, The
50 Lord watch between me and thee,† when we are absent one from another. If
thou shalt afflict my daughters, or if thou shalt take other wives beside my
51 daughters, no man is with us; see, God is witness betwixt me and thee. And
Laban said to Jacob, Behold this heap, and behold this pillar, which I have
52 cast betwixt me and thee; This heap be witness, and this pillar be witness,
that I will not pass over this heap to thee, and that thou shalt not pass over
53 this heap and this pillar unto me, for harm. The God of Abraham, and the
God of Nahor, the God of their father, judge betwixt us. And Jacob sware
by the fear of his father Isaac.
54 Then Jacob offered sacrifice upon the mount, and called his brethren to
55 eat bread: and they did eat bread, and tarried all night in the mount. And
early in the morning Laban rose up, and kissed his sons and his daughters,
and blessed them: and Laban departed, and returned unto his place.

Jacob's Reconciliation with Esau

32: 3 And Jacob sent messengers before him to Esau his brother unto the land
4 of Seir, the country of Edom. And he commanded them, saying, Thus shall
ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned
5 with Laban, and stayed there until now: And I have oxen, and asses, flocks,
and menservants, and womenservants: and I have sent to tell my lord, that
I may find grace in thy sight.
6 And the messengers returned to Jacob, saying, We came to thy brother
Esau, and also he cometh to meet thee, and four hundred men with him.
7 Then Jacob was greatly afraid and distressed: and he divided the people
that was with him, and the flocks, and herds, and the camels, into two bands;
8 And said, If Esau come to the one company, and smite it, then the other
company which is left shall escape.
9 And Jacob said, O God of my father Abraham, and God of my father
Isaac, the Lord which saidst unto me, Return unto thy country, and to thy
10 kindred, and I will deal well with thee: I am not worthy of the least of all
the mercies, and of all the truth, which thou hast showed unto thy servant;
for with my staff I passed over this Jordan; and now I am become two bands.
11 Deliver me, I pray thee, from the hand of my brother, from the hand of

Esau: for I fear him, lest he will come and smite me, and the mother with the
32:12 children. And thou saidst, I will surely do thee good, and make thy seed as
the sand of the sea, which cannot be numbered for multitude.
13 And he lodged there that same night; and took of that which came to his
14 hand a present for Esau his brother; Two hundred she goats and twenty he
15 goats, two hundred ewes and twenty rams, Thirty milch camels with their
16 colts, forty kine and ten bulls, twenty she asses and ten foals. And he
delivered them into the hand of his servants, every drove by themselves;
and said unto his servants, Pass over before me, and put a space betwixt
drove and drove.
17 And he commanded the foremost, saying, When Esau my brother meeteth
thee, and asketh thee, saying, Whose art thou? and whither goest thou? and
18 whose are these before thee? Then thou shalt say, They be thy servant
Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind
19 us. And so commanded he the second, and the third, and all that followed
the droves, saying, On this manner shall ye speak unto Esau, when ye find
20 him. And say ye moreover, Behold, thy servant Jacob is behind us. For he
said, I will appease him with the present that goeth before me, and afterward
21 I will see his face; peradventure he will accept of me. So went the present
over before him; and himself lodged that night in the company.
22 And he rose up that night, and took his two wives, and his two women-
23 servants, and his eleven sons, and passed over the ford Jabbok. And he took
them, and sent them over the brook, and sent over that he had.
24 And Jacob was left alone; and there wrestled a man with him until the
25 breaking of the day. And when he saw that he prevailed not against him, he
touched the hollow of his thigh; and the hollow of Jacob's thigh was out of
26 joint, as he wrestled with him. And he said, Let me go, for the day breaketh.
27 And he said, I will not let thee go, except thou bless me. And he said unto
28 him, What is thy name? And he said, Jacob. And he said, Thy name shall be
called no more Jacob, but Israel: † for as a prince hast thou power with God
29 and with men, and hast prevailed. And Jacob asked him, and said, Tell me,
I pray thee, thy name. And he said, Wherefore is it that thou dost ask after
30 my name? And he blessed him there. And Jacob called the name of the place
Peniel: for I have seen God face to face, and my life is preserved.
31–32
33 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and
with him four hundred men. And he divided the children unto Leah, and
2 unto Rachel, and unto the two handmaids. And he put the handmaids and
their children foremost, and Leah and her children after, and Rachel and
3 Joseph hindermost. And he passed over before them, and bowed himself to
the ground seven times, until he came near to his brother.
4 And Esau ran to meet him, and embraced him, and fell on his neck, and
5 kissed him: and they wept. And he lifted up his eyes, and saw the women
and the children, and said, Who are those with thee? And he said, The

33: 6 children which God hath graciously given thy servant. Then the hand-
maidens came near, they and their children, and they bowed themselves.
7 And Leah also with her children came near, and bowed themselves: and
after came Joseph near and Rachel, and they bowed themselves.
8 And he said, What meanest thou by all this drove which I met? And he
9 said, These are to find grace in the sight of my lord. And Esau said, I have
10 enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay,
I pray thee, if now I have found grace in thy sight, then receive my present
at my hand: for therefore I have seen thy face, as though I had seen the
11 face of God, and thou wast pleased with me. Take, I pray thee, my blessing
that is brought to thee; because God hath dealt graciously with me, and
because I have enough. And he urged him, and he took it.
13 And he said unto him, My lord knoweth that the children are tender,
and the flocks and herds with young are with me; and if men should over-
14 drive them one day, all the flock will die. Let my lord, I pray thee, pass over
before his servant; and I will lead on softly, according as the cattle that goeth
before me and the children be able to endure, until I come unto my lord unto
15 Seir. And Esau said, Let me now leave with thee some of the folk that are
with me. And he said, What needeth it? let me find grace in the sight of my
lord.
16,18 So Esau returned that day on his way unto Seir. And Jacob came to
Shalem, a city of Shechem, which is in the land of Canaan, when he came
19 from Padan-aram; and pitched his tent before the city. And he bought a
parcel of a field, where he had spread his tent, at the hand of the children
20 of Hamor, Shechem's father, for a hundred pieces of money. And he erected
there an altar, and called it El-Elohe-Israel.

The Escape to Bethel

35 And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and
make there an altar unto God, that appeared unto thee when thou fleddest
2 from the face of Esau thy brother. Then Jacob said unto his household, and
to all that were with him, Put away the strange gods that are among you,
3 and be clean, and change your garments: And let us arise, and go up to
Beth-el; and I will make there an altar unto God, who answered me in the
4 day of my distress, and was with me in the way which I went. And they
gave unto Jacob all the strange gods which were in their hand, and all their
earrings which were in their ears; and Jacob hid them under the oak which
5 was by Shechem. And they journeyed: and the terror of God was upon the
cities that were round about them, and they did not pursue after the sons
of Jacob.
6 So Jacob came to Luz which is in the land of Canaan, that is, Beth-el,†
7 he and all the people that were with him. And he built there an altar, and

called the place El-beth-el; because there God appeared unto him, when he
35:14 fled from the face of his brother. And Jacob set up a pillar in the place where
he talked with him, even a pillar of stone: and he poured a drink offering
15 thereon, and he poured oil thereon. And Jacob called the name of the place
where God spake with him, Beth-el.

The Death of Rachel and Isaac

16 And they journeyed from Beth-el; and there was but a little way to come
17 to Ephrath; and Rachel travailed, and she had hard labor. And it came to
pass, when she was in hard labor, that the midwife said unto her, Fear not;
18 thou shalt have this son also. And it came to pass, as her soul was in depart-
ing, (for she died,) that she called his name Ben-oni: but his father called him
19 Benjamin. And Rachel died, and was buried in the way to Ephrath, which is
20 Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of
Rachel's grave unto this day.

22,23 . . . Now the sons of Jacob were twelve: The sons of Leah; Reuben,
Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and
24,25 Zebulun: The sons of Rachel; Joseph, and Benjamin: And the sons of Bilhah,
26 Rachel's handmaid; Dan, and Naphtali: And the sons of Zilpah, Leah's hand-
maid: Gad, and Asher. . . .

27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arba,
28 which is Hebron, where Abraham and Isaac sojourned. And the days of
29 Isaac were a hundred and fourscore years. And Isaac gave up the ghost, and
died, and was gathered unto his people, being old and full of days: and his
sons Esau and Jacob buried him.

JOSEPH AND HIS BRETHREN

The Joseph story (chs. 37–50) is regarded by critical scholars as a clear example of the fusion process in the formation of the Bible, in this case mostly the J and E strands, with the E usually more prominent. Chapter 37, perhaps the outstanding illustration of close interweaving, may easily be made apparent to the casual reader. Therefore, this passage has been set to permit such comparison. There are some disagreements as to the exact demarcations of the two strands, but the differences of opinion are of little importance for the present purpose, since it is not to provide the last word on the subject. The J strand appears here in italics, while the E is in normal type. Each strand gives a continuous story when read separately.

Contrasting statements may at once be discovered. The names Jacob and Israel are used interchangeably, although in a previous passage Jacob had received the Divine commandment that "thy name shall be called no more Jacob, but Israel" (32:28, J). In J the brothers agree to sell Joseph to the Ishmaelites. In E the brothers cast Joseph into a pit, Midianite merchantmen rescue him without knowledge by the brothers, and sell him to Potiphar. Reuben is friendly to Joseph (v. 22 and vv. 29–30) in the E account, but merely prudent in J (v. 21 and vv. 26–27). There is some confusion in names, for the friendly brother is alternately Reuben and Judah but both strands succeed in transferring the scene of action to Egypt (v. 25, J, and v. 36, E).

37:2 . . . Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil
3 report. *Now Israel loved Joseph more than all his children, because he was the son*
4 *of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.*
5 And Joseph dreamed a dream, and he told it his brethren: and they hated
6 him yet the more. And he said unto them, Hear, I pray you, this dream
7 which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves
8 stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.
9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon
10 and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren
11 indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.
12,13 *And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send*
14 *thee unto them. And he said to him, Here am I.* And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. *So he sent him out of the vale of Hebron, and he came to Shechem.*
15 *And a certain man found him, and, behold, he was wandering in the field:*
16 *and the man asked him, saying, What seekest thou? And he said, I seek my breth-*
17 *ren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.*
18 And when they saw him afar off, *even before he came near unto them, they*
19 *conspired against him to slay him.* And they said one to another, Behold, this
20 dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.
21 *And Reuben heard it, and he delivered him out of their hands; and said, Let*
22 *us not kill him.* And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.
23 *And it came to pass, when Joseph was come unto his brethren, that they stripped*
24 *Joseph out of his coat, his coat of many colors that was on him;* And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

37:25 *And they sat down to eat bread: and they lifted up their eyes and looked, and,*
behold, a company of Ishmaelites came from Gilead, with their camels bearing
26 *spicery and balm and myrrh, going to carry it down to Egypt. And Judah said*
unto his brethren, What profit is it if we slay our brother, and conceal his blood?
27 *Come, and let us sell him to the Ishmaelites, and let not our hand be upon him;*
for he is our brother and our flesh: and his brethren were content.
28 Then there passed by Midianites merchantmen; and they drew and lifted
up Joseph out of the pit, *and sold Joseph to the Ishmaelites for twenty pieces of*
silver: and they brought Joseph into Egypt.
29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit;
30 and he rent his clothes. And he returned unto his brethren, and said, The
31 child is not; and I, whither shall I go? *And they took Joseph's coat, and killed a*
32 *kid of the goats, and dipped the coat in the blood; And they sent the coat of many*
colors, and they brought it to their father; and said, This have we found: know
now whether it be thy son's coat or no.
33 *And he knew it, and said, It is my son's coat;* an evil beast hath devoured him;
34 *Joseph is without doubt rent in pieces.* And Jacob rent his clothes, and put
35 sackcloth upon his loins, *and mourned for his son many days.* And all his sons
and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning.
Thus his father wept for him.
36 And the Midianites sold him into Egypt unto Potiphar, an officer of
Pharaoh's, and captain of the guard.

Joseph and Potiphar's Wife

39 And Joseph was brought down to Egypt; and Potiphar, an officer of
Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the
2 Ishmaelites, which had brought him down thither. And the Lord was with
Joseph, and he was a prosperous man; and he was in the house of his
3 master the Egyptian. And his master saw that the Lord was with him, and
4 that the Lord made all that he did to prosper in his hand. And Joseph found
grace in his sight, and he served him: and he made him overseer over his
6 house, and all that he had he put into his hand. And he left all that he had in
Joseph's hand; and he knew not aught he had, save the bread which he did
eat. And Joseph was a goodly person, and well-favored.
7 And it came to pass after these things, that his master's wife cast her
8 eyes upon Joseph; and she said, Lie with me. But he refused, and said unto
his master's wife, Behold, my master wotteth not what is with me in the
9 house, and he hath committed all that he hath to my hand; There is none
greater in this house than I; neither hath he kept back any thing from me but
thee, because thou art his wife: how then can I do this great wickedness,
10 and sin against God? And it came to pass, as she spake to Joseph day by
day, that he hearkened not unto her, to lie by her, or to be with her.

39:11 And it came to pass about this time, that Joseph went into the house to do
12 his business; and there was none of the men of the house there within. And
she caught him by his garment, saying, Lie with me: and he left his garment
in her hand, and fled, and got him out.
13 And it came to pass, when she saw that he had left his garment in her
14 hand, and was fled forth, That she called unto the men of her house, and
spake unto them, saying, See, he hath brought in a Hebrew unto us to mock
15 us; he came in unto me to lie with me, and I cried with a loud voice: And it
came to pass, when he heard that I lifted up my voice and cried, that he left
his garment with me, and fled, and got him out.
16,17 And she laid up his garment by her, until his lord came home. And she
spake unto him according to these words, saying, The Hebrew servant,
18 which thou hast brought unto us, came in unto me to mock me: And it
came to pass, as I lifted up my voice and cried, that he left his garment with
me, and fled out.
19 And it came to pass, when his master heard the words of his wife, which
she spake unto him, saying, After this manner did thy servant to me; that
20 his wrath was kindled. And Joseph's master took him, and put him into the
prison, a place where the king's prisoners were bound: and he was there in
the prison.†
21 But the Lord was with Joseph, and showed him mercy, and gave him
22 favor in the sight of the keeper of the prison. And the keeper of the prison
committed to Joseph's hand all the prisoners that were in the prison; and
23 whatsoever they did there, he was the doer of it. The keeper of the prison
looked not to any thing that was under his hand; because the Lord was with
him, and that which he did, the Lord made it to prosper.

Joseph and the Prisoners' Dreams

40 And it came to pass after these things, that the butler of the king of
2 Egypt and his baker had offended their lord the king of Egypt. And Pharaoh
was wroth against two of his officers, against the chief of the butlers, and
3 against the chief of the bakers. And he put them in ward in the house of the
captain of the guard, into the prison, the place where Joseph was bound.
4 And the captain of the guard charged Joseph with them, and he served them:
and they continued a season in ward.
5 And they dreamed a dream both of them, each man his dream in one
night, each man according to the interpretation of his dream, the butler and
6 the baker of the king of Egypt, which were bound in the prison. And Joseph
came in unto them in the morning, and looked upon them, and, behold, they
7 were sad. And he asked Pharaoh's officers that were with him in the ward
8 of his lord's house, saying, Wherefore look ye so sadly to-day? And they
said unto him, We have dreamed a dream, and there is no interpreter of it.

And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

40: 9 And the chief butler told his dream to Joseph, and said to him, In my
10 dream, behold, a vine was before me; And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters
11 thereof brought forth ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.
12 And Joseph said unto him, This is the interpretation of it: The three
13 branches are three days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup
14 into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.
16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on
17 my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.
18 And Joseph answered and said, This is the interpretation thereof: The
19 three baskets are three days: Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.
20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief
21 butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:
22,23 But he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

Joseph and Pharaoh's Dreams

41 And it came to pass at the end of two full years, that Pharaoh dreamed: . . .
8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.
9 Then spake the chief butler unto Pharaoh, saying, I do remember my
10 faults this day: Pharaoh was wroth with his servants, and put me in ward
11 in the captain of the guard's house, both me and the chief baker: And we dreamed a dream in one night, I and he; we dreamed each man according to
12 the interpretation of his dream. And there was there with us a young man,

a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.
41:13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.
14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came
15 in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou
16 canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.
17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the
18 bank of the river: And, behold, there came up out of the river seven† kine,
19 fat-fleshed and well-favored; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed,
20 such as I never saw in all the land of Egypt for badness: And the lean and
21 the ill-favored kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they
22 were still ill-favored, as at the beginning. So I awoke. And I saw in my
23 dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up
24 after them: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.
25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath
26 showed Pharaoh what he is about to do. The seven good kine are seven
27 years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of
28 famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he showeth unto Pharaoh.
29 Behold, there come seven years of great plenty throughout all the land of
30 Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume
31 the land; And the plenty shall not be known in the land by reason of that
32 famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.
33 Now therefore let Pharaoh look out a man discreet and wise, and set him
34 over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven
35 plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in
36 the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

The Elevation of Joseph

41:37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his
38 servants. And Pharaoh said unto his servants, Can we find such a one as this
is, a man in whom the Spirit of God is?
39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all
40 this, there is none so discreet and wise as thou art: Thou shalt be over my
house, and according unto thy word shall all my people be ruled: only in the
41 throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have
42 set thee over all the land of Egypt. And Pharaoh took off his ring from his
hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen,
43 and put a gold chain about his neck; And he made him to ride in the second
chariot which he had; and they cried before him, Bow the knee: and he
made him ruler over all the land of Egypt.†
44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no
45 man lift up his hand or foot in all the land of Egypt. And Pharaoh called
Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the
daughter of Poti-pherah priest of On. And Joseph went out over all the land of
46 Egypt. And Joseph was thirty years old when he stood before Pharaoh king
of Egypt. And Joseph went out from the presence of Pharaoh, and went
throughout all the land of Egypt.

Egypt's Corn Monopoly and the Famine

47 And in the seven plenteous years the earth brought forth by handfuls.
48 And he gathered up all the food of the seven years, which were in the land
of Egypt, and laid up the food in the cities: the food of the field, which was
49 round about every city, laid he up in the same. And Joseph gathered corn as
the sand of the sea, very much, until he left numbering; for it was without
number.
50 And unto Joseph were born two sons, before the years of famine came:
which Asenath the daughter of Poti-pherah priest of On bare unto him.
51 And Joseph called the name of the firstborn Manasseh: For God, said he,
52 hath made me forget all my toil, and all my father's house. And the name
of the second called he Ephraim: For God hath caused me to be fruitful in
the land of my affliction.
53 And the seven years of plenteousness, that was in the land of Egypt, were
54 ended. And the seven years of dearth began to come, according as Joseph
had said: and the dearth was in all lands; but in all the land of Egypt there
55 was bread. And when all the land of Egypt was famished, the people cried
to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto
56 Joseph; what he saith to you, do. And the famine was over all the face of the

earth: and Joseph opened all the storehouses, and sold unto the Egyptians;
41:57 and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

The Arrival of Joseph's Brethren

42 Now when Jacob saw that there was corn in Egypt, Jacob said unto his
2 sons, Why do ye look one upon another? And he said, Behold, I have heard
that there is corn in Egypt: get you down thither, and buy for us from thence;
3 that we may live, and not die. And Joseph's ten brethren went down to buy
4 corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.
6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down them-
7 selves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From
8 the land of Canaan to buy food. And Joseph knew his brethren, but they
9 knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land
13 ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.
14 And Joseph said unto them, That is it that I spake unto you, saying, Ye
15 are spies: Hereby ye shall be proved: By the life of Pharaoh ye shall not
16 go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by
17 the life of Pharaoh surely ye are spies. And he put them all together into ward three days.
18 And Joseph said unto them the third day, This do, and live; for I fear God:
19 If ye be true men, let one of your brethren be bound in the house of your
20 prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.
21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we
22 would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.
23 And they knew not that Joseph understood them; for he spake unto them
24 by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

42:25 Then Joseph commanded to fill their sacks with corn, and to restore every
man's money into his sack, and to give them provision for the way: and
26 thus did he unto them. And they laded their asses with the corn, and de-
parted thence.
29 And they came unto Jacob their father unto the land of Canaan, and told
30 him all that befell unto them; saying, The man, who is the lord of the land,
spake roughly to us, and took us for spies of the country.
35 And it came to pass as they emptied their sacks, that, behold, every man's
bundle of money was in his sack: and when both they and their father saw
the bundles of money, they were afraid.
36 And Jacob their father said unto them, Me have ye bereaved of my chil-
dren: Joseph is not, and Simeon is not, and ye will take Benjamin away: all
37 these things are against me. And Reuben spake unto his father, saying, Slay
my two sons, if I bring him not to thee: deliver him into my hand, and I will
38 bring him to thee again. And he said, My son shall not go down with you;
for his brother is dead, and he is left alone: if mischief befall him by the
way in the which ye go, then shall ye bring down my gray hairs with
sorrow to the grave.

The Second Journey of the Brethren

43:1,2 And the famine was sore in the land. And it came to pass, when they
had eaten up the corn which they had brought out of Egypt, their father said
unto them, Go again, buy us a little food.
3 And Judah spake unto him, saying, The man did solemnly protest unto us,
4 saying, Ye shall not see my face, except your brother be with you. If thou
wilt send our brother with us, we will go down and buy thee food:
6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man
7 whether ye had yet a brother? And they said, The man asked us straitly of
our state, and of our kindred, saying, Is your father yet alive? have ye
another brother? and we told him according to the tenor of these words:
Could we certainly know that he would say, Bring your brother down?
8 And Judah said unto Israel his father, Send the lad with me, and we will
arise and go; that we may live, and not die, both we, and thou, and also our
9 little ones. I will be surety for him; of my hand shalt thou require him: if I
bring him not unto thee, and set him before thee, then let me bear the blame
10 for ever: For except we had lingered, surely now we had returned this
second time.
11 And their father Israel said unto them, If it must be so now, do this; take
of the best fruits in the land in your vessels, and carry down the man a
present, a little balm, and a little honey, spices and myrrh, nuts and almonds:
12 And take double money in your hand; and the money that was brought again
in the mouth of your sacks, carry it again in your hand; peradventure it was

43:13 an oversight. Take also your brother, and arise, go again unto the man:
14 And God Almighty give you mercy before the man, . . .
15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before
16 Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men
17 shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house.
18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.
19 And they came near to the steward of Joseph's house, and they com-
20 muned with him at the door of the house, And said, O sir, we came indeed
21 down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it
22 again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.
23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he
24 brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their
25 asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.
26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.
27 And he asked them of their welfare, and said, Is your father well, the old
28 man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.
29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he
30 said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.
31 And he washed his face, and went out, and refrained himself, and said,
32 Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination
33 unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled
34 one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.†

"I Am Joseph . . . Whom Ye Sold" (45:4)

45 Then Joseph could not refrain himself before all them that stood by him;
and he cried, Cause every man to go out from me. And there stood no man
2 with him, while Joseph made himself known unto his brethren. And he wept
3 aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said
unto his brethren, I am Joseph; doth my father yet live? And his brethren
could not answer him; for they were troubled at his presence.
4 And Joseph said unto his brethren, Come near to me, I pray you. And
they came near. And he said, I am Joseph your brother, whom ye sold into
5 Egypt. Now therefore be not grieved, nor angry with yourselves, that ye
7 sold me hither: for God did send me before you to preserve life. And God
sent me before you to preserve you a posterity in the earth, and to save your
8 lives by a great deliverance. So now it was not you that sent me hither, but
God: and he hath made me a father to Pharaoh, and lord of all his house, and
a ruler throughout all the land of Egypt.
9 Haste ye, and go up to my father, and say unto him, Thus saith thy son
Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:
10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me,
thou, and thy children, and thy children's children, and thy flocks, and thy
11 herds, and all that thou hast: And there will I nourish thee; for yet there are
five years of famine; lest thou, and thy household, and all that thou hast,
13 come to poverty. And ye shall tell my father of all my glory in Egypt, and
of all that ye have seen; and ye shall haste and bring down my father hither.
14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin
15 wept upon his neck. Moreover he kissed all his brethren, and wept upon
them: and after that his brethren talked with him.
16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's
17 brethren are come: and it pleased Pharaoh well, and his servants. And
Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your
18 beasts, and go, get you unto the land of Canaan; And take your father and
your households, and come unto me: and I will give you the good of the
19 land of Egypt, and ye shall eat the fat of the land. Now thou art commanded,
this do ye; take you wagons† out of the land of Egypt for your little ones,
20 and for your wives, and bring your father, and come. Also regard not your
stuff; for the good of all the land of Egypt is yours.
21 And the children of Israel did so: and Joseph gave them wagons, accord-
ing to the commandment of Pharaoh, and gave them provision for the way.
22 To all of them he gave each man changes of raiment; but to Benjamin he gave
23 three hundred pieces of silver, and five changes of raiment. And to his father
he sent after this manner; ten asses laden with the good things of Egypt,
and ten she asses laden with corn and bread and meat for his father by the
24 way. So he sent his brethren away, and they departed: and he said unto
them, See that ye fall not out by the way.

45:25 And they went up out of Egypt, and came into the land of Canaan unto
26 Jacob their father, And told him, saying, Joseph is yet alive, and he is
governor over all the land of Egypt. And Jacob's heart fainted, for he be-
27 lieved them not. And they told him all the words of Joseph, which he had
said unto them: and when he saw the wagons which Joseph had sent to carry
28 him, the spirit of Jacob their father revived. And Israel said, It is enough;
Joseph my son is yet alive: I will go and see him before I die.

Jacob's Migration to Egypt

46 And Israel took his journey with all that he had, and came to Beer-sheba,
2 and offered sacrifices unto the God of his father Isaac. And God spake unto
Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here
3 am I. And he said, I am God, the God of thy father: fear not to go down into
4 Egypt; for I will there make of thee a great nation. I will go down with thee
into Egypt; and I will also surely bring thee up again: and Joseph shall put
his hand upon thine eyes.
5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob
their father, and their little ones, and their wives, in the wagons which
6 Pharaoh had sent to carry him. And they took their cattle, and their goods,
which they had gotten in the land of Canaan, and came into Egypt, Jacob,
7 and all his seed with him: His sons, and his sons' sons with him, his daugh-
ters, and his sons' daughters, and all his seed brought he with him into
26 Egypt. All the souls that came with Jacob into Egypt, which came out of his
loins, besides Jacob's sons' wives, all the souls were threescore and six;
28 And he sent Judah before him unto Joseph, to direct his face unto Goshen;
29 and they came into the land of Goshen. And Joseph made ready his chariot,
and went up to meet Israel his father, to Goshen, and presented himself unto
30 him; and he fell on his neck, and wept on his neck a good while. And Israel
said unto Joseph, Now let me die, since I have seen thy face, because thou
art yet alive.
31 And Joseph said unto his brethren, and unto his father's house, I will go up,
and show Pharaoh, and say unto him, My brethren, and my father's house,
32 which were in the land of Canaan, are come unto me; And the men are
shepherds, for their trade hath been to feed cattle; and they have brought
33 their flocks, and their herds, and all that they have. And it shall come to pass,
when Pharaoh shall call you, and shall say, What is your occupation?
34 That ye shall say, Thy servants' trade hath been about cattle from our
youth even until now, both we, and also our fathers: that ye may dwell in
the land of Goshen; for every shepherd is an abomination† unto the Egyp-
tians.
47 Then Joseph came and told Pharaoh, and said, My father and my breth-
ren, and their flocks, and their herds, and all that they have, are come out

of the land of Canaan; and, behold, they are in the land of Goshen. And he
took some of his brethren, even five men, and presented them unto Pharaoh.
And Pharaoh said unto his brethren, What is your occupation? And they
said unto Pharaoh, Thy servants are shepherds, both we, and also our
fathers. They said moreover unto Pharaoh, For to sojourn in the land are
we come; for thy servants have no pasture for their flocks; for the famine
is sore in the land of Canaan: now therefore, we pray thee, let thy servants
dwell in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren
are come unto thee: The land of Egypt is before thee; in the best of the land
make thy father and brethren to dwell; in the land of Goshen let them
dwell: and if thou knowest any men of activity among them, then make
them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh: and
Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou?
And Jacob said unto Pharaoh, The days of the years of my pilgrimage are
a hundred and thirty years: few and evil have the days of the years of my
life been, and have not attained unto the days of the years of the life of my
fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went
out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession
in the land of Egypt, in the best of the land, in the land of Rameses, as
Pharaoh had commanded. And Joseph nourished his father, and his brethren,
and all his father's household, with bread, according to their families.

Effect of the Food Monopoly

And there was no bread in all the land; for the famine was very sore, so
that the land of Egypt and all the land of Canaan fainted by reason of the
famine. And Joseph gathered up all the money that was found in the land of
Egypt, and in the land of Canaan, for the corn which they bought: and Joseph
brought the money into Pharaoh's house.

And when money failed in the land of Egypt, and in the land of Canaan,
all the Egyptians came unto Joseph, and said, Give us bread: for why should
we die in thy presence? for the money faileth. And Joseph said, Give your
cattle; and I will give you for your cattle, if money fail. And they brought
their cattle unto Joseph: and Joseph gave them bread in exchange for horses,
and for the flocks, and for the cattle of the herds, and for the asses; and he fed
them with bread for all their cattle for that year.

When that year was ended, they came unto him the second year, and said
unto him, We will not hide it from my lord, how that our money is spent;
my lord also hath our herds of cattle; there is not aught left in the sight of
my lord, but our bodies, and our lands: Wherefore shall we die before thine

eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and
47:20 not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the
21 famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even
22 to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.
23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.
24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.
25 And they said, Thou hast saved our lives: let us find grace in the sight of
26 my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

Jacob's Last Blessings

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they
28 had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty and seven years.
29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not,
30 I pray thee, in Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do
31 as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

49 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob;
and hearken unto Israel your father.

3 Reuben, thou art my firstborn,
my might, and the beginning of my strength,
the excellency of dignity, and the excellency of power:
4 Unstable as water, thou shalt not excel;
because thou wentest up to thy father's bed;
then defiledst thou it: he went up to my couch.

49: 5 Simeon and Levi are brethren;
instruments of cruelty are in their habitations.
6 O my soul, come not thou into their secret;
unto their assembly, mine honor, be not thou united:
for in their anger they slew a man,
and in their self-will they digged down a wall.
7 Cursed be their anger, for it was fierce;
and their wrath, for it was cruel:
I will divide them in Jacob,
and scatter them in Israel.

8 Judah, thou art he whom thy brethren shall praise:
thy hand shall be in the neck of thine enemies;
thy father's children shall bow down before thee.
9 Judah is a lion's whelp:
from the prey, my son, thou art gone up:
he stooped down, he couched as a lion, and as an old lion;
who shall rouse him up?
10 The sceptre shall not depart from Judah,
nor a lawgiver from between his feet,
until Shiloh come;
and unto him shall the gathering of the people be.
11 Binding his foal unto the vine,
and his ass's colt unto the choice vine;
he washed his garments in wine,
and his clothes in the blood of grapes:
12 His eyes shall be red with wine,
and his teeth white with milk.

13 Zebulun shall dwell at the haven of the sea;
and he shall be for a haven of ships;
and his border shall be unto Zidon.

14 Issachar is a strong ass
couching down between two burdens:
15 And he saw that rest was good,
and the land that it was pleasant;
and bowed his shoulder to bear,
and became a servant unto tribute.

16 Dan shall judge his people,
as one of the tribes of Israel.
17 Dan shall be a serpent by the way,
an adder in the path, that biteth the horse heels,
so that his rider shall fall backward.
18 I have waited for thy salvation, O Lord.

49:19 Gad, a troop shall overcome him:
but he shall overcome at the last.

20 Out of Asher his bread shall be fat,
and he shall yield royal dainties.

21 Naphtali is a hind let loose:
he giveth goodly words.

22 Joseph is a fruitful bough,
even a fruitful bough by a well;
whose branches run over the wall:

23 The archers have sorely grieved him,
and shot at him, and hated him:

24 But his bow abode in strength,
and the arms of his hands were made strong
by the hands of the mighty God of Jacob;
(from thence is the shepherd, the stone of Israel;)

25 Even by the God of thy father, who shall help thee;
and by the Almighty, who shall bless thee
with blessings of heaven above,
blessings of the deep that lieth under,
blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings
of my progenitors
unto the utmost bound of the everlasting hills:
they shall be on the head of Joseph,
and on the crown of the head of him that was separate from
his brethren.

27 Benjamin shall raven as a wolf:
in the morning he shall devour the prey,
and at night he shall divide the spoil.

28 All these are the twelve tribes of Israel: † and this is it that their father spake unto them, and blessed them; every one according to his blessing he
29 blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of
30 Ephron the Hittite, In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

The Mourning for Jacob

31 There they buried Abraham and Sarah his wife; there they buried Isaac
33 and Rebekah his wife; and there I buried Leah. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

50 And Joseph fell upon his father's face, and wept upon him, and kissed him.
2 And Joseph commanded his servants the physicians to embalm his father:
3 and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.
4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I
5 pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury
6 my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.
7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of
8 Egypt, And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land
9 of Goshen. And there went up with him both chariots and horsemen: and it was a very great company.
10 And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made
11 a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.
12,13 And his sons did unto him according as he commanded them: For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a
14 buryingplace of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Joseph's Forgiveness of His Brethren

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil
16 which we did unto him. And they sent a messenger unto Joseph, saying,
17 Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.
18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.
19 And Joseph said unto them, Fear not: for am I in the place of God?

50:20 But as for you, ye thought evil against me; but God meant it unto good, to
21 bring to pass, as it is this day, to save much people alive. Now therefore fear
ye not: I will nourish you, and your little ones. And he comforted them, and
spake kindly unto them.

The Death of Joseph

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived
23 a hundred and ten years. And Joseph saw Ephraim's children of the third
generation: the children also of Machir the son of Manasseh were brought up
upon Joseph's knees.†
24 And Joseph said unto his brethren, I die; and God will surely visit you,
and bring you out of this land unto the land which he sware to Abraham, to
25 Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying,
26 God will surely visit you, and ye shall carry up my bones from hence. So
Joseph died, being a hundred and ten years old: and they embalmed him,
and he was put in a coffin in Egypt.

NOTES TO GENESIS

Creation (1:31). The series of affirmations starting with the Divine fiat, "Let there be light" (1:3), embodies the master theme of the entire Bible — that God is the creator of all that is, that man is the climax of the creation process, and that through him God's purposes are to be fulfilled. This noble passage (ending, as some believe, in 2:4, as discussed in the next note) is known as the Hymn to Creation. It is ascribed to the Priestly school and is therefore dated no earlier than the fifth century B.C. by many scholars.

This picture of the cosmos as at the beginning a dark void covered by a vast expanse of water was common to the peoples among whom the Hebrews lived. A close parallel to this account is that in the Babylonian Creation Story, dated about 1500 B.C. or earlier. In that story the first step also was the dividing of the waters. The waters above were restrained by an inverted bowl or "firmament" having holes in it to permit rain. Under this bowl were the sun and heavenly bodies. The waters below supported the earth, a flat surface which contained Sheol, the abode of the dead (see note on Job 10:21).

The Biblical account was not accepted literally by independent minds even in early times, as seen, for example, in a bold comment by the eminent Jewish philosopher Philo, a contemporary of Jesus: "It is quite foolish to think that the world was created in six days."

A Second Account of Creation? (2:4). In this verse, according to most modern scholars, begins an account which differs from the preceding one in its more naïve and fanciful conceptions, in its emphasis on Adam and Eve rather than on the six steps in the creation process, and in its less mature style. Regarded as folklore of the earliest origins and long retold before being committed to writing, it is held to be of the J source. Of course, those opposed to the documentary theory of the Pentateuch (discussed in the introduction to the Old Testament) hotly deny the existence of two separate accounts and regard the rest of chapter 2 as simply a continuation of the creation story.

"And the Lord God Formed Man" (2:7). The need of primitive peoples to explain the origin of man has been met by a variety of myths which have been compared with those in the Bible. As one example, far removed in space and time from early Hebrew influence, that of the Maya Indians of Central America attracts attention. In their creation story the world started not with a void but with a great space of the skies above and the placid waters below. The gods, feeling lonesome, decided to create the earth and, finally, man. The first man, of clay, was not a success and the second, of wood, continued to behave like an animal, hence the gods caused a great flood. The final effort was a man made of maize.

Many people have failed to notice that Genesis really contains two accounts of the creation of man and of woman. According to verses 7 and 22, man is created from dust and woman from his rib — a statement which even in ancient days was not taken literally by commentators, one pointing out that God could have created woman directly as he did man. As compared with this J story, the preceding P statement asserts merely, "So God created man in his own image, . . . male and female created he them" (1:27).

The Implications of Adam's Disobedience (3:17). This universally known chapter in the history of human experience, picturing a primitive state of innocence from which mankind fell, is the chief Scriptural basis for the age-old doctrine of original sin. Jewish thought, while recognizing the innate tendency of man to sin ("the imagination of man's heart is evil from his youth," 8:21), has not taught the belief that the guilt of Adam's act is eternally transmitted to all men. But chiefly through the influence of Paul (see, for example, Rom. 5:12) this doctrine became predominant in Christian theology. The Roman Catholic Church holds that the hereditary taint, redeemed only by faith and God's grace, is shared by all humanity except Mary and Jesus (see the note on the Immaculate Conception, Lk. 1:56, p. 963a).

Orthodox Protestant theology also has held fast to the doctrine of original sin, but today many Protestants reject this belief. Among the most vigorous independent statements by a church body is that of the Mormons (Latter-Day Saints) which proclaims as the second of its Articles of Faith: "We believe that men will be punished for their own sins, and not for Adam's transgression."

Cain's Wife (4:17). Since Cain and Abel are the only children of Adam and Eve mentioned, where did Cain get a wife? And, in an unpeopled world, who "finding him should kill him" (4:15)? To these questions ingenious explanations have been given as, for example, that daughters or twin sisters also born were not mentioned. One plausible answer appears to be that the Cain narrative was at one time independent of that concerning Adam and Eve. That it belonged to a later period than the nomadic society is suggested by the statement that Cain was "a tiller of the ground" (4:2).

The Ancient Song of Lamech (4:23). Was this a poem of triumph celebrating the invention of metal weapons? Some have thought so. Commonly regarded as the earliest bit in the entire Bible, it is the first example of parallelism, the identifying characteristic of Hebrew poetical form. Each two lines form a couplet in which the content of the second line is usually identical with the first. In this song the parallel in the second couplet is made clearer by omission of the word "and," as is done in some recent translations.

"In the Likeness of God Made He Him" (5:1). This arresting statement, as well as the previous one that man was made in the "image" of God (1:27), arouses a desire for further light on it in the Bible, but the phrase is nowhere elaborated or defined. One view interprets the statement literally, but most people believe it signifies only man's spiritual kinship with his creator. Since other passages assert also an inherent tendency in man toward sinfulness (8:21), the Biblical concept emphasizes the complexity of human personality. In this connection some have pointed out that the

Scriptural description of human nature presupposes freedom of the will, as illustrated by the choice expressed, for example, in Deut. 30:19.

Enoch (5:24). The passing mention of Enoch hardly attracts attention here, but this figure is of surprising significance in later Jewish and Christian writings. In the period of The Apocrypha, Ecclesiasticus states that "upon the earth was no man created like Enoch" (49:14). A New Testament book asserts that "By faith Enoch was translated that he should not see death" (Heb. 11:5). And two apocryphal books are named after him, though not included in The Apocrypha.

Genealogies in the Bible (5:25). The age-old interest of people in their family trees is evidenced by the many genealogies in the Bible. In the Old Testament they reflect a national pride in origins; indeed, those in Genesis, mostly from the P strand, attempt to carry the generations back to creation itself. Such lists are omitted here except for occasional samples, as in the present chapter.

Methuselah (5:27). At least four different interpretations have been offered of such statements as that here, which records Methuselah's death at the age of 969. Many believe that in ancient times men *did* live ten times as long as moderns. Some assert that the Biblical "year" may have been much shorter than 365 days. Others explain that the genealogies may have been written long before precise chronology existed, and by men who, like modern Bedouins, had a vague sense of time. Finally, some regard such chapters as merely exaggerations, common to national legends, to glorify the beginnings of the race. For example, in Babylonia the priest Berossos, in the third century B.C., listed three pre-flood kings whose reigns totalled 64,800 years.

"Mighty Men Which Were of Old" (6:4). This mention of the mating of "sons of God" with "daughters of men" is similar to the belief among other primitive peoples that marriages of gods with mortals were at one time common and that such unions produced a race of giants. The idea appears frequently in Homer and various Greek classics, as well as in Phoenician and other ancient documents.

Occasional references to men of enormous stature add color to the Old Testament accounts of early times. Outstanding are the "sons of Anak" (Hebrew "long-necked," Num. 13:33), Goliath (I Sam. 17:4), and an Amorite high as the cedars and strong as the oaks (Amos 2:9). This notion does not reappear in late Biblical periods.

The Flood Legend (7:10). Tales similar to this story of the flood adorn the literatures of India, Greece, China, Egypt, Yucatan and other lands. Closest is the Babylonian Gilgamesh Epic, now some four thousand years old, unearthed in 1853 — an elaborate myth in verse which is in some respects identical with the Biblical account. This story, reflecting vast inundations in the Tigris-Euphrates Valley, may have found its way early into Hebrew lore.

First Pictures of God (8:21). In these stories the Hebrew concept of God is in human terms. God rests on the seventh day (2:1); he walks "in the cool of the day" and his voice is heard by Adam and Eve (3:8). In the present verse, God smells "a sweet savor" of burning meat and he becomes compassionate. The progress recorded in the Old Testament is interesting to trace, for the development is from the concepts of the earliest nomadic era to those of the advanced civilization reflected in II Isaiah.

The reader may not expect, however, to find these concepts in an orderly sequence. As the prefaces show, the books of the Bible can hardly be arranged chronologically, for most of them in their present form contain blocks of material which may range by date of composition anywhere from the tenth to the third century B.C. Thus a description of God as prone to anger and brutally stern may be preceded or followed by one in which he is "The Lord God, merciful and gracious" (Ex. 34:6). Occasional notes, calling attention to such different portrayals of the Divine, aid the reader to grasp the

evolutionary nature of Hebrew religious thought.

"Cursed Be Canaan" (9:25). Curse-songs like this one, followed by blessings, have several interesting features. They emphasize the potency of the pronouncements of fathers or racial leaders, as determining the fortunes of those affected. (See note on ch. 27.) They employ the names of tribes or nations as though they were individuals, a mode of designation often used in Semitic speech and resorted to continually in the Old Testament. This passage is also one of those in the Bible which raise the question whether this is an actual prophecy or a statement long after the event had occurred. Some scholars now hold such "prophecies" to be mere literary devices, common to religious writings of various nations, by which a later generation describes known events as though predicted by earlier heroes or prophets.

A Table of the Nations (10:32). This chapter, so overloaded with names that much of it has been omitted, appears to be an attempt here in the tenth century B.C. to show how the peoples known to the Hebrews had descended in a few generations from one common ancestor, Noah. It divided the earth's millions into racial families derived from Noah's three sons: Shem the progenitor of the Semites, Ham of African peoples, Japheth of the Indo-Europeans or Aryans.

Many have commented that the religious purpose of this was to show that all men are brothers physically as well as spiritually, and Hebrew scholars have pointed out that this unity is a cornerstone of Judaism. Although the Hebrews had knowledge of only a small part of the earth's surface and many of their racial alignments have been found incorrect, this account contains enough proved data to be called by one scholar "the earliest historical survey of ancient geography and ethnography."

Location of Babel (11:9). Where was this "land of Shinar" (v. 2) where the Tower was built? Possibly the name was a form of "Sumeria," the region near the mouth of the Euphrates-Tigris rivers, later known as Chaldea or Babylonia. The original setting of the story is in that vast alluvial plain devoid of stone or metal. There important buildings, unlike those of Egypt in stone, were constructed of sun-baked bricks, mortared with slime or bitumen. The Tower of Babel has been identified by some archaeologists with the grandest of Babylonian temples, the Ziggurat of E-sagila, which is estimated to have risen over three hundred feet above the plain.

Haran, the Son; Haran, the Land (11:27–32). This name has caused confusion because in English it spells both the name of a brother of Abram and that of a place where he sojourned. The *H* represents a different Hebrew letter in each name. Haran was long an important city of the region known as Padan-Aram (see note on 28:5, p. 75a).

Abram — Abraham; Sarai — Sarah (11:29). The name of the hero of chapters 11 to 23 is spelled in two ways. The three strands J, E and P call him Abram until 17:5 (a P passage), where by God's command he becomes Abraham. Likewise the name of his wife, Sarai, becomes in 17:15 Sarah. The original meaning of the names and the reasons for the changes in spelling still remain obscure.

God's Earliest Covenant with Israel (12:3). God's covenant was recorded previously as with Noah, representing all mankind (ch. 9, a P passage); this one is specifically with Israel through Abram, father of his race. He is promised guidance and material blessings for himself and for an abundant posterity. This covenant, often renewed and amplified, is the beginning of a process which continued until, as expressed in the great codes of the Pentateuch, it became the controlling element of Judaism. (See the preface to Leviticus.)

Sarai: Wife and "Sister" (12:19). This account, in which the aging Abram pretends that his wife is his sister so that his "soul shall live" (12:13), a J story, is regarded as probably founded on a popular folk-tale, for it is retold with different details in two other

chapters. These are therefore omitted. In 20:1–11, also of J origin, the ruse is ascribed to Isaac; in 20:1–16, from the E source, the story is refined and is less derogatory to Abraham. There he defends his action by asserting that his wife is, in fact, also his half-sister (20:12).

The Plain of Jordan Then and Now (13:10). The lower Jordan Valley here pictured as a very "garden of the Lord" is in sharp contrast with its present aspect. Nearly thirteen hundred feet below sea level, it is now largely an alkaline desert, with a dry, tropical climate almost insufferable to human beings. Recent excavations show that the region was once fertile and "well-watered everywhere," densely inhabited with thriving civilizations. In his comprehensive discussion of this issue, Nelson Glueck urges, "Let there be no more prattle then of empty wilderness in the Jordan Valley!" The prosperous "cities of the plain" (v. 12), so far unidentified, are believed to have stood in what is now the shallow southern third of the Dead Sea. According to one scholar, the catastrophic destruction of these "cities of the plain" was caused by a great earthquake accompanied by huge fires of ignited natural gas.

First Use of the E Source (15:1). The Elohistic document, or E, which makes its first appearance in this chapter, is thought to be later by at least a century of cultural development than the J, with which it is henceforth combined. In the Hebrew the name of the Divine Being in J is "Yahweh" while in E it is "Elohim." In the King James Version Yahweh is commonly translated as "Lord" or "Lord God," and Elohim simply as "God." In E, God is usually pictured as more remote and transcendent than in J and as communicating through dreams and visions rather than directly. See also the discussion of these strands in the introduction to the Old Testament.

Ishmael (16:15). The story of Hagar is interpreted by some scholars as explaining relationships between Israel and neighboring peoples — the Ishmaelites, the term usually applied in the Old Testament to Arabian nomads. (See also, for example, origin of Moabites, 19:37.) Hagar's treatment by Sarah, which would be considered brutal today, is in accord with the ancient Semitic law (the Babylonian Code of Hammurabi, section 146) and is believed to mark an advance because of the preferred treatment given to the legitimate wife.

Circumcision (17:14). The solemn rite of circumcision is a curious one whose origin and purpose are uncertain. The practice has been traced back to Egypt before 4000 B.C. Later the rite was common among Semitic peoples, but there is a question when it was generally adopted by the Hebrews. Circumcision is not mentioned in the early Covenant Code (Ex. 20–23), in Deuteronomy (621 B.C.), or anywhere in Genesis except in Priestly passages, the latest element in the Pentateuch. Some believe that it was not observed before the time of Moses and that it did not assume importance until after the Exile, in 586 B.C.

In this third statement of the covenant between Israel and God, of P source, circumcision is made the holy mark of that relationship and of the unity of the Jewish people (vv. 10 and 14). Circumcision is decreed for the eighth day (v. 12), on which since then it has been almost universally performed on Jewish male children, normally in conjunction with naming. The word also came to be used with symbolic meanings, as, for example, "uncircumcised hearts" (Lev. 26:41, omitted), or uncircumcised "ear" (Jer. 6:10). Later, Paul speaks of "circumcision by faith" (Rom. 3:30).

Arabian Customs Then and Today (18:8). This chapter and the following, all J material and therefore almost three thousand years old, reflect ancient attitudes and customs which still prevail among Bedouin tribes; for example, the law of hospitality to strangers, so sacred as to supersede here a father's responsibility to his daughters (19:6–8), and the curious Oriental bargaining, in this case even with God (18:23–33).

Lot's Wife and the Sinful Cities (19:26). This penalty of being turned into a pillar of salt

because of curiosity expressed contrary to specific command (v. 17) made an abiding impression upon later generations. Jesus, in one of the shortest verses in the Bible, admonished: "Remember Lot's wife" (Lk. 17:32, p. 924). Josephus, toward the end of the first century A.D., added his personal testimony that "Lot's wife . . . was changed into a pillar of salt; for I have seen it, and it remains at this day." In the present day credulous tourists are shown a rock in a semblance of a female figure which is said to be *the* pillar in question.

The larger episode, the destruction of Sodom and Gomorrah (also called here "cities of the plain," see note on Gen. 13), is the basis of one of the commonest allusions in the Bible, in general literature and in ordinary speech, as the classic illustration of punishment of the sinful. Some believe it may have had its origin in a natural disaster.

A Story of Incest and Racial Origins (19:38). Some would prefer to omit from the Bible this tale of incest between daughters and their father, but it should be remembered that it was retained by the final Priestly editors of the Pentateuch, whose chief purpose was to teach religion. Since elsewhere they condemn such sex relationships and encourage family purity, why is no stigma here attached to an act later regarded as sordid?

While some have held that the story is intended to discredit Moab and Ammon, two semi-nomadic nations living east of the Jordan and usually not on good terms with the Hebrews, others regard it as a mere record of tribal kinships. Lot's daughters, it is held, are pictured as acting in accord with the dictates of racial preservation, a paramount concern of these early peoples. The names given the two sons, Moab, meaning "from father," and Ben-Ammi, "son of my kinsman," show the blood connection of these neighbors to one another and to Israel and explain why the land of Moab, the elder of the two half-brothers, was larger than that of Ammon.

Abraham's Near-Sacrifice of Isaac (22:13). The account of Abraham's obedience, even to the sacrifice of his son, is similar to tales common in other religions and literatures. Perhaps the most familiar is the story of Iphigenia, daughter of Agamemnon, leader of an expedition against Troy, who in hunting kills a stag sacred to Diana. The Greek fleet is held up by pestilence and contrary winds. The soothsayer asserts that the wrath of the goddess can be appeased only by the sacrifice of the virgin daughter of Agamemnon. Just before the fatal blow falls, she vanishes, leaving a hind in her place.

In this story of the miraculous escape of Isaac many interpreters see a didactic purpose. They find in it, for example, Israel's ideal, Abraham, the perfect man of faith, and a condemnation of human sacrifice, a gruesome form of worship so common among neighboring nations that, though always denounced, it was sometimes practiced by the Hebrews themselves. Another Biblical tale of the same type is the haunting tragedy of Jephthah's daughter (Judg. 11).

Arabian Courtship (24:60). This chapter shows the antiquity of present-day marriage customs in inland Arabia, for they still prevail among Bedouins: hostility to intertribal marriage, the use of middlemen, the necessary consent of the bride, betrothal gifts to her, a bride-price to the parents (see note on 29:25), and a simple marriage ceremony. The strange oath "by the thigh" (v. 9) is used respectfully and only under most solemn circumstances.

"Esau Despised His Birthright" (25:34). The violation in Esau's case of primogeniture, whereby the property and leadership of the clan devolved upon the firstborn (see Deut. 21:17 and note), was such a break in ancient custom that two of the strands explain it away. J pictures Esau as the victim of the conniving of Jacob and their mother (ch. 27). P dwells upon Esau's taking of foreign wives to the distress of his parents (26:34–35 and 27:46), an emphasis upon racial purity which became pronounced in the period of priestly dominance after the Exile (see Ezra 10 and note). Moreover, the prediction in the song in verse 23 is thought by some to be an

attempt to reconcile this rare exception with the accepted practice. The Hebrew word *Jacob* means "supplanter," a definition to be remembered as his story unfolds.

"Hast Thou But One Blessing?" (27:38). Many ancient peoples regarded formal blessings and curses as of magical potency which, once pronounced, could not be revoked. This story of Isaac's anger at the deception (v. 33) and the secondary blessing to Esau (vv. 39–40) assumes that the first one would "work" even if cancelled. The retention in the Bible of this incident, unethical to the modern mind, has been explained on the ground that its shrewd humor made the tale too popular to omit or that Rebekah's partiality expressed her belief that the greater qualifications for leadership were with the younger son, Jacob. (See note on ch. 9.)

Jacob's Flight (28:2). Here Jacob's hasty departure is explained by his father's command to seek a wife among his kinfolk; in the previous chapter (27:43–45), by his mother's insistence that he escape the fury of Esau. Both reasons may have applied, but such differences were used by Spinoza and his successors as evidence of the multiple authorship of the Pentateuch. The present passage is now held to be of P source, the previous one of J.

Aram and the Aramaic Influence on the Old Testament (28:5). Aram (often, as here, referred to also as Padan-Aram, meaning the field or the plateau of Aram) was a large area northeast of Palestine, commonly known as Syria, which played an important role in the affairs of the Hebrews from the time of Abraham (see note on II Kgs. 12). In the time of Jacob (perhaps in the eighteenth century B.C.) this territory was inhabited by Semites known as Amorites (see note on Josh. 3). But at around 1100 B.C. it was invaded by another Semitic group, called after the land Aramaeans (or Syrians), who later maintained several significant states, notably that of Damascus. While their national identity was destroyed by Assyria in 732 B.C., they left such an impress that their language, Aramaic, akin to the Hebrew, became the common tongue of the entire Fertile Crescent and remained, indeed, a part of the Hebrew Bible (see end of the preface to Ezra).

"Did Not I Serve with Thee for Rachel?" (29:25). Laban's ruse in marrying off the older sister Leah was probably a story which afforded vast amusement among the Bedouins with whom it may have originated. The story is the only case in which the calculating Jacob is bested, perhaps because of the custom that the bride was led to the bridal tent in darkness. For Jacob to have rebelled in the course of the seven-day festivities would have been gross indecorum.

The bride-price or dowry, paid either in goods or in services, was a customary element in Semitic marriages, and that is why Jacob labored seven years for each of his two wives (31:41). For other examples, see note on 24:60; also a most unusual case, that of David (I Sam. 18:25). See also note on 41:43.

A Contrast in Character Portrayal (31:13) This passage illustrates afresh the tendency of the E source to refine an earlier tale. The preceding narrative (J) makes no apology for the chicanery of the hero (30:25–43), while this (mostly E) treats the whole affair as a part of God's plan. Jacob is pictured as the badly abused victim of an unscrupulous employer, and he pleads his own case persuasively. According to the Code of Hammurabi, then the common law in Mesopotamia, the shepherd was not required to bear the loss for animals "torn of beasts" (v. 39). Jacob's whole recital is to show himself as an honest, self-sacrificing toiler who, with God's aid, at last gets his due.

The Stolen Gods (31:30). These "gods" ("images" in vv. 19 and 34, "teraphim" in the ARV) were either small idols or household deities (see 35:2), much like the Roman Lares and Penates, or images of ancestors, as some believe. Rachel's theft of the family gods and her father's anxiety to recover them are explained by a provision in the pre-Hebraic law of the Hurrians, which has

been recently discovered — the possession of such teraphim by a woman's husband insured title to the property of his father-in-law.

"Jacob Called It Galeed" (31:47). The name, meaning "cairn of witness," is believed to be the original form of the familiar "Gilead." The longer name given to it by Laban (an Aramean) is an Aramaic word having the same meaning.

"The Lord Watch Between Me and Thee" (31:49). These familiar words — dear to millions of members of Christian Endeavor and other young peoples' societies because this "Mizpah Benediction" is so often used to close their meetings — has a curious origin. For the narrative depicts Jacob and Laban, long suspicious of each other and here finding a special cause for mistrust, invoking God as a protection against the possible cupidity of the other. Further bearing out this meaning of the passage, the Hebrew word "mizpah" means "watch tower" and refers to a boundary marker to keep the two apart.

Jacob's Wrestling and His New Name, Israel (32:28). What is the meaning of this curious wrestling episode? Some have regarded it, along with the ladder-dream (ch. 28), as symbolic of an inner struggle in which Jacob casts off his old self and summons the best in his character. From this point in the record, the pursuit of nobler ideals is not marred by any questionable incident.

The narrative may also be the origin of a Jewish ritual prescribing the removal of sciatic nerves, with arteries and tendons of the thigh, in meat to be eaten. The new name *Israel* here given Jacob is usually translated as "he that striveth with God," but among other interpretations is that of "the champion of God."

Bethel, the First Holy City (35:6). The importance of Bethel (Hebrew for "house of God") as a religious center is emphasized repeatedly in the Bible. There Abram built an altar when first entering the land (12:8), though his chief associations came to be with Mamre (Hebron) farther to the south. There, too, the Jacob tradition is centered, for in Bethel he had his ladder-dream and marked it by another altar (28:19). On the present occasion he raises a third altar with a name meaning "the God of the house of God." Of special significance is Jacob's act of prohibiting "strange gods" (vv. 2–3), for this appears to be the first ban upon idolatry in the Bible. See also the note on 31:30.

Later Bethel became the outstanding royal shrine in the Northern Kingdom and was the scene of the preaching of Amos and perhaps of Hosea, but it met the same fate as the capital, Samaria, at the hands of the Assyrian conquerors in 721 B.C. Jesus is supposed by some to have rested here, for "Jacob's well" is nearby (Jn. 4:6, p. 1152). Today Bethel, ten miles north of Jerusalem, is a cluster of bedraggled Arab huts on the site of the ancient city.

An Ancient Tale of Seduction (39:20). The story of Potiphar's wife closely resembles "The Tale of Two Brothers," which was well known in Egypt as early as 1200 B.C. and may have been familiar to the Canaanites among whom the Hebrews settled.

The Mystical Number Seven (41:18). From the beginning of Genesis, when the seventh day of the week was declared to be the holy Sabbath, numerous references in the Bible attest to the awe in which the number seven was held. Clean beasts entered the ark by sevens (7:2). Years of plenty and of famine numbered seven (ch. 41). Some of the great feasts were observed for seven days. The golden candlestick had seven branches. The capture of Jericho was accomplished by use of cycles of sevens (Josh. 6). Sometimes multiples of seven appear — the Jubilee year follows a seven-times-seven (Lev. 25:8), Jacob's descendants reach a ten-times-seven total (Ex. 1:5, omitted), and Lamech's vengeance (4:24) and Jesus' forgiveness (Mt. 18:22, p. 911) attain a seventy-times-seven. But it is in the Book of Revelation that the use of sevens becomes almost the controlling pattern.

This emphasis, which is not confined to the Bible, characterized writings of many lands of the ancient world. The widespread reverence for this indivisible number may

have originated in worship of the heavenly bodies then known — sun, moon and five planets. In the Hebrew-Christian tradition it symbolized Divine completeness, and the term *sevenfold* denoted abundance (4:15; also Lev. 26:24).

Egyptian Color in Hebrew Narratives (41:43). How were the details of Egyptian life, verified by archaeologists as authentic, transmitted? This question is of special interest when it is recalled that these early events were not recorded in writing for centuries (see preface, p. 15b). The basis for the order "bow the knee" in the present verse is affirmed by many ancient reliefs and paintings in the Nile Valley. The mention of Joseph's shaving before his appearance before Pharaoh (41:14) depicts an Egyptian custom in contrast with the Semitic practice of wearing full beards and of shaving only prisoners and slaves. The elaborate funeral customs for Jacob (ch. 50) are also shown to have been accurate.

Such details were preserved, according to some scholars, because of the precision of oral tradition among Semitic peoples. Others believe that they were recorded by writers who had a first-hand knowledge of Egypt through travel, while still others point out that such information could have been obtained through Egyptian officials or tradesmen, numerous in Palestine for centuries. In any event, it was not unnatural for the educated classes to have had acquaintance with the ways of neighboring Egypt.

Joseph's Partiality Toward Benjamin (43:34). This is perhaps the more readily understood if it is recalled that Benjamin is Joseph's full brother (see v. 29), the two being the only sons of Rachel, Jacob's favorite wife. (See ch. 49 and note.)

"*Take You Wagons*" (45:19). Pharaoh ordered a wagon train for Joseph's family, sixty-six in number (46:26), not merely as a courtesy but probably also in order to make the party appear as civilized people accustomed to wheeled vehicles. Nomadic Semites relied then, as do poorer Arabs today, on the backs of diminutive asses for their own transportation and for that of their goods.

"*Every Shepherd Is an Abomination*" (46:34). This aversion on the part of Egyptians toward "shepherds" may have had its roots in the humiliating conquest of Egypt in the eighteenth century B.C. by foreign invaders, partly Semitic (probably Canaanites) known as the Hyksos (sometimes called the "shepherd kings"). Their domain extended for nearly two centuries from what is now Libya almost to the Taurus Mountains in Asia Minor, and their successes in war are now thought to have been due to their introduction of horses and chariots.

Many scholars believe that, since it is hardly probable that a Semitic foreigner could have been made vizier of the realm under an Egyptian monarch, Joseph was of Hyksos origin, and his eminence is commonly rated as of this period. The Hyksos were expelled from Egypt before 1500 B.C., but the hatred they had aroused in Egyptian hearts may account for the harsh treatment accorded to their kinfolk remaining in Egypt, the Hebrews. This may also explain why "the Egyptians might not eat bread with the Hebrews" (43:32; see p. 16b).

"*The Twelve Tribes of Israel*" (49:28). This poem, listing the Hebrews as a racial unit stemming from the twelve sons of Jacob, is a valuable source of information, but its differences from other lists have often led to difficulty. For example, a passage known to be several centuries earlier in composition than this chapter (the Song of Deborah, Judg. 5) does not mention the southern tribes of Simeon and Judah. For this and other reasons, some have concluded that these two tribes entered Palestine, possibly directly from the south, after the northern tribes were well established, and that Jacob's farewell song is in the literary form of prediction after the event (discussed in a note on 9:25). For a fuller history of the tribes, see the preface to Judges.

An Ancient Birth Custom (50:23). The ending of this verse is more accurately rendered by the ARV as "were born upon Joseph's knees," a phrase which literally describes the practice. This curious custom has changed little, for today among various Arabian tribes the father receives the new babe on his knees at the moment of birth.

Exodus

Preface: An Epic of Enslavement and Deliverance.

Bondage in Egypt — The Escape — At Mount Sinai — Notes to Exodus.

AN EPIC OF ENSLAVEMENT AND DELIVERANCE

EXODUS begins with a quick reversal in the status of the Hebrews. A favored people in a foreign land seem almost overnight to have been reduced to slavery. The explanation, pointed out later (12:40–41), is that between Joseph and this calamity more than four centuries had elapsed. Genesis is almost a family chronicle; Exodus is a nation's history. It is a dramatic account of bitter oppression, of miraculous release, of forceful leadership, of Divine intervention at the moment of supreme crisis, and it is told with such breadth, intensity and sweep that it has long been one of the greatest epics of all mankind and a beacon for peoples struggling for freedom.

Exodus (Greek for "road out") might be called a Book of Foundations. In it a number of Hebrew tribes began to think of themselves as a nation, convinced that their destiny is in the hands of God. With their deity Yahweh proclaimed as the supreme being of the universe, they enter into a covenant promising exclusive devotion to him and wholehearted adherence to his Law. Thus was established a moral and legal structure which not only became the basis of ancient Hebrew society but has remained an important force in Jewish life to the present time.

The Book of Exodus has long been regarded as a trustworthy record of actual events and, indeed, much of it has been supported by recent discoveries in the Near East. While some scholars, pointing to what they regard as fantastic elements in the book, have treated it almost as fiction and Moses as a mythical figure not unlike Thor or Woden, most historians, evaluating the evidence and arguing that no nation would invent a slave origin for itself, accept as authentic the broad outlines of the story. Furthermore, the book is in many ways a frank chronicling of the shortcomings of the ancient Hebrews — their murmurings, their human failings and their backslidings — as compared with their great visions.

A major historical puzzle of this period concerns the dates of the Hebrews' escape from Egypt and of their subsequent occupation of Palestine. On this issue the Bible provides little precise information. True, I Kgs. 6:1 asserts that 480 years separated the Egyptian bondage from the erection of Solomon's Temple (perhaps 960 B.C.), thus placing the escape of the Hebrews some time before 1400 B.C. This and other books of the Bible imply that the Exodus included *all* the Hebrew tribes and that they entered Canaan as a single body. Such assumptions have been questioned, however, and also the dates of those important events, primarily because of differences within the Bible text itself and because of a wealth of related information obtained through recent archaeological discoveries both in and out of Palestine.

Outstanding among the general scholarly conclusions emerging from this new evidence is the nature of the occupancy of Canaan by Hebrew tribes. From time to time over the centuries Semites from the Arabian desert broke into adjacent civilized regions not merely to raid but to stay as settlers. It is now held that in the main the Hebrews entered the land that way — in stages and over a period of centuries.

The first migrations of this sort seem to have been the inroad into Canaan by a small "Abraham" clan, thought by some to be related to a non-Semitic people, the Hurrians (Biblical "Horites," see p. 11b). Entering from the north between 2000 and 1700 B.C., they roamed for a time as shepherds in the region of Hebron and Beersheba in southern Palestine, and some at least went later to

Egypt (Gen. 37–50). Another penetration occurred apparently in the Amarna period (early in the fourteenth century B.C.; see preface to Genesis) by the more warlike "Habiru," a word meaning "wanderer" or "invader." Perhaps crossing the Jordan from the east, they captured Jericho at about 1400 B.C., and settled around Shiloh and Shechem in central Palestine. This would mean that neither Moses nor Joshua was a part of this movement. Some believe that other "Habiru" in the same period crossed north of the Sea of Galilee and later became the northern tribes.

A third Hebrew immigration, the most important to subsequent history, appears to have taken place in the thirteenth century. Those who were the nucleus of this folk-movement were descendants of Abraham and Jacob, including the tribes of Levi, Judah and Simeon, identified by some as the original Israelite tribes. Fleeing from Egypt under Moses, their leader, and sojourning for a generation in the southern wasteland, as reported in Exodus and Numbers, they entered Canaan either directly from the south, as some maintain, or from the east as a part of the "conquest" described in the Book of Joshua. Their loyalty to the teachings of Moses and to their deity Yahweh helped them to develop rapidly in ethical and religious stature. Later, some believe, tribes already settled in central and northern Palestine were brought to affiliate with them and thus was born the Israel of historic times. (See also prefaces to Numbers, Joshua and Judges.)

It is apparent that the origin of the Hebrew people and their occupation at last of the Land of Promise will remain uncertain unless much more detailed information is discovered. The undisputed fact is that, by the end of the eleventh century B.C., all of the tribes called "Hebrew" claimed a share in the racial experience described in these books. Israel's great tradition — including Abraham as the father of the race, slavery in Egypt and escape, the Covenant and the Law — was accepted as the nation's history. The extraordinary task of welding scattered clans into a self-conscious nation was credited by Hebrew tradition to one man, Moses, the hero of this book.

Exodus divides itself as follows. Chapters 1–18 and 32–34 tell the vivid story of the bondage and of Moses, of the deliverance and of the sojourn at Mount Sinai. This material has been assigned by critical scholars to the strands previously described — mostly J and E with some P (see introduction to the Old Testament). A smaller but extremely important section of the book, chapters 20–23, contains the Decalogue and the body of laws known as the Covenant Code (discussed in a note in Ex. 20). For the legal portions of the Pentateuch see the preface to Leviticus. The third part includes the lengthy descriptions (from the P source) of the building of the Tabernacle and its equipment. Of these blueprints (chs. 24–31 and 35–40), less interesting than the narratives and less significant than the laws, only typical samples are retained in this abridgment.

When did Jericho Fall? The 1400 B.C. dating of the capture of Jericho, generally accepted till recently, was based upon Professor John Garstang's excavation of that ancient city in 1930–36 (see p. 171, and note on p. 184a). A recent "dig," however, led by Dr. Kathleen Kenyon in 1952–56, found no traces of the demolished walls described by Garstang. She believes that the city fell more than a half-century later, about 1330 B.C., that it was totally obliterated (see note on p. 184b) and that there was no subsequent human occupation of the site for about 450 years.

Where is Sinai? The location of the Holy Mountain, Sinai-Horeb (see Ex. 19, and note on p. 114), is still doubtful. A strong case is made by Professor Gottwald for a mount somewhere near Kadesh-Barnea, rather than the traditional spot at the southern tip of the Peninsula of Sinai (see Map II opposite p. 84). The scanty evidence for either site is circumstantial, and definite conclusions must await further information.

Exodus

BONDAGE IN EGYPT

The Hebrews Under a New Pharaoh

1:6,7 And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly,* and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.
9 And he said unto his people, Behold, the people of the children of Israel are
10 more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up
11 out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and
12 Raamses. But the more they afflicted them, the more they multiplied and
13 grew. And they were grieved because of the children of Israel. And the
14 Egyptians made the children of Israel to serve with rigor: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.†

15 And the king of Egypt spake to the Hebrew midwives, of which the name
16 of the one was Shiphrah, and the name of the other Puah; And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she
17 shall live. But the midwives feared God, and did not as the king of Egypt
18 commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing,
19 and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are
20 lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

* The number of Hebrews in Egypt at this time is discussed in note on 12:37, p. 113a.

The Rise of Moses

2 And there went a man of the house of Levi, and took to wife a daughter
2 of Levi. And the woman conceived, and bare a son: and when she saw him
3 that he was a goodly child, she hid him three months. And when she could
not longer hide him, she took for him an ark of bulrushes, and daubed it
with slime and with pitch, and put the child therein; and she laid it in the
4 flags by the river's brink. And his sister stood afar off, to wit what would
be done to him.
5 And the daughter of Pharaoh came down to wash herself at the river; and
her maidens walked along by the river's side: and when she saw the ark
6 among the flags, she sent her maid to fetch it. And when she had opened it,
she saw the child: and, behold, the babe wept. And she had compassion on
7 him, and said, This is one of the Hebrews' children. Then said his sister to
Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women,
8 that she may nurse the child for thee? And Pharaoh's daughter said to her,
Go. And the maid went and called the child's mother.
9 And Pharaoh's daughter said unto her, Take this child away, and nurse it
for me, and I will give thee thy wages. And the woman took the child, and
10 nursed it. And the child grew, and she brought him unto Pharaoh's daugh-
ter,† and he became her son. And she called his name Moses: and she said,
Because I drew him out of the water.
11 And it came to pass in those days, when Moses was grown, that he went
out unto his brethren, and looked on their burdens: and he spied an Egyptian
12 smiting a Hebrew, one of his brethren. And he looked this way and that
way, and when he saw that there was no man, he slew the Egyptian, and hid
13 him in the sand. And when he went out the second day, behold, two men
of the Hebrews strove together: and he said to him that did the wrong,
14 Wherefore smitest thou thy fellow? And he said, Who made thee a prince
and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?
And Moses feared, and said, Surely this thing is known.
15 Now when Pharaoh heard this thing, he sought to slay Moses. But
Moses fled from the face of Pharaoh, and dwelt in the land of Midian:†
16 and he sat down by a well. Now the priest of Midian had seven daughters:
and they came and drew water, and filled the troughs to water their father's
17 flock. And the shepherds came and drove them away: but Moses stood up
18 and helped them, and watered their flock. And when they came to Reuel
19 their father, he said, How is it that ye are come so soon to-day? And they
said, An Egyptian delivered us out of the hand of the shepherds, and also
20 drew water enough for us, and watered the flock. And he said unto his
daughters, And where is he? why is it that ye have left the man? call him,
that he may eat bread.
21 And Moses was content to dwell with the man: and he gave Moses Zip-

2:22 porah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

The Call to Moses and Aaron

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and
24 their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac,
25 and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

3 Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the
2 mountain of God, even to Horeb.† And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and,
3 behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here
5 am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet;
6 for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I
8 know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the
9 Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the
10 Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and
12 that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

God's Self-Revelation to Moses

3:13 And Moses said unto God, Behold, when I come unto the children of
Israel, and shall say unto them, The God of your fathers hath sent me unto
you; and they shall say to me, What is his name? what shall I say unto them?
14 And God said unto Moses, I AM THAT I AM:† and he said, Thus shalt
15 thou say unto the children of Israel, I AM hath sent me unto you. And God
said moreover unto Moses, Thus shalt thou say unto the children of Israel,
The Lord God of your fathers, the God of Abraham, the God of Isaac, and
the God of Jacob, hath sent me unto you: this is my name for ever, and this
is my memorial unto all generations.
19 And I am sure that the king of Egypt will not let you go, no, not by a
20 mighty hand. And I will stretch out my hand, and smite Egypt with all my
wonders which I will do in the midst thereof: and after that he will let you go.
21 And I will give this people favor in the sight of the Egyptians: and it shall
22 come to pass, that, when ye go, ye shall not go empty: But every woman
shall borrow of her neighbor, and of her that sojourneth in her house, jewels
of silver, and jewels of gold, and raiment: and ye shall put them upon your
sons, and upon your daughters; and ye shall spoil the Egyptians.

4 And Moses answered and said, But, behold, they will not believe me, nor
hearken unto my voice: for they will say, The Lord hath not appeared unto
2 thee. And the Lord said unto him, What is that in thine hand? And he said,
3 A rod. And he said, Cast it on the ground. And he cast it on the ground, and
4 it became a serpent; and Moses fled from before it. And the Lord said unto
Moses, Put forth thine hand, and take it by the tail. And he put forth his
5 hand, and caught it, and it became a rod in his hand: That they may believe
that the Lord God of their fathers, the God of Abraham, the God of Isaac,
and the God of Jacob, hath appeared unto thee.
6 And the Lord said furthermore unto him, Put now thine hand into thy
bosom. And he put his hand into his bosom: and when he took it out, behold,
7 his hand was leprous as snow. And he said, Put thine hand into thy bosom
again. And he put his hand into his bosom again; and plucked it out of his
8 bosom, and, behold, it was turned again as his other flesh. And it shall come
to pass, if they will not believe thee, neither hearken to the voice of the first
9 sign, that they will believe the voice of the latter sign. And it shall come to
pass, if they will not believe also these two signs, neither hearken unto thy
voice, that thou shalt take of the water of the river, and pour it upon the
dry land: and the water which thou takest out of the river shall become blood
upon the dry land.
10 And Moses said unto the Lord, O my Lord, I am not eloquent, neither
heretofore, nor since thou hast spoken unto thy servant; but I am slow of
11 speech, and of a slow tongue.† And the Lord said unto him, Who hath made
man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind?

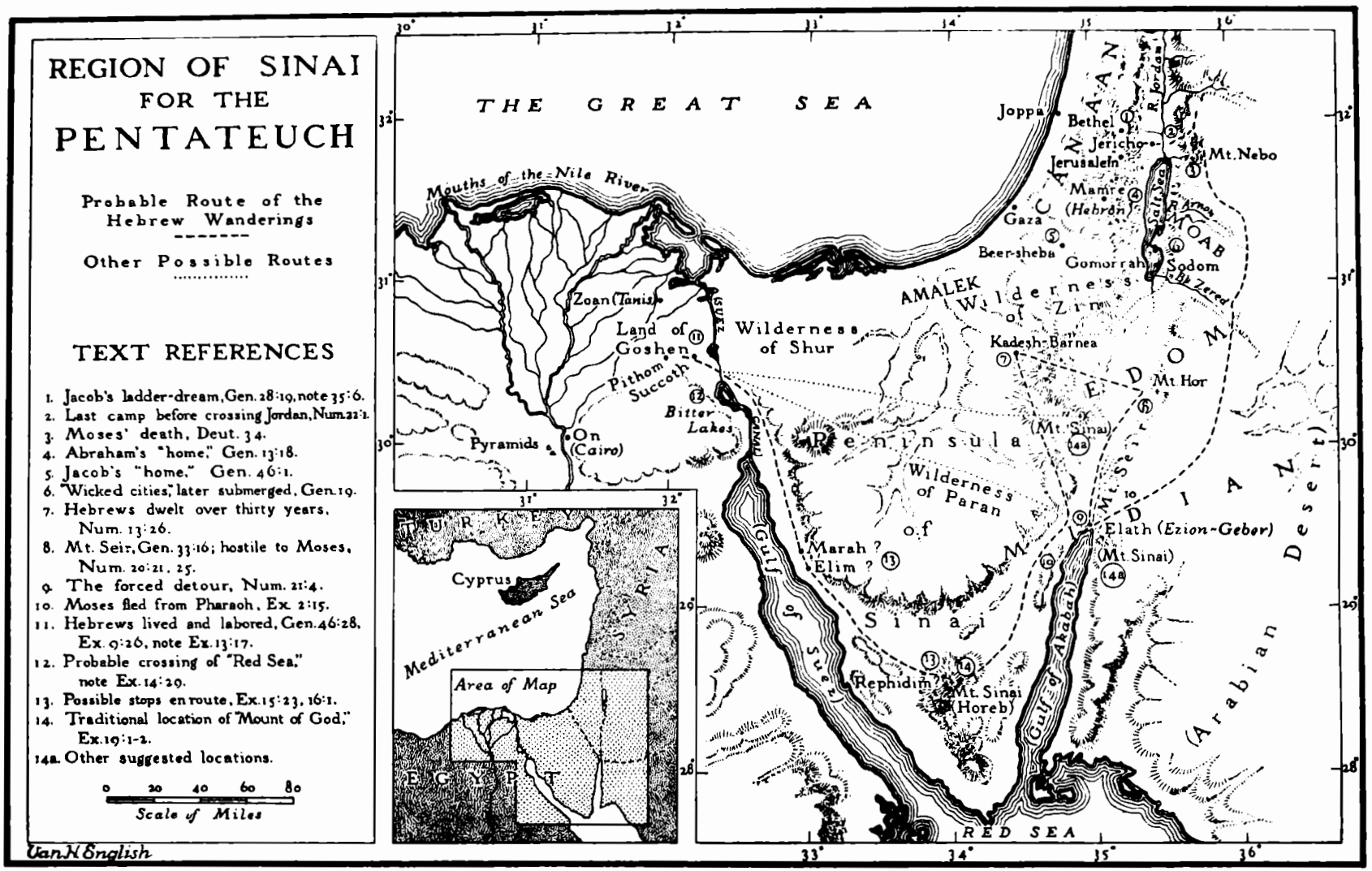
4:12 have not I the Lord? Now therefore go, and I will be with thy mouth, and
13 teach thee what thou shalt say. And he said, O my Lord, send, I pray thee,
by the hand of him whom thou wilt send.
14 And the anger of the Lord was kindled against Moses, and he said, Is
not Aaron the Levite thy brother? I know that he can speak well. And also,
behold, he cometh forth to meet thee: and when he seeth thee, he will be glad
15 in his heart. And thou shalt speak unto him, and put words in his mouth: and I
will be with thy mouth, and with his mouth, and will teach you what ye
16 shall do. And he shall be thy spokesman unto the people: and he shall be,
even he shall be to thee instead of a mouth, and thou shalt be to him instead
17 of God. And thou shalt take this rod in thine hand, wherewith thou shalt
do signs.

The Return of Moses to Egypt

18 And Moses went and returned to Jethro his father-in-law, and said unto
him, Let me go, I pray thee, and return unto my brethren which are in
Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in
peace.
19 And the Lord said unto Moses in Midian, Go, return into Egypt: for all
20 the men are dead which sought thy life. And Moses took his wife and his
sons, and set them upon an ass, and he returned to the land of Egypt: and
21 Moses took the rod of God in his hand. And the Lord said unto Moses,
When thou goest to return into Egypt, see that thou do all those wonders
before Pharaoh, which I have put in thine hand: but I will harden his heart,†
that he shall not let the people go.
27 And the Lord said to Aaron, Go into the wilderness to meet Moses. And
28 he went, and met him in the mount of God, and kissed him. And Moses told
Aaron all the words of the Lord who had sent him, and all the signs which
29 he had commanded him. And Moses and Aaron went and gathered together
30 all the elders of the children of Israel: And Aaron spake all the words which
the Lord had spoken unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the Lord had visited
the children of Israel, and that he had looked upon their affliction, then they
bowed their heads and worshipped.

Afflictions of the Hebrews

5 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith
the Lord God of Israel, Let my people go, that they may hold a feast unto
2 me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey
his voice to let Israel go? I know not the Lord, neither will I let Israel go.


REGION OF SINAI
FOR THE
PENTATEUCH
Probable Route of the Hebrew Wanderings
Other Possible Routes
TEXT REFERENCES
1. Jacob's ladder-dream, Gen. 28:19, note 35:6.
2. Last camp before crossing Jordan, Num. 22:1.
3. Moses' death, Deut. 34.
4. Abraham's "home," Gen. 13:18.
5. Jacob's "home," Gen. 46:1.
6. "Wicked cities," later submerged, Gen. 19.
7. Hebrews dwelt over thirty years, Num. 13:26.
8. Mt. Seir, Gen. 33:16; hostile to Moses, Num. 20:21, 25.
9. The forced detour, Num. 21:4.
10. Moses fled from Pharaoh, Ex. 2:15.
11. Hebrews lived and labored, Gen. 46:28, Ex. 9:26, note Ex. 13:17.
12. Probable crossing of "Red Sea," note Ex. 14:29.
13. Possible stops en route, Ex. 15:23, 16:1.
14. Traditional location of "Mount of God," Ex. 19:1-2.
14a. Other suggested locations.
0 20 40 60 80
Scale of Miles
Van H. English
THE GREAT SEA
Mouths of the Nile River
Zoan (Tanis)
Land of Goshen
Pithom
Succoth
Pyramids
On (Cairo)
Wilderness of Shur
Bitter Lakes
Suez Canal
Gulf of Suez
Wilderness of Paran
Marah ?
Elim ?
Rephidim ?
Mt. Sinai (Horeb)
Gulf of Akabah
RED SEA
Arabian Desert
Joppa
Bethel
Jericho
Jerusalem
Mamre (Hebron)
Gaza
Beer-sheba
Gomorrah
Sodom
Zoar
Dead Sea
R. Jordan
R. Arnon
Mt. Nebo
CANAAN
MOAB
AMALEK
Wilderness of Zin
Kadesh-barnea
EDOM
Mt. Hor
Mt. Seir
Elath (Ezion-Geber)
(Mt. Sinai)
Peninsula of Sinai
MIDIAN
Area of Map
TURKEY
SYRIA
Cyprus
Mediterranean Sea
EGYPT

MAP II

5: 3 And they said, The God of the Hebrews hath met with us: let us go, we
pray thee, three days' journey into the desert, and sacrifice unto the Lord
our God; lest he fall upon us with pestilence, or with the sword.
4 And the king of Egypt said unto them, Wherefore do ye, Moses and
5 Aaron, let the people from their works? get you unto your burdens.† And
Pharaoh said, Behold, the people of the land now are many, and ye make
6 them rest from their burdens. And Pharaoh commanded the same day the
7 taskmasters of the people, and their officers, saying, Ye shall no more give
the people straw to make brick, as heretofore: let them go and gather straw
8 for themselves. And the tale of the bricks, which they did make heretofore,
ye shall lay upon them; ye shall not diminish aught thereof: for they be idle;
9 therefore they cry, saying, Let us go and sacrifice to our God. Let there
more work be laid upon the men, that they may labor therein; and let them
not regard vain words.
10 And the taskmasters of the people went out, and their officers, and they
spake to the people, saying, Thus saith Pharaoh, I will not give you straw.
11 Go ye, get you straw where ye can find it: yet not aught of your work shall
12 be diminished. So the people were scattered abroad throughout all the land
13 of Egypt to gather stubble instead of straw. And the taskmasters hasted
them, saying, Fulfill your works, your daily tasks, as when there was straw.†
14 And the officers of the children of Israel, which Pharaoh's taskmasters had
set over them, were beaten, and demanded, Wherefore have ye not fulfilled
your task in making brick both yesterday and to-day, as heretofore?
15 Then the officers of the children of Israel came and cried unto Pharaoh,
16 saying, Wherefore dealest thou thus with thy servants? There is no straw
given unto thy servants, and they say to us, Make brick: and, behold, thy
17 servants are beaten; but the fault is in thine own people. But he said, Ye are
18 idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go
therefore now, and work; for there shall no straw be given you, yet shall ye
19 deliver the tale of bricks. And the officers of the children of Israel did see that
they were in evil case, after it was said, Ye shall not minish aught from your
bricks of your daily task.
20 And they met Moses and Aaron, who stood in the way, as they came
21 forth from Pharaoh: And they said unto them, The Lord look upon you,
and judge; because ye have made our savor to be abhorred in the eyes of
Pharaoh, and in the eyes of his servants, to put a sword in their hand to
22 slay us. And Moses returned unto the Lord, and said, Lord, wherefore hast
23 thou so evil entreated this people? why is it that thou hast sent me? For since
I came to Pharaoh to speak in thy name, he hath done evil to this people;
neither hast thou delivered thy people at all.
6 Then the Lord said unto Moses, Now shalt thou see what I will do to
Pharaoh: for with a strong hand shall he let them go, and with a strong hand
2 shall he drive them out of his land. And God spake unto Moses, and said
3 unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and

unto Jacob, by the name of God Almighty; but by my name JEHOVAH† was
6: 4 I not known to them. And I have also established my covenant with them,
to give them the land of Canaan, the land of their pilgrimage, wherein they
5 were strangers. And I have also heard the groaning of the children of Israel,
whom the Egyptians keep in bondage; and I have remembered my covenant.
6 Wherefore say unto the children of Israel, I am the Lord, and I will bring
you out from under the burdens of the Egyptians, and I will rid you out of
their bondage, and I will redeem you with a stretched out arm, and with
great judgments:
9 And Moses spake so unto the children of Israel: but they hearkened not
10 unto Moses for anguish of spirit, and for cruel bondage. And the Lord spake
11 unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let
12 the children of Israel go out of his land. And Moses spake before the Lord,
saying, Behold, the children of Israel have not hearkened unto me; how then
shall Pharaoh hear me, who am of uncircumcised lips?
13 And the Lord spake unto Moses and unto Aaron, and gave them a charge
unto the children of Israel, and unto Pharaoh king of Egypt, to bring the
children of Israel out of the land of Egypt.

14–30

7 And the Lord said unto Moses, See, I have made thee a god to Pharaoh;
2 and Aaron thy brother shall be thy prophet.† Thou shalt speak all that I
command thee; and Aaron thy brother shall speak unto Pharaoh, that he
3 send the children of Israel out of his land. And I will harden Pharaoh's heart,
4 and multiply my signs and my wonders in the land of Egypt. But Pharaoh
shall not hearken unto you, that I may lay my hand upon Egypt, and bring
forth mine armies, and my people the children of Israel, out of the land of
5 Egypt by great judgments. And the Egyptians shall know that I am the
Lord, when I stretch forth mine hand upon Egypt, and bring out the children
6 of Israel from among them. And Moses and Aaron did as the Lord com-
7 manded them, so did they. And Moses was fourscore years old, and Aaron
fourscore and three years old, when they spake unto Pharaoh.

The story of the plagues has taxed the credulity of many a reader, but almost all of them are reported repeatedly in Egyptian history and each account may be a record of an actual event, with some literary embellishment. For example, for centuries it has been reported that in June and August the Nile turns a dull red, owing to the presence of an excess of decaying vegetable matter. This could explain 7:20, for the water sometimes becomes so polluted that men who drink it fall ill or suffer boils, and even fish in the river die.

But here all the ten plagues occur apparently within a year. The episodes are drawn in turn from all three source documents (J, E and P). Their combination prolongs the story and magnifies the effect. Some scholars have pointed out that throughout the history of religions, new or forward steps are often accompanied with an outcropping of reports of miracles. This is true in the Bible here and also, for example, of Abraham, Elijah, Jesus and Paul, and is variously explained. Certain of the less interesting plague stories are omitted here.

The Miracle of the Rods

7:8,9 And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh
shall speak unto you, saying, Show a miracle for you: then thou shalt say
unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a
10 serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the
Lord had commanded: and Aaron cast down his rod before Pharaoh, and be-
11 fore his servants, and it became a serpent. Then Pharaoh also called the wise
men and the sorcerers: now the magicians of Egypt, they also did in like
12 manner with their enchantments. For they cast down every man his rod,
and they became serpents: but Aaron's rod swallowed up their rods.

The Pollution of the Waters

14 And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth
15 to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out
unto the water; and thou shalt stand by the river's brink against he come;
16 and the rod which was turned to a serpent shalt thou take in thine hand. And
thou shalt say unto him, The Lord God of the Hebrews hath sent me unto
thee, saying, Let my people go, that they may serve me in the wilderness:
17 and, behold, hitherto thou wouldest not hear. Thus saith the Lord, In this
thou shalt know that I am the Lord: behold, I will smite with the rod that
is in mine hand upon the waters which are in the river, and they shall be
18 turned to blood. And the fish that is in the river shall die, and the river shall
stink; and the Egyptians shall loathe to drink of the water of the river.
19 And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and
20 stretch out thine hand upon the waters of Egypt, . . . And Moses and Aaron
did so, as the Lord commanded; and he lifted up the rod, and smote the
waters that were in the river, in the sight of Pharaoh, and in the sight of his
21 servants; and all the waters that were in the river were turned to blood. And
the fish that was in the river died; and the river stank, and the Egyptians
could not drink of the water of the river; and there was blood throughout
22 all the land of Egypt. And the magicians of Egypt did so with their en-
chantments: and Pharaoh's heart was hardened, neither did he hearken unto
them; as the Lord had said.
23–25

The Plague of Frogs

8 And the Lord spake unto Moses, Go unto Pharaoh, and say unto him,
2 Thus saith the Lord, Let my people go, that they may serve me. And if
thou refuse to let them go, behold, I will smite all thy borders with frogs:

8: 3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause
6 frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land† of
7 Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will
9 let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses,
10 that they may remain in the river only? And he said, To-morrow. And he said, Be it according to thy word; that thou mayest know that there is none
11 like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the
13 Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the
14 houses, out of the villages, and out of the fields. And they gathered them to-
15 gether upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

16–32

The Plague Among the Cattle

9 Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve
2,3 me. For if thou refuse to let them go, and wilt hold them still, Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there
5 shall be a very grievous murrain. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of
7 Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

The Calamitous Hail

9:13 And the Lord said unto Moses, Rise up early in the morning, and stand
before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews,
15 Let my people go, that they may serve me. For now I will stretch out my
hand, that I may smite thee and thy people with pestilence; and thou shalt
17 be cut off from the earth. As yet exaltest thou thyself against my people,
18 that thou wilt not let them go? Behold, to-morrow about this time I will
cause it to rain a very grievous hail, such as hath not been in Egypt since
19 the foundation thereof even until now. Send therefore now, and gather thy
cattle, and all that thou hast in the field; for upon every man and beast which
shall be found in the field, and shall not be brought home, the hail shall come
down upon them, and they shall die.
23 And Moses stretched forth his rod toward heaven: and the Lord sent
thunder and hail, and the fire ran along upon the ground; and the Lord rained
24 hail upon the land of Egypt. So there was hail, and fire mingled with the
hail, very grievous, such as there was none like it in all the land of Egypt
25 since it became a nation. And the hail smote throughout all the land of Egypt
all that was in the field, both man and beast; and the hail smote every herb
26 of the field, and brake every tree of the field. Only in the land of Goshen,
where the children of Israel were, was there no hail.
27 And Pharaoh sent, and called for Moses and Aaron, and said unto them,
I have sinned this time: the Lord is righteous, and I and my people are
28 wicked. Entreat the Lord (for it is enough) that there be no more mighty
thunderings and hail; and I will let you go, and ye shall stay no longer.
31 And the flax and the barley was smitten: for the barley was in the ear, and
32 the flax was bolled. But the wheat and the rye† were not smitten: for they
33 were not grown up. And Moses went out of the city from Pharaoh, and
spread abroad his hands unto the Lord: and the thunders and hail ceased, and
34 the rain was not poured upon the earth. And when Pharaoh saw that the
rain and the hail and the thunders were ceased, he sinned yet more, and
35 hardened his heart, he and his servants. And the heart of Pharaoh was
hardened, neither would he let the children of Israel go; as the Lord had
spoken by Moses.

The Plague of Locusts

10: 3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus
saith the Lord God of the Hebrews, How long wilt thou refuse to humble
4 thyself before me? let my people go, that they may serve me. Else, if thou
refuse to let my people go, behold, to-morrow will I bring the locusts into
5 thy coast: And they shall cover the face of the earth, that one cannot be

10: 6 able to see the earth: . . . And he turned himself, and went out from Pharaoh.
7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest
8 thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God:
9 but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and
10 with our herds will we go; for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your
11 little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.
12 And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and
13 eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning,
14 the east wind brought the locusts. And the locusts† went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall
15 be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.
16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have
17 sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he
18 may take away from me this death only. And he went out from Pharaoh, and
19 entreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not
20 one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

The Plague of Darkness

21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which
22 may be felt.† And Moses stretched forth his hand toward heaven; and there
23 was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.
24 And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only

let your flocks and your herds be stayed: let your little ones also go with you.
10:25 And Moses said, Thou must give us also sacrifices and burnt offerings, that
26 we may sacrifice unto the Lord our God. Our cattle also shall go with us;
there shall not a hoof be left behind; for thereof must we take to serve the
Lord our God; and we know not with what we must serve the Lord, until
we come thither.
27 But the Lord hardened Pharaoh's heart, and he would not let them go.
28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see
29 my face no more; for in that day thou seest my face thou shalt die. And
Moses said, Thou hast spoken well, I will see thy face again no more.

The Threat of the Tenth Plague

11 And the Lord said unto Moses, Yet will I bring one plague more upon
Pharaoh, and upon Egypt; afterward he will let you go hence: when he shall
2 let you go, he shall surely thrust you out hence altogether. Speak now in
the ears of the people, and let every man borrow of his neighbor, and every
3 woman of her neighbor, jewels of silver, and jewels of gold. And the Lord
gave the people favor in the sight of the Egyptians. Moreover, the man
Moses was very great in the land of Egypt, in the sight of Pharaoh's servants,
and in the sight of the people.
4 And Moses said, Thus saith the Lord, About midnight will I go out into
5 the midst of Egypt: And all the firstborn in the land of Egypt shall die, from
the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn
of the maidservant that is behind the mill; and all the firstborn of beasts.
6 And there shall be a great cry throughout all the land of Egypt, such as
7 there was none like it, nor shall be like it any more. But against any of the
children of Israel shall not a dog move his tongue, against man or beast:
that ye may know how that the Lord doth put a difference between the
8 Egyptians and Israel. And all these thy servants shall come down unto me,
and bow down themselves unto me, saying, Get thee out, and all the people
that follow thee: and after that I will go out. And he went out from Pharaoh
in a great anger.
9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that
10 my wonders may be multiplied in the land of Egypt. And Moses and Aaron
did all these wonders before Pharaoh: and the Lord hardened Pharaoh's
heart, so that he would not let the children of Israel go out of his land.

The Founding of the Passover

12 And the Lord spake unto Moses and Aaron in the land of Egypt, saying,
2 Speak ye unto all the congregation of Israel, saying, In the tenth day of this

month they shall take to them every man a lamb, according to the house of
12: 4 their fathers, a lamb for a house: And if the household be too little for the
lamb, let him and his neighbor next unto his house take it according to the
number of the souls; every man according to his eating shall make your
5 count for the lamb. Your lamb shall be without blemish, a male of the first
6 year: ye shall take it out from the sheep, or from the goats: And ye shall
keep it up until the fourteenth day of the same month: and the whole as-
7 sembly of the congregation of Israel shall kill it in the evening. And they
shall take of the blood, and strike it on the two side posts and on the upper
8 doorpost of the houses, wherein they shall eat it. And they shall eat the flesh
in that night, roast with fire, and unleavened bread; and with bitter herbs
they shall eat it.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet,
and your staff in your hand; and ye shall eat it in haste: it is the Lord's
12 passover. For I will pass through the land of Egypt this night, and will smite
all the firstborn in the land of Egypt, both man and beast; and against all the
13 gods of Egypt I will execute judgment: I am the Lord. And the blood shall
be to you for a token upon the houses where ye are: and when I see the
blood, I will pass over you, and the plague shall not be upon you to destroy
14 you, when I smite the land of Egypt. And this day shall be unto you for a
memorial; and ye shall keep it a feast to the Lord throughout your genera-
15 tions: ye shall keep it a feast by an ordinance for ever. Seven days shall ye
eat unleavened bread; even the first day ye shall put away leaven out of
your houses: for whosoever eateth leavened bread from the first day until
16 the seventh day, that soul shall be cut off from Israel. And in the first day
there shall be a holy convocation, and in the seventh day there shall be a holy
convocation to you; no manner of work shall be done in them, save that
which every man must eat, that only may be done of you.†

21 Then Moses called for all the elders of Israel, and said unto them, Draw
out and take you a lamb according to your families, and kill the passover.
24 And ye shall observe this thing for an ordinance to thee and to thy sons for
25 ever. And it shall come to pass, when ye be come to the land which the Lord
will give you, according as he hath promised, that ye shall keep this service.
26 And it shall come to pass, when your children shall say unto you, What
27 mean ye by this service? That ye shall say, It is the sacrifice of the Lord's
passover, who passed over the houses of the children of Israel in Egypt,
when he smote the Egyptians, and delivered our houses. And the people
28 bowed the head and worshipped. And the children of Israel went away, and
did as the Lord had commanded Moses and Aaron, so did they.

The Plague of the Firstborn

29 And it came to pass, that at midnight the Lord smote all the firstborn in

the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of
12:30 cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house
31 where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the
32 children of Israel; and go, serve the Lord, as ye have said. Also take your
33 flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

THE ESCAPE

34 And the people took their dough before it was leavened, their kneading-
35 troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the
36 Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto
37 them such things as they required: and they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred
38 thousand† on foot that were men, beside children. And a mixed multitude
39 went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.
40 Now the sojourning of the children of Israel, who dwelt in Egypt, was
41 four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the
42 hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

43–51

13:17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines,† although that was near; for God said, Lest peradventure the people repent when they see war,
18 and they return to Egypt: But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed
19 out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit
20 you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wil-
21 derness. And the Lord went before them by day in a pillar of a cloud, to lead

them the way; and by night in a pillar of fire, to give them light; to go by
13:22 day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

The Dividing of the Waters Against Pharaoh

14: 5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said,
6 Why have we done this, that we have let Israel go from serving us? And he
7 made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every
8 one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went
9 out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, . . .

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid:
11 and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out
12 of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians
14 whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

19 And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their
20 face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the
21 night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry
22 land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them
23 on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots,
24 and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the
25 cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee

from the face of Israel; for the Lord fighteth for them against the Egyptians.
14:26 And the Lord said unto Moses, Stretch out thine hand over the sea, that
the waters may come again upon the Egyptians, upon their chariots, and
27 upon their horsemen. And Moses stretched forth his hand over the sea, and
the sea returned to his strength when the morning appeared; and the Egyp-
tians fled against it; and the Lord overthrew the Egyptians in the midst of
28 the sea. And the waters returned, and covered the chariots, and the horse-
men, and all the host of Pharaoh that came into the sea after them; there re-
29 mained not so much as one of them. But the children of Israel walked upon
dry land in the midst of the sea; † and the waters were a wall unto them on
their right hand, and on their left.
30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and
31 Israel saw the Egyptians dead upon the seashore. And Israel saw that great
work which the Lord did upon the Egyptians: and the people feared the
Lord, and believed the Lord, and his servant Moses.
15 Then sang Moses and the children of Israel this song unto the Lord, and
spake, saying,

I will sing unto the Lord, for he hath triumphed gloriously:
the horse and his rider hath he thrown into the sea.

2 The Lord is my strength and song,
and he is become my salvation:
he is my God, and I will prepare him a habitation;
my father's God, and I will exalt him.
3 The Lord is a man of war:
the Lord is his name.
4 Pharaoh's chariots and his host hath he cast into the sea:
his chosen captains also are drowned in the Red sea.
5 The depths have covered them:
they sank into the bottom as a stone.

6 Thy right hand, O Lord, is become glorious in power:
thy right hand, O Lord, hath dashed in pieces the enemy.
7 And in the greatness of thine excellency thou hast overthrown them
that rose up against thee:
thou sentest forth thy wrath,
which consumed them as stubble.
8 And with the blast of thy nostrils the waters were gathered together,
the floods stood upright as a heap,
and the depths were congealed in the heart of the sea.

9 The enemy said,
I will pursue, I will overtake,
I will divide the spoil;
my lust shall be satisfied upon them;

I will draw my sword,
my hand shall destroy them.
15:10 Thou didst blow with thy wind, the sea covered them:
they sank as lead in the mighty waters.
11 Who is like unto thee, O Lord, among the gods?
who is like thee, glorious in holiness,
fearful in praises, doing wonders?
17 Thou shalt bring them in, and plant them
in the mountain of thine inheritance,
in the place, O Lord, which thou hast made for thee to dwell in;
in the sanctuary, O Lord, which thy hands have established.
18 The Lord shall reign for ever and ever.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
21 And Miriam answered them,

Sing ye to the Lord, for he hath triumphed gloriously:
the horse and his rider hath he thrown into the sea.†

The Privations in the Wilderness

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no
23 water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.
24 And the people murmured against Moses, saying, What shall we drink?
25 And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: . . . †
27 And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters.
16 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out
2 of the land of Egypt. And the whole congregation of the children of Israel
3 murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.
4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I
5 may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring
11 in; and it shall be twice as much as they gather daily. And the Lord spake
12 unto Moses, saying, I have heard the murmurings of the children of Israel:

speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.
10:13 And it came to pass, that at even the quails came up, and covered the
14 camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay
15 a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.
19,20 And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning,
21 and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.
27 And it came to pass, that there went out some of the people on the seventh
28 day for to gather, and they found none. And the Lord said unto Moses, How
29 long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of
30 his place on the seventh day. So the people rested on the seventh day.
31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.†
35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36

17 And all the congregation of the children of Israel journeyed from the
3 wilderness of Sin, after their journeys, . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and
4 our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.
5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river,
6 take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7–16

Jethro's Advice to Moses

18 When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the Lord
5 had brought Israel out of Egypt; And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he

18: 6 encamped at the mount of God: And he said unto Moses, I thy father-in-law
7 Jethro am come unto thee, and thy wife, and her two sons with her. And
Moses went out to meet his father-in-law, and did obeisance, and kissed him;
8 and they asked each other of their welfare; and they came into the tent. And
Moses told his father-in-law all that the Lord had done unto Pharaoh and to
the Egyptians for Israel's sake, and all the travail that had come upon them
by the way, and how the Lord delivered them.
9 And Jethro rejoiced for all the goodness which the Lord had done to
10 Israel, whom he had delivered out of the hand of the Egyptians. And Jethro
said, Blessed be the Lord, who hath delivered you out of the hand of the
Egyptians, and out of the hand of Pharaoh, who hath delivered the people
11 from under the hand of the Egyptians. Now I know that the Lord is greater
than all gods: for in the thing wherein they dealt proudly he was above them.
12 And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for
God: and Aaron came, and all the elders of Israel, to eat bread with Moses'
father-in-law before God.
13 And it came to pass on the morrow, that Moses sat to judge the people:
14 and the people stood by Moses from the morning unto the evening. And
when Moses' father-in-law saw all that he did to the people, he said, What
is this thing that thou doest to the people? Why sittest thou thyself alone,
15 and all the people stand by thee from morning unto even? And Moses said
unto his father-in-law, Because the people come unto me to inquire of God:
16 When they have a matter, they come unto me; and I judge between one and
another, and I do make them know the statutes of God, and his laws.
17 And Moses' father-in-law said unto him, The thing that thou doest is not
18 good. Thou wilt surely wear away, both thou, and this people that is with
thee: for this thing is too heavy for thee; thou art not able to perform it
19 thyself alone. Hearken now unto my voice, I will give thee counsel, and God
21 shall be with thee: . . . Moreover thou shalt provide out of all the people
able men, such as fear God, men of truth, hating covetousness; and place
such over them, to be rulers of thousands, and rulers of hundreds, rulers of
22 fifties, and rulers of tens: And let them judge the people at all seasons: and it
shall be, that every great matter they shall bring unto thee, but every small
matter they shall judge: so shall it be easier for thyself, and they shall bear
23 the burden with thee. If thou shalt do this thing, and God command thee so,
then thou shalt be able to endure, and all this people shall also go to their
place in peace.
24 So Moses hearkened to the voice of his father-in-law, and did all that he
25 had said. And Moses chose able men out of all Israel, and made them heads
over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and
26 rulers of tens. And they judged the people at all seasons: the hard causes they
27 brought unto Moses,† but every small matter they judged themselves. And
Moses let his father-in-law depart; and he went his way into his own land.

AT MOUNT SINAI

The Preparation of the People

19 In the third month, when the children of Israel were gone forth out of the
2 land of Egypt, the same day came they into the wilderness of Sinai. . . . and
3 there Israel camped before the mount. And Moses went up unto God, and
the Lord called unto him out of the mountain, saying, Thus shalt thou say
4 to the house of Jacob, and tell the children of Israel; Ye have seen what I
did unto the Egyptians, and how I bare you on eagles' wings, and brought
5 you unto myself. Now therefore, if ye will obey my voice indeed, and keep
my covenant, then ye shall be a peculiar treasure unto me above all people: †
6 for all the earth is mine: And ye shall be unto me a kingdom of priests, and
a holy nation. These are the words which thou shalt speak unto the children
of Israel.
7 And Moses came and called for the elders of the people, and laid before
8 their faces all these words which the Lord commanded him. And all the
people answered together, and said, All that the Lord hath spoken we will
9 do. And Moses returned the words of the people unto the Lord. And the
Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people
may hear when I speak with thee, and believe thee for ever. And Moses told
the words of the people unto the Lord.
10 And the Lord said unto Moses, Go unto the people, and sanctify them
11 to-day and to-morrow, and let them wash their clothes, And be ready against
the third day: for the third day the Lord will come down in the sight of all
12 the people upon mount Sinai.† And thou shalt set bounds unto the people
round about, saying, Take heed to yourselves, that ye go not up into the
mount, or touch the border of it: whosoever toucheth the mount shall be
13 surely put to death: There shall not a hand touch it, but he shall surely be
stoned, or shot through; whether it be beast or man, it shall not live: when
the trumpet soundeth long, they shall come up to the mount.
14 And Moses went down from the mount unto the people, and sanctified
15 the people; and they washed their clothes. And he said unto the people, Be
16 ready against the third day: come not at your wives. And it came to pass
on the third day in the morning, that there were thunders and lightnings, and
a thick cloud upon the mount, and the voice of the trumpet exceeding loud;
17 so that all the people that was in the camp trembled. And Moses brought
forth the people out of the camp to meet with God; and they stood at the
18 nether part of the mount. And mount Sinai was altogether on a smoke, be-
cause the Lord descended upon it in fire: and the smoke thereof ascended as
19 the smoke of a furnace, and the whole mount quaked greatly. And when the
voice of the trumpet sounded long, and waxed louder and louder, Moses
spake, and God answered him by a voice.

19:20 And the Lord came down upon mount Sinai, on the top of the mount: and
24 the Lord called Moses up to the top of the mount; and Moses went up. And
the Lord said unto him, Away, get thee down, and thou shalt come up, thou,
and Aaron with thee: but let not the priests and the people break through
25 to come up unto the Lord, lest he break forth upon them. So Moses went
down unto the people, and spake unto them.

The Ten Commandments

This most famous summary of moral fundamentals, the Decalogue (Greek for "ten words"), long ascribed to Moses, appears twice in the Bible. The second and less frequently quoted (Deut. 5:7–21, which is omitted) differs from this one only in minor respects. In Deuteronomy the fourth commandment decrees sabbath rest for strangers and servants as well as for Israelites, adding a note of compassion to remind them that their fathers were once servants in Egypt. Some scholars believe that the present Decalogue is the later of the two, belonging to the sixth or even the fifth century B.C., and that, since it seems to break the narrative from 19:25 to 20:18, it may have been inserted later.

But apart from the exact wording, the Decalogue embodies principles which mark an extraordinary advance over the ethics of that distant age and, coming so early in Hebrew history, provides a striking example of moral leadership. Comparison of these ethical teachings with those of today properly takes into account how remarkable the Decalogue was in its historical background. For example, the reason for just *ten* commandments may have been an aid to memory, making use of the ten fingers of the two hands. For further discussion, see comment on the earlier so-called Ritual Decalogue (note on 34:10, p. 116b) and the discussion of the Hebrew Codes in the preface to Leviticus.

20:1,2 And God spake all these words, saying, I am the Lord thy God, which
have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.
4 Thou shalt not make unto thee any graven image, or any likeness of any
thing that is in heaven above, or that is in the earth beneath, or that is in the
5 water under the earth: Thou shalt not bow down thyself to them, nor serve
them: for I the Lord thy God am a jealous God, visiting the iniquity of the
fathers upon the children unto the third and fourth generation of them that
6 hate me; And showing mercy unto thousands of them that love me, and keep
my commandments.
7 Thou shalt not take the name of the Lord thy God in vain: for the Lord
will not hold him guiltless that taketh his name in vain.
8,9 Remember the sabbath day, to keep it holy. Six days shalt thou labor,
10 and do all thy work: But the seventh day is the sabbath of the Lord thy God:
in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy
manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is
11 within thy gates: For in six days the Lord made heaven and earth, the sea,
and all that in them is, and rested the seventh day: wherefore the Lord
blessed the sabbath day, and hallowed it.

20 12 Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
13 Thou shalt not kill.*
14 Thou shalt not commit adultery.
15 Thou shalt not steal.
16 Thou shalt not bear false witness against thy neighbor.
17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.
18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they
19 removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.
20 And Moses said unto the people, Fear not: for God is come to prove you,
21 and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Sundry Laws of the Covenant

22 And the Lord said unto Moses, Thus thou shalt say unto the children of
23 Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.†
24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.
25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.
26
21 Now these are the judgments which thou shalt set before them.†
2 If thou buy a Hebrew servant, six years he shall serve: and in the seventh
3 he shall go out free for nothing. If he came in by himself, he shall go out by
4 himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters; the wife
5 and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children;
6 I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him for ever.
12,13 He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint
14 thee a place whither he shall flee. But if a man come presumptuously upon

* In the Jewish Bible this verse reads: "Thou shalt not murder."

his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die.

21:15 And he that smiteth his father, or his mother, shall be surely put to death.

16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 And he that curseth his father, or his mother, shall surely be put to death.

20 And if a man smite his servant, or his maid, with a rod, and he die under
21 his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges deter-
23,24 mine. And if any mischief follow, then thou shalt give life for life, Eye for
25 eye, tooth for tooth,† hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.

28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.
29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30–36

22 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore
2 five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

16 And if a man entice a maid that is not betrothed, and lie with her, he shall
17 surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a witch to live.†

19 Whosoever lieth with a beast shall surely be put to death.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22,23 Ye shall not afflict any widow, or fatherless child. If thou afflict them in
24 any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor by thee, thou shalt
26 not be to him as a usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that
27 the sun goeth down: For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

29–31

23 Thou shalt not raise a false report: put not thine hand with the wicked to
2 be an unrighteous witness. Thou shalt not follow a multitude to do evil;
neither shalt thou speak in a cause to decline after many to wrest judgment:
4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely
5 bring it back to him again. If thou see the ass of him that hateth thee lying
under his burden, and wouldest forbear to help him, thou shalt surely help
8 with him. And thou shalt take no gift: for the gift blindeth the wise,† and
9 perverteth the words of the righteous. Also thou shalt not oppress a stranger:
for ye know the heart of a stranger, seeing ye were strangers in the land of
Egypt.
10 And six years thou shalt sow thy land, and shalt gather in the fruits
11 thereof: But the seventh year thou shalt let it rest and lie still; that the poor
of thy people may eat: and what they leave the beasts of the field shall eat.
In like manner thou shalt deal with thy vineyard, and with thy oliveyard.
14,15 Three times thou shalt keep a feast unto me in the year. Thou shalt keep
16 the feast of unleavened bread: . . . And the feast of harvest, the firstfruits of
thy labors, which thou hast sown in the field: and the feast of ingathering,
which is in the end of the year, when thou hast gathered in thy labors out
of the field.†
17–33

The Sealing of the Covenant

24: 3 And Moses came and told the people all the words of the Lord, and all
the judgments: and all the people answered with one voice, and said, All the
4 words which the Lord hath said will we do. And Moses wrote all the words
of the Lord, and rose up early in the morning, and builded an altar under the
5 hill, and twelve pillars, according to the twelve tribes of Israel. And he sent
young men of the children of Israel, which offered burnt offerings, and sac-
6 rificed peace offerings of oxen unto the Lord. And Moses took half of the
blood, and put it in basins; and half of the blood he sprinkled on the altar.
7 And he took the book of the covenant, and read in the audience of the people:
8 and they said, All that the Lord hath said will we do, and be obedient. And
Moses took the blood, and sprinkled it on the people, and said, Behold the
blood of the covenant, which the Lord hath made with you concerning all
these words.
12 And the Lord said unto Moses, Come up to me into the mount, and be
there: and I will give thee tables of stone, and a law, and commandments
13 which I have written; that thou mayest teach them. And Moses rose up,
14 and his minister Joshua;† and Moses went up into the mount of God. And
he said unto the elders, Tarry ye here for us, until we come again unto you:
and, behold, Aaron and Hur are with you: if any man have any matters to
do, let him come unto them.
15 And Moses went up into the mount, and a cloud covered the mount.
16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it

six days: and the seventh day he called unto Moses out of the midst of the
24:17 cloud. And the sight of the glory of the Lord was like devouring fire on the
18 top of the mount in the eyes of the children of Israel. And Moses went into
the midst of the cloud, and gat him up into the mount: and Moses was in the
mount forty days and forty nights.

"*Let Them Make Me a Sanctuary*" (25:8)

25:1,2 And the Lord spake unto Moses, saying, Speak unto the children of
Israel, that they bring me an offering: of every man that giveth it willingly
8 with his heart ye shall take my offering. And let them make me a sanctuary;
9 that I may dwell among them. According to all that I show thee, after the
pattern of the tabernacle,† and the pattern of all the instruments thereof,
even so shall ye make it.
10 And they shall make an ark* of shittim wood: two cubits and a half shall
be the length thereof, and a cubit and a half the breadth thereof, and a cubit
11 and a half the height thereof. And thou shalt overlay it with pure gold,
within and without shalt thou overlay it, and shalt make upon it a crown of
12 gold round about. And thou shalt cast four rings of gold for it, and put them
in the four corners thereof; and two rings shall be in the one side of it, and
13 two rings in the other side of it. And thou shalt make staves of shittim wood,
15 and overlay them with gold. The staves shall be in the rings of the ark: they
16 shall not be taken from it. And thou shalt put into the ark the testimony
which I shall give thee.
17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall
18 be the length thereof, and a cubit and a half the breadth thereof. And thou
shalt make two cherubim of gold, of beaten work shalt thou make them, in
20 the two ends of the mercy seat. And the cherubim shall stretch forth their
wings on high, covering the mercy seat with their wings, and their faces
shall look one to another; toward the mercy seat shall the faces of the cher-
21 ubim be. And thou shalt put the mercy seat above upon the ark; and in the
22 ark thou shalt put the testimony that I shall give thee. And there I will meet
with thee, and I will commune with thee from above the mercy seat, from
between the two cherubim which are upon the ark of the testimony, of all
things which I will give thee in commandment unto the children of Israel
23–40

The Priesthood and the Vestments

28 And take thou unto thee Aaron thy brother, and his sons with him, from

* For the importance in Hebrew history of this chest, the symbol of God's presence in early Israel, see notes on Num. 10:33, p. 146b, and I Sam. 4, p. 273a.

among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.†

28: 2 And thou shalt make holy garments for Aaron thy brother, for glory and
3 for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to
4 consecrate him, . . . And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: . . .
6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.
22 And thou shalt make upon the breastplate chains at the ends of wreathed
29 work of pure gold. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy
31 place, for a memorial before the Lord continually. And thou shalt make the
33 robe of the ephod all of blue. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the
35 hem thereof; and bells of gold between them round about: And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.
36 And thou shalt make a plate of pure gold, and grave upon it, like the en-
37 gravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.
38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

39–43

The Worship of the Golden Calf

32 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become
2 of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring
3 them unto me. And all the people brake off the golden earrings which were
4 in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the
5 land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron
6 made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.
7 And the Lord said unto Moses, Go, get thee down; for thy people, which

32: 8 thou broughtest out of the land of Egypt, have corrupted themselves: They
have turned aside quickly out of the way which I commanded them: they
have made them a molten calf, and have worshipped it, and have sacrificed
thereunto, and said, These be thy gods, O Israel, which have brought thee
9 up out of the land of Egypt. And the Lord said unto Moses, I have seen this
10 people, and, behold, it is a stiffnecked people: Now therefore let me alone,
that my wrath may wax hot against them, and that I may consume them: and
I will make of thee a great nation.
11 And Moses besought the Lord his God, and said, Lord, why doth thy
wrath wax hot against thy people, which thou hast brought forth out of the
12 land of Egypt with great power, and with a mighty hand? Wherefore should
the Egyptians speak, and say, For mischief did he bring them out, to slay
them in the mountains, and to consume them from the face of the earth?
13 Turn from thy fierce wrath, and repent of this evil against thy people. Re-
member Abraham, Isaac, and Israel, thy servants, to whom thou swarest by
thine own self, and saidst unto them, I will multiply your seed as the stars
of heaven, and all this land that I have spoken of will I give unto your seed,
14 and they shall inherit it for ever. And the Lord repented of the evil which
he thought to do unto his people.*
15 And Moses turned, and went down from the mount, and the two tables
of the testimony were in his hand: the tables were written on both their
16 sides; on the one side and on the other were they written. And the tables
were the work of God, and the writing was the writing of God, graven upon
17 the tables. And when Joshua heard the noise of the people as they shouted,
18 he said unto Moses, There is a noise of war in the camp. And he said, It is
not the voice of them that shout for mastery, neither is it the voice of them
that cry for being overcome; but the noise of them that sing do I hear.
19 And it came to pass, as soon as he came nigh unto the camp, that he saw
the calf, and the dancing: and Moses' anger waxed hot, and he cast the
20 tables out of his hands, and brake them beneath the mount. And he took the
calf which they had made,† and burnt it in the fire, and ground it to powder,
and strewed it upon the water, and made the children of Israel drink of it.
21 And Moses said unto Aaron, What did this people unto thee, that thou
22 hast brought so great a sin upon them? And Aaron said, Let not the anger
of my lord wax hot: thou knowest the people, that they are set on mischief.
23 For they said unto me, Make us gods, which shall go before us: for as for
this Moses, the man that brought us up out of the land of Egypt, we wot not
24 what is become of him. And I said unto them, Whosoever hath any gold, let
them break it off. So they gave it me: then I cast it into the fire, and there
came out this calf.
30 And it came to pass on the morrow, that Moses said unto the people, Ye

* See note on Divine repentance, I Sam. 15:35, p. 274b.

have sinned a great sin: and now I will go up unto the Lord; peradventure
32:31 I shall make an atonement for your sin. And Moses returned unto the Lord,
and said, Oh, this people have sinned a great sin, and have made them gods
32 of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray
thee, out of thy book which thou hast written.
33 And the Lord said unto Moses, Whosoever hath sinned against me, him
34 will I blot out of my book. Therefore now go, lead the people unto the place
of which I have spoken unto thee: behold, mine Angel shall go before thee:
35 nevertheless, in the day when I visit, I will visit their sin upon them. And
the Lord plagued the people, because they made the calf, which Aaron made.

The Communion of Moses with God

33 And the Lord said unto Moses, Depart, and go up hence, thou and the
people which thou hast brought up out of the land of Egypt, unto the land
which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed
2 will I give it: And I will send an Angel before thee; and I will drive out the
Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and
3 the Jebusite: Unto a land flowing with milk and honey: for I will not go up
in the midst of thee; for thou art a stiffnecked people: lest I consume thee in
4 the way. And when the people heard these evil tidings, they mourned: and
no man did put on him his ornaments.
7 And Moses took the tabernacle, and pitched it without the camp, afar off
from the camp, and called it the Tabernacle of the congregation. And it came
to pass, that every one which sought the Lord went out unto the tabernacle
8 of the congregation, which was without the camp. And it came to pass,
when Moses went out unto the tabernacle, that all the people rose up, and
stood every man at his tent door, and looked after Moses, until he was gone
9 into the tabernacle. And it came to pass, as Moses entered into the taber-
nacle, the cloudy pillar descended, and stood at the door of the tabernacle,
11 and the Lord talked with Moses. And the Lord spake unto Moses face to
face, as a man speaketh unto his friend. And he turned again into the camp;
but his servant Joshua, the son of Nun, a young man, departed not out of the
tabernacle.
12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this
people: and thou hast not let me know whom thou wilt send with me. Yet
thou hast said, I know thee by name, and thou hast also found grace in my
13 sight. Now therefore, I pray thee, if I have found grace in thy sight, show
me now thy way, that I may know thee, that I may find grace in thy sight:
and consider that this nation is thy people.
14 And he said, My presence shall go with thee, and I will give thee rest.
15 And he said unto him, If thy presence go not with me, carry us not up hence.

33:16 For wherein shall it be known here that I and thy people have found grace
in thy sight? is it not in that thou goest with us? So shall we be separated, I
and thy people, from all the people that are upon the face of the earth.
17 And the Lord said unto Moses, I will do this thing also that thou hast
spoken: for thou hast found grace in my sight, and I know thee by name.
18,19 And he said, I beseech thee, show me thy glory. And he said, I will make all
my goodness pass before thee, and I will proclaim the name of the Lord
before thee; and will be gracious to whom I will be gracious, and will show
mercy on whom I will show mercy.
20 And he said, Thou canst not see my face: for there shall no man see me,†
21 and live. And the Lord said, Behold, there is a place by me, and thou shalt
22 stand upon a rock: And it shall come to pass, while my glory passeth by,
that I will put thee in a cleft of the rock, and will cover thee with my hand
23 while I pass by: And I will take away mine hand, and thou shalt see my
back parts; but my face shall not be seen.

The Reaffirmation of the Covenant

34 And the Lord said unto Moses, Hew thee two tables of stone like unto
the first: and I will write upon these tables the words that were in the first
2 tables, which thou brakest. And be ready in the morning, and come up in the
morning unto mount Sinai, and present thyself there to me in the top of the
3 mount. And no man shall come up with thee, neither let any man be seen
throughout all the mount; neither let the flocks nor herds feed before that
4 mount. And he hewed two tables of stone like unto the first; and Moses rose
up early in the morning, and went up unto mount Sinai, as the Lord had com-
manded him, and took in his hand the two tables of stone.
5 And the Lord descended in the cloud, and stood with him there, and pro-
6 claimed the name of the Lord. And the Lord passed by before him, and pro-
claimed, The Lord, The Lord God, merciful and gracious,† long-suffering,
7 and abundant in goodness and truth, Keeping mercy for thousands, forgiving
iniquity and transgression and sin, and that will by no means clear the guilty;
visiting the iniquity of the fathers upon the children, and upon the children's
8 children, unto the third and to the fourth generation. And Moses made haste,
9 and bowed his head toward the earth, and worshipped. And he said, If now
I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among
us; for it is a stiffnecked people; and pardon our iniquity and our sin, and
take us for thine inheritance.
10 And he said, Behold, I make a covenant:† before all thy people I will do
marvels, such as have not been done in all the earth, nor in any nation: and
all the people among which thou art shall see the work of the Lord: for it is
12 a terrible thing that I will do with thee. Take heed to thyself, lest thou make

a covenant with the inhabitants of the land whither thou goest, lest it be for
34:13 a snare in the midst of thee: But ye shall destroy their altars, break their
images, and cut down their groves:
14 For thou shalt worship no other god: for the Lord, whose name is
15 Jealous, is a jealous God. Lest thou make a covenant with the inhabitants of
the land, and they go a whoring after their gods, and do sacrifice unto their
16 gods, and one call thee, and thou eat of his sacrifice; And thou take of their
daughters unto thy sons, and their daughters go a whoring after their gods,
and make thy sons go a whoring after their gods.
21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing
24 time and in harvest thou shalt rest. For I will cast out the nations before
thee, and enlarge thy borders: neither shall any man desire thy land, when
thou shalt go up to appear before the Lord thy God thrice in the year.
27 And the Lord said unto Moses, Write thou these words: for after the
28 tenor of these words I have made a covenant with thee and with Israel. And
he was there with the Lord forty days and forty nights; he did neither eat
bread, nor drink water. And he wrote upon the tables the words of the
covenant, the ten commandments.
29 And it came to pass, when Moses came down from mount Sinai with the
two tables of testimony in Moses' hand, when he came down from the
mount, that Moses wist not that the skin of his face shone† while he talked
32 with him. And afterward all the children of Israel came nigh: and he gave
them in commandment all that the Lord had spoken with him in mount Sinai.
33 And till Moses had done speaking with them, he put a veil on his face.
34 But when Moses went in before the Lord to speak with him, he took the
veil off, until he came out. . . .
35

The Raising of the Tabernacle

35 And Moses gathered all the congregation of the children of Israel together,
and said unto them, These are the words which the Lord hath commanded,
2 that ye should do them. Six days shall work be done, but on the seventh day
there shall be to you a holy day, a sabbath of rest† to the Lord: whosoever
3 doeth work therein shall be put to death. Ye shall kindle no fire throughout
your habitations upon the sabbath day.
4–35
36 Then wrought Bezaleel and Aholiab, and every wise-hearted man, in
whom the Lord put wisdom and understanding to know how to work all
manner of work for the service of the sanctuary, according to all that the
Lord had commanded.
2–38
39:43 And Moses did look upon all the work, and, behold, they had done it as

the Lord had commanded, even so had they done it: and Moses blessed them.

40:1,2 And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

17 And it came to pass in the first month in the second year, on the first day
18 of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put
19 in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the
20 Lord commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:
21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses.
33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.
34 Then a cloud covered the tent of the congregation, and the glory of the
35 Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord
36 filled the tabernacle. And when the cloud was taken up from over the
37 tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was
38 taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

NOTES TO EXODUS

The Enslavement of the Hebrews (1:14). The levies of Hebrews were a part of the corvée system by which the Pharaohs for centuries built their monuments and public works. The ruthlessness of their overseers is depicted on many Egyptian reliefs.

The "new king" (v. 8) who caused the plight of the Hebrews is now thought to have come to power as the result of the rebellion against the foreign Hyksos kings who ruled Egypt for centuries (see note on Gen. 46:34). They seem to have welcomed fellow Semites, as in the case of Joseph's family, but when a native Egyptian dynasty drove out the Hyksos in the sixteenth century B.C., the Hebrews became the victims of a resurgence of nationalism.

Moses and Pharaoh's Daughter (2:10). This favorite story of the baby exposed to die, who becomes the foster-son of a royal princess and later the emancipator of his enslaved people, is regarded by some as legend, for the theme was popular in ancient times. There are similar tales in the literatures of Egypt, Babylonia, Greece and India.

The name Moses is from *Mosheh*, of Egyptian origin and is defined in this verse, but one of the interpretations is "the child of the river." This brief account of his youth has been enriched with traditions depicting him as prince, savant and military hero, but Egyptian records are silent concerning him, as well as about the entire episode of the Hebrews' escape from the country. In this book the interweaving of strands continues, with J and E dominating.

Moses and the Religion of Midian (2:15). After his hasty escape from Pharaoh's wrath, Moses lived two hundred miles or more to the east, well beyond the Egyptian domain. His long sojourn among the Midianites, whose location is still uncertain, is now regarded as possibly of great importance in the story of Israel's religion, for there is a theory that from the nomadic Kenites (a sub-tribe of Midian, racially akin to the Hebrews) Moses acquired his conception of God. This is supported by the fact that Moses' faith before he fled from Pharaoh is not mentioned, that he lived with and married into the family of a high priest of Midian, and that "Moses was fourscore years old" when he and Aaron spoke to Pharaoh (7:7). Moses' dependence upon his father-in-law is suggested in chapter 18. (See Map II, facing p. 84.)

Jethro — Reuel: Horeb (3:1). Difference in proper names is often explained by the existence of different strands in the Bible. In 2:18, a J passage, the name of Moses' father-in-law is Reuel, while here, an E section, it is Jethro, meaning "his excellence" and therefore perhaps a title. Further variation appears in the Book of Numbers (10:29) when the name Raguel for the same person is added. For Horeb, another name for Mount Sinai, see note on 19:11.

The Name of Israel's God (3:14). Special significance is attached to the reply to Moses' striking question in the preceding verse, here given as "I am that I am." It is really a play on four Hebrew consonants (in English Y-H-V-H) which constituted the response. Often regarded as a form of the verb meaning "to be," the word itself is still obscure in origin and its correct pronunciation uncertain (see note on 6:3). Moses' request was in accord with the custom of his time, for other nations and tribes had distinctive names for their deities and a name was necessary to win the confidence of his enslaved fellow Hebrews.

"Of a Slow Tongue" (4:10). The belief that Moses was a stammerer is derived from this verse and from the fact that his older brother Aaron "spake all the words" (v. 30) at this stage. Later passages indicate that Moses was able to overcome the effect of the impediment, if indeed he had one.

"I Will Harden His Heart" (4:21). Differences in wording leading to endless discussion are illustrated here. Pharaoh's persistent stubbornness is presented in some verses as deliberately caused by God himself (see also 9:7 and 35, 10:20 and 27, 11:10), while others state that Pharaoh hardened his own heart (8:15 and 32, 9:34). Those who assert that the latter is intended regard the first group as typical examples of the pictorial style of the Hebrews.

The First Labor Leaders (5:4). In this battle of wits, Pharaoh seems to be charging Moses and Aaron with organizing labor or perhaps what would now be called a strike. If so, it is one of the earliest labor disputes recorded. Moses' appeal for a three-day holiday (vv. 3 and 17) is in accord with Egyptian custom of pilgrimages to religious shrines.

Bricks with Straw (5:13). The word translated "straw" means "chopped, or bruised, straw." The basic material for bricks in the ancient Orient was mud or soft clay. Since the bricks were only sun-dried (not fired), they would be very brittle unless the mud or clay was mixed with sand, where possible, and with chopped straw. The straw, in addition to forming a sort of skeleton, may have supplied some tannic acid, used to this day in brickmaking to avoid crumbling. The Hebrews were not commanded to make their bricks without straw, as it is often said, but to supply their own.

"Jehovah" — or Yahweh? (6:3). This word, the proper name of Israel's God, appears only four times in the entire King James Version which uses instead "the Lord," while in the ARV "Jehovah" is found at every turn. In the new RSV, published in 1952, "the Lord" is once more being used. But the correct spelling and pronunciation in English of the Hebrew word, which was originally written only in consonants, is still much of a puzzle.

Those four consonants have been traditionally rendered in English JHVH (see 3:14) or, more recently, as YHWH or YHVH. Most authorities now hold that the Hebrew word had only two syllables, and that the two vowels were *a* and *e*. "Yahweh" is today the form of the word most commonly used in English works and is therefore employed in the present edition.

"Jehovah" is now seen to have been the result of a curious misunderstanding. Jews after the fourth century B.C., considering the four-consonant name too sacred to be uttered except on the most solemn occasions, regularly substituted for it "Adonai," meaning "the Lord." In Hebrew texts the points indicating the vowels of "Adonai" accompany the JHVH as a reminder to make the substitution in oral reading. Early English translators, ignorant of the Hebrew practice, accepted those points as the correct vowels and thus, erroneously, wrote the word as J-e-H-o-V-a-H.

The Functions of a "Prophet" (7:1). This word "prophet" is an important and misunderstood term. Prophecy in the Bible is not normally prediction. According to a common epigram, "the prophet is a forth-teller rather than a fore-teller." The usual meaning of the word, as explained in this verse and in 4:15, is, in effect, the mouthpiece or spokesman of God's command.

Nevertheless, the prophet in warning and threatening in God's name could hardly avoid predicting; and the Bible distinguishes such divinely inspired seers from "anyone . . . that useth divination, or an observer of times . . . or a consulter with familiar spirits, or a wizard, or a necromancer." These are banned as an abomination (Deut. 18:10–11). But this posed a problem: how recognize the false prophet? The test given assumes that he will expose himself by the fact that his predictions do not "come to pass" (Deut. 18:22; see also note on I Sam. 28 and the preface to The Prophets).

"Frogs . . . Covered the Land" (8:6). Frogs, always abundant along the Nile, have been kept in check by one of the sacred birds of the Egyptians, the ibis, which feeds on them. But sometimes the frogs outnumber their destroyers, with serious effects upon the land.

Rye? (9:32). Since rye is not grown in Egypt, the word is replaced with "spelt," a wild wheat of poor quality then used by the peasants.

"Locusts . . . Covered . . . the Whole Earth" (10:14–15). This plague is regarded by many as not at all improbable, for dense swarms of locusts have often wrought terrible damage in the Near East, as elsewhere, devouring every green thing, including even the bark of trees. Frightful visitations are depicted also in Joel 1 and Rev. 9.

A recent description of locust swarms by James Bryce is the following: "It is a strange sight, beautiful if you can forget the destruction it brings with it. The whole air, to twelve or fifteen feet above the ground, is filled with the insects . . . a host of which there is no end, each of them a harmless creature which you can catch and crush in your hand, but appalling in their power of collective devastation."

The Darkness of a Dust Storm? (10:21). Some have interpreted this "plague" as resembling the occasional phenomena of the "Dust Bowl" region west of the Mississippi River. In Egypt a fiercely hot wind from the south or southwest sometimes so clouds the sky and carries so much dust and sand that actually the "darkness . . . may be felt."

The Ancient Festival of Passover (12:16). The ceremony of emancipation and thanksgiving here ordained, presumably around 1300 B.C., is unique in its record of unbroken observance and is perhaps the oldest religious festivity in the world. For it is honored to this day in detail by the majority of Jews and in some ways by almost all. In accordance with the Jewish calendar it occurs in March or April. Except in Palestine, orthodox Jews observe eight days instead of the Biblical seven. This extra day, however, of complicated origin, is being observed less and less. Jewish holidays begin and end at sundown.

During this period ordinary bread is

replaced by large wafers made of unleavened flour known as "matzos." The observance begins in the evening with a joyous family feast — the "Seder" service — involving many ancient elements, group chants and singing. The elaborate evening meal always includes the "bitter herbs" (v. 8) to remind those present of the oppression from which their fathers had escaped. The meaning of Passover is brought out by a ceremonial interrogation, usually by the youngest male, and the answers are given by the member of the family presiding over the feast (a ritual founded on vv. 26–27). On the first day and the seventh work is prohibited (v. 16). See note on "The Prohibition of the Eating of Blood," Lev. 17:12, p. 127b.

The Hebrew Population in Moses' Time (12:37). How many Hebrews escaped from Egypt? The number given here, 600,000 adult males alone (see also Num. 1:46), not counting women and children, would imply a total of 2,500,000 or more. Those holding this figure to be an exaggeration offer contrary evidence: that such statistics are from the P source and are unhistorical; that the original Hebrew colony, only seventy souls (Gen. 46:26), could hardly have multiplied to millions even after four hundred years; and that the semi-desert region to which they went has never been known to have enough water and pasturage to sustain any such multitude. Further, they point out that according to the J portions of chapter 1 Pharaoh was alarmed at the numbers of the Hebrews, while the E elements give his instructions concerning male babies to the *two* midwives who alone served the Hebrews. This would seem to limit the total to perhaps no more than a few thousand.

The Road Out (13:17). Instead of the direct route to Canaan, some two hundred miles along the coast, Moses is said to have led his people straight east from Goshen to the Sea of Reeds (erroneously "Red Sea," v. 18, which is far to the south). The reason given in this verse is held to be an anachronism, because the Philistines apparently did not settle in southwest Palestine until *after* the Hebrew invasion (early in the twelfth century), but that coastal region had already been inhabited and protected by fortified cities. Moses may have realized that years would be needed — a generation as it proved — to transform a mob of ex-slaves into a disciplined people capable of conquering the land promised them.

Or the reason for Moses' route may have been religious, for somewhere in the wilderness he had received his mandate from Yahweh, where later the Law was given and the covenant made. But where was the area toward which he led his people? The mountain upon which Yahweh was supposed to dwell was apparently at that time an active volcano (see 19:18), and the pillar of smoke by day and the glow of fire by night (13:21) could have been seen for a hundred miles. Since in the region now known as the Peninsula of Sinai few signs of volcanic activity have been discovered, some scholars have placed the sacred mountain (Sinai or Horeb) in Midian, to the east of the Gulf of Akabah, the northeast arm of the Red Sea (see note on 19:11 and Map II).

"Israel Walked . . . in the . . . Sea" (14:29). This famous story of God's intervention in behalf of his people, widely accepted without qualification as an outstanding miracle, is far less incredible than it seems. Napoleon in 1798 rode his horse without difficulty where he guessed Moses had crossed. An explanation of the passage sometimes given is that, like desert folk anywhere, the Hebrews were inclined to call "a sea" any body of water, no matter how small or shallow, and they were unfamiliar with the effect of a strong wind (v. 21) coinciding with a tide.

The sea in this passage is commonly thought to be one of the estuaries of the Gulf of Suez, the northwestern arm of the Red Sea. The isthmus connecting Asia and Africa is barely above sea level. On some of its tide flats, under certain circumstances, the water disappears for a time, exposing the sandy bottom. The Hebrews could thus have reached solid ground at low tide while the Egyptians with their heavy chariots, bogged down in the wet sand (v. 25), may have been caught in the returning flood as

tide and wind changed. But scholars have also taken note of verses 28–29 as one example of the process by which a tale is magnified as it grows old.

The Theme of a Later Song (15:21). This single couplet in this verse is thought by liberal scholars to be the original song in celebration of Israel's deliverance, and the preceding poem (vv. 1–19) to be based upon it. They regard that far longer poem as of much later date, since verse 17 seems to reflect not only the journey to the Promised Land but even the building of Solomon's Temple later still.

The Tree Which Made the Waters Sweet (15:25). De Lesseps, the builder of the Suez Canal, is reported to have discovered in the desert a certain thorn with anti-saline properties, used to sweeten brackish water and make it potable.

"*Manna . . . Like Wafers Made with Honey*" (16:31). The term "manna" is derived from Hebrew words meaning "what is it?" and to this day what this food could have been is still a mystery. One possibility which has been mentioned is a shrub in the region, such as the tamarisk, which exudes a whitish resinous gum with food value but grows hardly in sufficient quantity to feed a multitude. The Bible states that the Hebrews "did eat manna forty years" (v. 35) and mentions in addition only some wild birds. The story of the quail (v. 13), which is expanded in Num. 11, is plausible, for great flights of low-flying quail are often caught at certain seasons even at the present time.

"*The Hard Causes They Brought unto Moses*" (18:26). This delightful incident of Jethro watching Moses at work, warning him that he was attending to too much detail for his own well-being and for the efficient working of government, is a passage that deserves to be better known. Jethro here appears as the prototype of the counselor in organization, and the principles he advocates, subdivision of work and selection of the right assistants, are basic in modern management. For a variant account, in which it is God who counsels Moses in strikingly similar words, see Num. 11:14–17 and note.

A Chosen Race of a Universal God (19:5). This is commonly regarded as the estimate the Hebrews held of themselves in the eyes of God — "a peculiar treasure . . . above all people" unto a Deity of "all the earth." The closing affirmation of this verse on the universality of God is a concept stressed by Amos and his prophetic successors. See also II Isa. 56:7 and note.

The disasters recurrently inflicted upon the Hebrews soon led to the interpretation that they were favored merely as a spiritual light to the world (see note on Num. 14) and that their sufferings, idealized, were a crucible of their faith (see note on Deut. 7). The notion, in any literal sense, that they are a uniquely favored and chosen race has long been abandoned by Jews, except as betokening the special contribution of Israel to the ethical and religious life of mankind. In the words of a prophet of the Exile, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (II Isa. 49:6 and see II Isa. 48:10).

Mount Sinai (19:11). For this sacred spot where Moses proclaimed the Law the Bible uses two different names: Sinai (in J and P passages) and Horeb (in E passages and in Deuteronomy). A tradition at least fifteen hundred years old, taking into account the stopping-places on the journey from Egypt listed in the text (15:22–19:1), places the mount in the so-called Peninsula of Sinai between the Gulfs of Suez and Akabah.

The Prohibition of Images (20:23). The second commandment (20:4) and the present passage prohibit only the making of images for purposes of worship, not images of any sort as in Mohammedanism. For 25:18–22 directs that two cherubim be set up at the most sacred spot in the sanctuary. Solomon's Temple had, in addition to these two (I Kgs. 6:27), statues of lions and oxen (I Kgs. 7:29). However, in the Israel of Moses' time purely decorative images were practically unknown and statues were of cultic or at least talismanic significance.

Though some scholars believe that images of Yahweh must have existed, no male idols have been discovered in the many excavations of Israelite towns. It is therefore concluded that the banning of cult-images thus became one of the unique features of Hebrew religion (see v. 23).

The Covenant Code (21:1). The collection of regulations in these chapters (20:22–23:19), regarded as the earliest of several such bodies of precepts in the Old Testament, reflects an early agricultural society barely removed from nomadic life. Long accepted as the work of Moses, it has been variously dated by recent scholars from the twelfth to the seventh century B.C. In any event, no matter when it was put in written form, its origins are in a remote past.

The chief problem which occupies the minds of scholars is the relationship of this Hebrew code to bodies of civil and criminal legislation in the ancient world, especially to the most famous of all, the extensive Code of Hammurabi, formulated perhaps in the seventeenth century B.C. and discovered in Susa, Persia, in 1901–02. Close similarities between the Covenant Code and that of Hammurabi are generally recognized and some of the specific injunctions (for example, the law of retaliation, see note on 21:24) are now shown by the University of Pennsylvania Museum to have come from an even earlier Sumerian code. But the debate continues whether Hebrew laws were derived directly from the Babylonian or were another independent crystallization of a common legal heritage.

"*Eye for Eye, Tooth for Tooth*" (21:24). To regard this familiar expression of the *lex talionis* or law of retaliation merely as proof of the unbridled cruelty of early tribal justice is to overlook its setting and the mores which preceded it. Even in its literal sense, this principle represented striking social progress from still earlier standards. It substitutes a stipulated legal punishment appropriate to the injury for the practice of feud and blood revenge common to primitive societies. Compare, for example, the Song of Lamech (Gen. 4:23–24) which exults in multiplied vengeance.

The phrasing in the Bible is regarded by many scholars as a mere figure of speech, for it is to be noted that no example of the literal application of this injunction is recorded in the Bible and, according to Hertz, no instance is known of its being carried out in all Jewish history. Rabbinical law excluded such cruelty and, instead, money equivalents, suggestive of present workmen's compensation schedules, became the mode of enforcement.

"*Thou Shalt Not Suffer a Witch to Live*" (22:18). This sentence against a crime which remains ill-defined in the Bible was long a support for fanatical outbursts in colonial America and in Europe. The death penalty is as vigorously decreed in Lev. 20:27 (omitted) against "a man or woman that hath a familiar spirit, or that is a wizard," and it prescribes that "they shall stone them with stones." See also Deut. 18:10–12.

"*The Gift Blindeth the Wise*" (23:8). The meaning of this aphorism is clearer if the Hebrew word is translated not "gift" but "bribe," as it is rendered in various recent versions.

The Three Feasts (23:15–16). The occasions here mentioned have agricultural as well as historical and religious significance. The first (v. 15) refers to the commemorative spring festival of Passover described in chapter 12. "The feast of harvest," likewise known as Shebuoth, the Festival of the Weeks, and later, especially in Christian history, as Pentecost, is explained in a note on Acts 2. "The feast of ingathering," also called Sukkoth, the Feast of Tabernacles, is discussed in note on Lev. 23, p. 128a, b.

"*Moses . . . and His Minister Joshua*" (24:13). Joshua, who appears here and in 32:17, is the one who later becomes Moses' successor in the leadership of the Hebrew tribes (Num. 27:18–23). Joshua (Hebrew for "Yahweh is salvation") is found later as "Jeshua" and appears in The Apocrypha and in the New Testament in a Hellenized form as "Jesus."

"The Pattern of the Tabernacle" (25:9). Instructions for public worship are here set forth in minute detail, including the building of the tabernacle and its furnishings. The complex cultic routine portrayed was not fully put into practice until after the Exile, which ended in the latter half of the sixth century B.C. Since these instructions, repeated in chapters 35–40, are of little interest to modern readers, only brief passages here and in later chapters are retained as samples. This material is assigned by many authorities to the P strand.

The Priesthood of Aaron and His Sons (28:1). This is one of the oldest known records of the ordination of a priestly class, the privilege being given to Aaron, the brother of Moses, of the tribe of Levi (6:16–20, omitted), and later regarded as hereditary. The rest of the Levites were also set apart but for lesser services. On this see Num. 1 and note.

The Molten God (32:20). How account for this prompt disregard of the second commandment? (See 20:4 and note on 20:23.) The disobedience was repeated endlessly through the centuries before the Exile. And why an image in the form of a *calf?* The term is thought to refer, in fact, to the size of the idol, meaning simply a small bull. The belief has been that this is a legacy from Egyptians, reflecting their worship of the cow goddess Hathor or their veneration of living bulls, or of the baalism of the Canaanites, which included bull images symbolic of fertility and reproductive power.

But some modern scholars, observing the similarity between what is related in verse 4 about Aaron and what is told about Jeroboam in I Kgs. 12:28, have suggested that the present story is in reality a polemic, later inserted, against the priests and the cult of Bethel. For it purports to show that Aaron, from whom those priests claimed descent, had already been guilty of the same sin in the desert days, and had thereby brought down the wrath of the Lord upon the people. See on this the note on I Kgs. 12:28.

"There Shall No Man See Me" (33:20). The belief that man may not look upon God or upon his especially appointed representatives on earth is discovered in widely separated cultures. For example, the Mexicans were prohibited from looking at the face of the divine Montezuma and the Japanese until after their defeat in 1945 were forbidden for the same reason to view their emperor.

The Bible seems not to be altogether consistent about this prohibition. Jacob had asserted, "I have seen God face to face" (Gen. 32:20), and other passages seem to carry a similar meaning. Compare, for example, verse 11 of this chapter with the present verse, as an indication of the difficulties. The most inexplicable variation is that of verse 23 in which God permits Moses to see only his "back parts"!

"The Lord God, Merciful and Gracious" (34:6). Some have made special note of this verse as a forerunner of the compassionate attributes developed and often reaffirmed in later passages in the Old Testament. See, for example, Jonah 4:2, Ps. 103 with note, Joel 2:13, and other expressions of the prophets. Even verse 7, seemingly stern, is a decided step away from eternal punishment of descendants. See note on Gen. 3:17, p. 70a.

An Earlier Decalogue (34:10). Here begins what is sometimes called "the Little Book of the Covenant" or the "J Decalogue." The passage, ending in verse 26, is almost devoid of interest *per se*, especially as compared to parallels, and therefore only a few verses are retained. In contrast with the Covenant Code (chs. 20–23), its injunctions are specific and ritualistic in character rather than ethical, being concerned with festivals, sacrifices and offerings. Since they all appear, sometimes in different forms, in other groups of law, this passage has been regarded by some scholars as preceding the Covenant Code, which is the earliest full-scale codification in the Bible. See the preface to Leviticus.

The Horns of Moses (34:29). The curious medieval custom of representing Moses with a pair of horns on his head, as in the

case of Michelangelo's great statue in Rome, is derived from a misinterpretation of a single Hebrew word in this verse, here properly rendered "shone." The root meaning of the Hebrew word is *horn*, with the figurative meaning of rays or flashes of light. In his Vulgate, Jerome translated the word *cornuta* which actually means "horned." This mistranslation or poetic touch was later taken literally and animal horns were affixed to Moses' brow.

"*A Sabbath of Rest*" (35:2). One of the great social discoveries in an age when mankind was slave to economic necessity, the Sabbath was an act both of compassion and of respect for human personality. Perhaps such a deep-seated, partly unconscious motive explains the exaggerated emphasis upon the Sabbath in certain parts of the Bible. For the penalty here decreed for nonobservance and sometimes carried out in those early days was rarely, if at all, applied later, and stringent Sabbath laws, among Jews and Christians alike, have everywhere been relaxed. Hence the severity of this passage, clearly from the hand of Priestly editors, is understood as expressing the fanaticism of a legalistic group encountered at certain stages in every faith.

The Sabbath among Jews is regarded as the most beautiful expression of their religion. The observance begins at sundown Friday, with the blessing of lighted candles and a family meal, and it closes at sunset Saturday. Sabbath restrictions, which at one time in Judaism became excessive, were later tempered by rabbinical interpretations. Today, except among the orthodox and the conservative, the occasion is honored chiefly by the Friday evening ceremonies in the home. To the devout Jew the complete rest from practical obligations was a release permitting ritual and religious study which were regarded by him not as a burden but as a source of spiritual warmth.

Leviticus

Preface: Israel's Statutes for Righteous Living — The Four Codes in the Pentateuch — The Legal Content of Leviticus.

ISRAEL'S STATUTES FOR RIGHTEOUS LIVING

TO MOST PEOPLE laws are dry reading, and this is true of most of the Biblical statutes. Leviticus contains little else, while the two succeeding books, and Exodus as well, have chapters full of legislation. Yet, though most of these laws have little or no application to modern society, they are of great value for the study of religion, sociology and ethics. Moreover, a core of the more important ones, when lifted out of pages otherwise dull, appeal also to the general reader, either because of their quaint, archaic flavor or because they contain elements vital in the life of both Jews and Christians today. In any event, a person who wants to know the Bible must examine at least a representative sampling of these laws.

The Four Codes in the Pentateuch

The Old Testament contains four bodies of legislation large enough to be called "codes," in addition to smaller blocks so labeled. Those who believe that Moses was the author of the Pentateuch ascribe these chapters to the dawn of Israel's history. Many modern scholars are of the opinion, however, that, though some of the injunctions may have originated as far back as the time of Moses, the main codes, which do not appear in chronological order in the Bible, range in date of origin from the twelfth to the fourth centuries B.C. These are now briefly identified.

(1) *The Covenant Code* (Ex. 20–23) is probably the earliest lengthy codification of primitive law among the Hebrews. Its background and significance have been discussed in notes connected with those chapters in Exodus.

(2) *The Deuteronomic Code* (Deut. 12–28) is usually regarded as next in date. This body of legislation, promulgated dramatically in 621 B.C., exerted more immediate influence than any other such Hebrew document. Its origin and its importance are treated in the preface to Deuteronomy itself.

(3) *The Holiness Code* (Lev. 17–26) has commonly been dated after the Exile (which ended in 538 B.C.), and some fifty years after Deuteronomy, chiefly because of its many points of contact with the Book of Ezekiel. That prophet was long regarded as one of the persons exiled to Babylonia by Nebuchadnezzar in 597 B.C. (see II Kgs. 24:1–16), and as the outstanding leader there from about 593 B.C. to his death some twenty years later. These crucial decades in Israel's history have been evaluated afresh, however, by recent scholars. Many now believe that the Holiness Code, which they say reveals the influence of eighth-century prophets of Judah, was formulated not far from the middle of the seventh century B.C., that is, some decades before Ezekiel and at about the same time when the laws in Deuteronomy were framed under northern influence. Other aspects of this code are considered on a subsequent page.

While in the laws of Holiness ritual becomes far more prominent than in the Covenant or Deuteronomic Codes, certain of the injunctions, especially in chapter 19, mark a striking advance in personal and social ethics — precepts which are far from being adequately attained even today. In content and style these ten chapters are for this reason regarded as the best in the book.

(4) *The Priestly Code* (including legislation which is partly in narrative form) is scattered about in Exodus, Leviticus and Numbers. The tendency toward strict interpretation and scrupulous observance of

the Law during the Exile in Babylonia, reflecting the Deuteronomic Code and probably also the Holiness Code, had been fostered by the desire to survive as Jews in an alien and attractive culture. This refuge in the Law was continued with increasing zeal by the Jews on their return to Palestine. The new community in Jerusalem, now isolated among hostile tribes, was ruled, therefore, by its devoted scribes and scholars (forerunners of the rabbis of later centuries) and by the priests. The Second Temple, dedicated in 516 B.C., became the center of Jewish life. The extensive work of the priestly school has been discussed in the introduction to the Old Testament. This emphasis upon the Law was to the Jew of that time an attempt to embody the visions of the prophets in everyday living. The codification of cult and ritual, always the concern chiefly of the priestly group, was completed about 400 B.C.

The Legal Content of Leviticus

Leviticus may be divided into four main sections, each of which needs brief explanation.

The Law of Sacrifice (chs. 1–7): These chapters prescribe in meticulous detail the rites for several types of offerings. Since they would scarcely interest the general reader, only parts of chapter 1 are presented, to show the character of this material. But a further word on the origin and practice of sacrifice might be welcome.

From time immemorial people throughout the world have sacrificed grain, birds, animals and even human beings to propitiate their gods, to win their favor or appease their wrath or to make expiation for sin. As an example, among the early Semites, the blood of slaughtered animals was poured out and portions of them burned (usually entrails and internal fat), to provide sustenance for the god, while the meat was often eaten by worshippers as a token of fellowship. Some sacrificial systems, even in certain advanced civilizations of early times, have been extremely elaborate, as in Babylonia, Egypt and Greece. As indicated by such sources as the Canaanite Ras Shamra documents, the early Hebrews adopted many of these sacrificial practices as the proper way to worship their God and, during the centuries in which they were used, they gradually altered and adapted those ceremonies to their own needs.

A number of authorities hold that the laws of sacrifice prescribed in Leviticus, though rooted in a remote past, belong to the ritual of the Second Temple. While many primitive elements are retained in this code, commentators have pointed to the advance of this sacrificial routine over others, in that sacrifice was preceded by purification rites, no images were tolerated and the object of worship was not a pantheon but the One God, adored but never seen. These regulations were apparently in effect at least to some degree until the Temple was destroyed by Titus in 70 A.D. With the loss of the Temple and priesthood at that time, Judaism no longer included sacrifice and this complex system here described is to many an astonishing anachronism in the Bible of today.

The Consecration of the Priesthood (chs. 8–10): The sacrificial rites associated with the consecration of Aaron and his sons make hard reading. A short excerpt, to show the nature of the ceremony, will satisfy most readers. This selection contains the mystifying reference to the Urim and the Thummim, which Dr. Hertz has termed "one of the most obscure subjects connected with the High Priesthood."

The Law of the "Clean" and the "Unclean" (chs. 11–16, with vv. 5–6 in ch. 18): This body of ritual is concerned largely with sex functioning, childbirth, foods, disease and the care of the dead. However, the terms "clean" and "unclean" should not be thought of in the usual meaning, for in the Bible what is "unclean" is primarily a departure from prescribed practice. But many of the injunctions are clearly those of hygiene. Cleanliness is here also associated with holiness because an "unclean" person must pass through rites of purification before he can worship acceptably. Many of these laws eventually disappeared from Jewish life.

Some of the Hebrew regulations which are not otherwise explainable have been

traced back to prehistoric times, as developments from taboos such as are always prevalent among primitive racial groups. For whether in original or modified form, taboos, though unrecognized as to source, have been important elements in religious systems, even as in Judaism and Christianity today. For this reason some of the prescriptions in which chapters 11 to 18 abound are here presented.

The Holiness Code (chs. 17–26): The descriptive term "holiness" has been given to this code because it assumes that Israel was dedicated to God and set apart especially for ethical and religious living, and that through Israel the Divine will was to be realized. This conception, stressed by Isaiah in the eighth century B.C., is here dominant. Although the terms seem to suggest oppressive or ascetic regulations, Jews point out that in general its requirements have been joyously observed, that the Hebrew outlook from the beginning has been one not of otherworldliness but of happy living on this earth, and that the object of those provisions of "holiness" has been to assure the good life both for individuals and for society as a whole. In the excessive ceremonial material of this section, therefore, are found many of the important ethical injunctions of the Old Testament and some of its famous passages.

THE THIRD BOOK OF MOSES, CALLED

Leviticus

Rites of Sacrifice and Consecration

1 And the Lord called unto Moses, and spake unto him out of the tabernacle
2 of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your
3 offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congre-
4 gation before the Lord. And he shall put his hand upon the head of the burnt
5 offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is
6 by the door of the tabernacle of the congregation. And he shall flay the burnt
7 offering, and cut it into his pieces. And the sons of Aaron the priest shall
8 put fire upon the altar, and lay the wood in order upon the fire: And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon
9 the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord.

14 And if the burnt sacrifice for his offering to the Lord be of fowls, then he

1:15 shall bring his offering of turtledoves, or of young pigeons. And the priest
shall bring it unto the altar, and wring off his head, and burn it on the altar;
16 and the blood thereof shall be wrung out at the side of the altar: And he
shall pluck away his crop with his feathers, and cast it beside the altar on the
17 east part, by the place of the ashes. And he shall cleave it with the wings
thereof, but shall not divide it asunder: and the priest shall burn it upon the
altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering
made by fire, of a sweet savor unto the Lord.

8:1,2 And the Lord spake unto Moses, saying, Take Aaron and his sons with
him, and the garments, and the anointing oil, and a bullock for the sin offer-
3 ing, and two rams, and a basket of unleavened bread; And gather thou all
the congregation together unto the door of the tabernacle of the congrega-
4 tion. And Moses did as the Lord commanded him; and the assembly was
gathered together unto the door of the tabernacle of the congregation.
6 And Moses brought Aaron and his sons, and washed them with water.
7 And he put upon him the coat, and girded him with the girdle, and clothed
him with the robe, and put the ephod upon him, and he girded him with the
8 curious girdle of the ephod, and bound it unto him therewith. And he put the
breastplate upon him: also he put in the breastplate the Urim and the Thum-
9 mim.* And he put the mitre upon his head; also upon the mitre, even upon
his forefront, did he put the golden plate, the holy crown; as the Lord com-
10 manded Moses. And Moses took the anointing oil, and anointed the taber-
nacle and all that was therein, and sanctified them.
18 And he brought the ram for the burnt offering: and Aaron and his sons
19 laid their hands upon the head of the ram. And he killed it; and Moses
20 sprinkled the blood upon the altar round about. And he cut the ram into
21 pieces; and Moses burnt the head, and the pieces, and the fat. And he
washed the inwards and the legs in water; and Moses burnt the whole ram
upon the altar: it was a burnt sacrifice for a sweet savor, and an offering
22 made by fire unto the Lord; as the Lord commanded Moses. And he brought
the other ram, the ram of consecration: and Aaron and his sons laid their
23 hands upon the head of the ram. And he slew it; and Moses took of the blood
of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his
24 right hand, and upon the great toe of his right foot. And he brought Aaron's
sons, and Moses put of the blood upon the tip of their right ear, and upon
the thumbs of their right hands, and upon the great toes of their right feet:
30 and Moses sprinkled the blood upon the altar round about. And Moses took
of the anointing oil, and of the blood which was upon the altar, and sprinkled
it upon Aaron, and upon his garments, and upon his sons, and upon his sons'
garments with him; and sanctified Aaron, and his garments, and his sons,
and his sons' garments with him.
31–36

* See the note on Josh. 7:18, p. 185a.

10:12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his
sons that were left, Take the meat offering that remaineth of the offerings
of the Lord made by fire, and eat it without leaven beside the altar: for it is
13 most holy. And ye shall eat it in the holy place, because it is thy due, and
thy sons' due, of the sacrifices of the Lord made by fire: for so I am com-
manded.

14–20

The Scapegoat

16 And the Lord spake unto Moses after the death of the two sons of Aaron,†
3 when they offered before the Lord, and died; Thus shall Aaron come into
the holy place; with a young bullock for a sin offering, and a ram for a burnt
4 offering. He shall put on the holy linen coat, and he shall have the linen
breeches upon his flesh, and shall be girded with a linen girdle, and with the
linen mitre shall he be attired: these are holy garments; therefore shall he
5 wash his flesh in water, and so put them on. And he shall take of the congre-
gation of the children of Israel two kids of the goats for a sin offering, and
6 one ram for a burnt offering. And Aaron shall offer his bullock of the sin
offering, which is for himself, and make an atonement for himself, and for
his house.
7 And he shall take the two goats, and present them before the Lord at the
8 door of the tabernacle of the congregation. And Aaron shall cast lots upon
the two goats; one lot for the Lord, and the other lot for the scapegoat.
9 And Aaron shall bring the goat upon which the Lord's lot fell, and offer him
10 for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall
be presented alive before the Lord, to make an atonement† with him, and to
let him go for a scapegoat into the wilderness.
15 Then shall he kill the goat of the sin offering, that is for the people, . . .
16 And he shall make an atonement for the holy place, because of the unclean-
ness of the children of Israel, and because of their transgressions in all their
sins: and so shall he do for the tabernacle of the congregation, that remaineth
20 among them in the midst of their uncleanness. And when he hath made an
end of reconciling the holy place, and the tabernacle of the congregation,
21 and the altar, he shall bring the live goat: And Aaron shall lay both his hands
upon the head of the live goat, and confess over him all the iniquities of the
children of Israel, and all their transgressions in all their sins, putting them
upon the head of the goat, and shall send him away by the hand of a fit man
22 into the wilderness: And the goat shall bear upon him all their iniquities
unto a land not inhabited: and he shall let go the goat in the wilderness.

23–34

"No Soul of You Shall Eat Blood" (17:12)

17:1,10 And the Lord spake unto Moses, saying, And whatsoever man there be of
the house of Israel, or of the strangers that sojourn among you, that eateth
any manner of blood; I will even set my face against that soul that eateth
11 blood, and will cut him off from among his people. For the life of the flesh is
in the blood; and I have given it to you upon the altar to make an atonement
for your souls: for it is the blood that maketh an atonement for the soul.
12 Therefore I said unto the children of Israel, No soul of you shall eat
blood, . . . †
13–16

"Thou Shalt Not Lie Carnally" (18:20)

18:1,2 And the Lord spake unto Moses, saying, Speak unto the children of Israel,
3 and say unto them, I am the Lord your God. After the doings of the land of
Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of
Canaan, whither I bring you, shall ye not do: neither shall ye walk in their
ordinances.
6 None of you shall approach to any that is near of kin to him, to uncover
19 their nakedness: I am the Lord. Also thou shalt not approach unto a woman
to uncover her nakedness, as long as she is put apart for her uncleanness.
20 Moreover thou shalt not lie carnally with thy neighbor's wife, to defile thy-
22 self with her. Thou shalt not lie with mankind, as with womankind: it is
23 abomination. Neither shalt thou lie with any beast to defile thyself there-
with: neither shall any woman stand before a beast to lie down thereto: it
24 is confusion. Defile not ye yourselves in any of these things: for in all these
the nations are defiled which I cast out before you:
25–30

Precepts of Mercy and Righteousness

19:1,11 And the Lord spake unto Moses, saying, Ye shall not steal, neither deal
12 falsely, neither lie one to another. And ye shall not swear by my name
falsely, neither shalt thou profane the name of thy God: I am the Lord.
13 Thou shalt not defraud thy neighbor, neither rob him: the wages of him
14 that is hired shall not abide with thee all night until the morning. Thou shalt
not curse the deaf, nor put a stumblingblock before the blind, but shalt fear
15 thy God: I am the Lord. Ye shall do no unrighteousness in judgment; thou
shalt not respect the person of the poor, nor honor the person of the mighty:
but in righteousness shalt thou judge thy neighbor.
16 Thou shalt not go up and down as a talebearer among thy people; neither
17 shalt thou stand against the blood of thy neighbor: I am the Lord. Thou shalt

not hate thy brother in thine heart: thou shalt in any wise rebuke thy neigh-
19:18 bor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: † I am the Lord.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.
34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in
36 measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: . . .

37

20:1,2 And the Lord spake unto Moses, saying, Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; † he shall surely be put to death: the people of the land shall stone him with
4 stones. And if the people of the land do any ways hide their eyes from the
5 man, when he giveth of his seed unto Molech, and kill him not; Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

11–27

Holy Days and Feasts

23:23,24 And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a
25 sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.

26,27 And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by
28 fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.
29 For whatsoever soul it be that shall not be afflicted in that same day, he shall
30 be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

34 . . . The fifteenth day of this seventh month shall be the feast of taber-
35 nacles for seven days unto the Lord. On the first day shall be a holy convo-
36 cation: ye shall do no servile work therein. Seven days ye shall offer an

offering made by fire unto the Lord; on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

23:37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:
38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.
39 Also in the fifteenth day of the seventh month, when ye have gathered in
40 the fruit of the land, . . . And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.
42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in
43 booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.†
44

"*The Trumpet of the Jubilee*" (25:9)

25:1,2 And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I
3 give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather
4 in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune
5 thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a
6 year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,
8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee
9 forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall
10 ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: † it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.
20 And if ye shall say, What shall we eat the seventh year? behold, we shall
21 not sow, nor gather in our increase: Then I will command my blessing upon

25:22 you in the sixth year, and it shall bring forth fruit for three years. And ye
shall sow the eighth year, and eat yet of old fruit until the ninth year; until
her fruits come in ye shall eat of the old store.
23 The land shall not be sold for ever: for the land is mine; for ye are
24 strangers and sojourners with me. And in all the land of your possession ye
25 shall grant a redemption for the land.† If thy brother be waxen poor, and
hath sold away some of his possession, and if any of his kin come to redeem
it, then shall he redeem that which his brother sold.
35 And if thy brother be waxen poor, and fallen in decay with thee; then thou
shalt relieve him: yea, though he be a stranger, or a sojourner; that he may
36 live with thee. Take thou no usury of him, or increase: but fear thy God;
that thy brother may live with thee.
39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto
40 thee; thou shalt not compel him to serve as a bondservant: But as a hired
servant, and as a sojourner, he shall be with thee, and shall serve thee unto
41 the year of jubilee: And then shall he depart from thee, both he and his chil-
dren with him, and shall return unto his own family, and unto the possession
43 of his fathers shall he return. Thou shalt not rule over him with rigor; but
44 shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt
have, shall be of the heathen that are round about you; of them shall ye buy
bondmen and bondmaids.
45–55

"But If Ye Will Not Hearken" (26:14)

26: 3 If ye walk in my statutes, and keep my commandments, and do them;
4 Then I will give you rain in due season, and the land shall yield her increase,
5 and the trees of the field shall yield their fruit. And your threshing shall reach
unto the vintage, and the vintage shall reach unto the sowing time: and ye
6 shall eat your bread to the full, and dwell in your land safely. And I will give
peace in the land, and ye shall lie down, and none shall make you afraid: and
I will rid evil beasts out of the land, neither shall the sword go through your
7 land. And ye shall chase your enemies, and they shall fall before you by the
sword.
14 But if ye will not hearken unto me, and will not do all these command-
16 ments; I also will do this unto you; I will even appoint over you terror, con-
sumption, and the burning ague,† that shall consume the eyes, and cause
sorrow of heart: and ye shall sow your seed in vain, for your enemies shall
17 eat it. And I will set my face against you, and ye shall be slain before your
enemies: they that hate you shall reign over you; and ye shall flee when
none pursueth you.
23 And if ye will not be reformed by me by these things, but will walk con-
24 trary unto me; Then will I also walk contrary unto you, and will punish
31 you yet seven times for your sins. And I will make your cities waste, and

bring your sanctuaries unto desolation, and I will not smell the savor of your
26:32 sweet odors. And I will bring the land into desolation: and your enemies
33 which dwell therein shall be astonished at it. And upon them that are left
alive of you I will send a faintness into their hearts in the lands of their ene-
mies; and the sound of a shaken leaf shall chase them; and they shall flee,
38 as fleeing from a sword; and they shall fall when none pursueth. And ye shall
perish among the heathen, and the land of your enemies shall eat you up.
44 And yet for all that, when they be in the land of their enemies, I will not
cast them away, neither will I abhor them, to destroy them utterly, and to
45 break my covenant with them: for I am the Lord their God. But I will for
their sakes remember the covenant of their ancestors, whom I brought forth
out of the land of Egypt in the sight of the heathen, that I might be their God:
I am the Lord.
46

Chapter 27 is omitted.

NOTES TO LEVITICUS

"*Death of the Two Sons of Aaron*" (16:1). This refers to the two oldest sons, mentioned in an omitted passage (10:1–2) as being consumed for idolatrous acts, for Aaron had also Eleazar and Ithamar (Ex. 28:1). The fact is noted here because later these surviving sons assumed the priestly functions (see Num. 6:23 and 20:28).

"*The Scapegoat . . . Shall . . . Make an Atonement*" (16:10). This curious ceremony, described nowhere else in the Bible, a spectacular method provided by the priests to relieve the sense of guilt, remains obscure in origin. One theory asserts that the word here translated "scapegoat" is a proper name *Azazel*, as it appears in the Hebrew text and in several modern translations into English, and that it probably referred to a desert demon or "jinn" upon whom the sins were unloaded by means of the goat, or to whom it was originally sacrificed in order to appease him. Others identify Azazel with Satan or the Evil One and still others suggest that this whole rite is rooted in the widespread belief in unseen spirits. This belief was particularly in evidence later, as seen in Mk. 1:21–34 (p. 878; see note on p. 966a, "The 'Unclean Spirits'").

Prohibition of the Eating of Blood (17:12). Whatever its reason, this injunction is responsible for the special Jewish method of preparing meat — slaughtering of the animal so as to drain the blood completely, followed by the soaking and salting of the flesh before cooking. It is this process which renders unprohibited meat "kosher," or fit for consumption by Jews observing the dietary injunctions. For the forbidden foods, see Deut. 14:4–21 and notes.

One of the most tragic anomalies in history is the fact that a people so insistent from earliest days upon the avoidance of meat containing blood (and so vehemently denouncing the practice of human sacrifice among pagan neighbors) should have been accused, sometime in the twelfth century A.D., of using human blood in the Passover service. For, recurrently over the centuries, this has been used as a pretext for provoking massacres of Jews. Early in the twentieth century the charge of ritual murder inflamed the mobs in the Russian pogroms and

figured in the propaganda of the spurious "Protocol of the Elders of Zion," with diabolical effect in Germany and mid-Europe. The accusation reappears from time to time among anti-Semites to this day, even in the United States.

"Thou Shalt Love Thy Neighbor as Thyself" (19:18). This noble precept, extended even to include the "stranger" (v. 34), has often been praised as among the great ethical advances of all time. It is so widely known primarily because of Jesus' emphasis upon it, for he declared that this brief word and the Shema (Deut. 6:4–5) are the two supreme commandments for mankind (Mk. 12:30–31, p. 936). Because of this, also, some have found in this teaching the germ of another famous utterance of Jesus, the Golden Rule (Mt. 7:12, p. 888).

"Whosoever . . . Giveth Any of His Seed unto Molech" (20:2). This condemnation is against the burning of one's child, usually the firstborn, as an offering to the fire god Molech (Moloch), a practice in which some of the Hebrews at times seem to have followed their pagan neighbors. As an example of its use by the latter, the king of Moab, when losing a battle against the Israelites, burnt his oldest son (II Kgs. 3:27, omitted).

While the adoption of this gruesome rite by Hebrews may have been exceptional, it occurred often enough to require repeated prohibition in the Bible. Jeremiah's diatribe refers to these sacrifices as taking place in the valley of Ben Hinnom, just outside the walls of Jerusalem (Jer. 19:5). The practice is noted especially during the reign of the wicked king Manasseh in the first half of the seventh century B.C. and during the closing years of the Hebrew state just before the Exile. (See also note on Judg. 2.)

The Hebrew Calendar and Hebrew Holy Days (23:43). The Hebrew religious calendar differs from that in common use. Hebrew days are reckoned from the preceding evening, following the Scriptural account of the first six days of creation when evening is mentioned before morning (see for example Gen. 1:31). The Hebrew New Year's Day, known as Rosh Hashanah (specified in v. 24), occurs in early fall. In 1946, for example, the evening before September 26 marked the beginning of the Hebrew year 5707. Ten days of special prayers and meditations, called the Ten Days of Repentance, reach a climax in the Day of Atonement (v. 28), known also as Yom Kippur, a solemn day of fasting and of services in the synagogue.

Five days later comes the Feast of Tabernacles (v. 34). Known also as Sukkoth, this harvest Feast of Thanksgiving (Ex. 23:16) is celebrated more colorfully than any other. In seven of its eight days the command "ye shall rejoice" (v. 40) is honored and those who enter into the spirit of the occasion construct the huts of "boughs of goodly trees" (v. 40) to commemorate an earlier experience explained in verses 42–43. For other Hebrew holy days and feasts see notes on the Passover (Ex. 12), the Three Feasts (Ex. 23), the Sabbath (Ex. 35), the Mystical Number Seven (Gen. 41), Purim (preface to Esther) and the Feast of Chanukah (I Macc.).

"Proclaim Liberty Throughout All the Land unto All the Inhabitants Thereof" (25:10). These are the words on the Liberty Bell, which hangs in Independence Hall in Philadelphia. When, in 1753, it was fixed in the steeple of that building, then known as the State House, the bell at once acquired its popular name from the inscription. It was thus known well before the Revolution, but its fame was assured when, on July 8, 1776, after the reading of the Declaration of Independence, it pealed to a large assemblage in the State House yard.

The Sabbatical Year and the Fiftieth-Year Jubilee (25:24). This chapter represents an inspired mood, the projection of a social Utopia perhaps too generous to be put into wide practice, and there is no record that as a whole it ever was. Its provision of a sabbatical year of redemption is not peculiar to Leviticus, for Ex. 21:2 provides for the freeing of slaves, Ex. 23:10–11 for leaving the ground fallow and the fruits of the land for the poor, and Deut. 15:1–3 for cancelling all debts. But the distinctive feature here is the injunction to "hallow the fiftieth

year and proclaim liberty" (v. 10), and a relief for the poor even "though he be a stranger, or a sojourner" (v. 35).

The humaneness of such passages affords a striking contrast to most other ancient writings, which reflect an almost universal indifference to the plight of the poor and the oppressed. No doubt many a devout and kindly Hebrew responded individually to these requirements and the ideal had a tempering effect upon slave-owners, property-holders and the populace as a whole. See also the note on the Mystical Number Seven, Gen. 41.

"*Terror, Consumption, and the Burning Ague*" (26:16). The Bible includes some of the fiercest denunciations and imprecations in literature and the present passage is mild compared to some others. The reader interested in examples of such vigorous writing might scan Deut. 28, Ps. 109 with note, Isa. 5 and 14, Jer. 25, Ezek. 28. Mt. 23 (pp. 936–37) and Rev. 18.

Numbers

ANNALS OF THE WILDERNESS

"IN THE WILDERNESS," the Hebrew title of the fourth book in the Bible, is more appropriate than that in English versions, for the term "Numbers" is descriptive only of chapters 1 to 4 and 26. In contrast to Exodus, which describes in considerable detail the life of the Hebrews for a year, or at most two, after their escape from Egypt, Numbers provides only a few highlights on the ensuing thirty-eight years of wandering in what is more properly called a desert than a wilderness. It depicts the fumbling process and painful experiences by which the mentality caused by enslavement was at last overcome and a frightened people was made into a disciplined, self-reliant nation.

Numbers, like Exodus, is a combination of history, ritual and law and has some of its sweep and dramatic interest. It is a record of continuous struggle against vicissitudes in a stark desert and against inner weakness and indecision. Moses is portrayed as a stern leader whose authority could be challenged only with dire results. Yahweh is often pictured as impatient, resentful of disaffection, ready to inflict disease, devastation and death to enforce his commands. These chapters record more dark nights than sunlit days, but the story is one of growth, not disintegration.

The actual course of the Hebrews' wanderings has intrigued many a Bible student. As given in this book it includes a long sojourn in the oasis of Kadesh-Barnea, to the south of the Judean southland, or "Negeb," a journey southward around the Edomite mountains (the Mount Seir massif), then a broad U-turn around the southern tip of Edom, continuing northward along the eastern border of Edom and Moab and, finally, the definite conquest of the territory east of the Jordan opposite Jericho. This account has been usually accepted at face value by Jews and Christians, and it has been confirmed in general by some of the most recent scholars. Yet the book bristles with problems. Almost a third of it is regarded by critical scholars as of the late Priestly strand, whose authors were not primarily concerned with what actually occurred in that remote period but with religious ideas. Hence their record of the actual route taken by the Hebrews from Kadesh after being turned back by the king of Edom is uncertain. (See note on 20:21.)

Some scholars incline to the belief that traditions of two separate invasions are combined in this and the following books: one, an inroad directly from the east at about 1400 B.C. by the "Habiru," who later constituted Israelite tribes in the hill country of central Palestine, a record preserved mostly in the E strand; the other, an infiltration a century or two later, embodied chiefly in the J or southern strand, by a smaller group led by Moses, perhaps directly into Canaan from the "Negeb" (see new note, p. 79b).

Numbers contains a large quantity of ancient ritual and ceremony, much of which has had little meaning even for the Jewish people for twenty centuries or more. This material, as well as other passages (like the land-allotments to the tribes), which is treated amply later, has been reduced to a minimum in this abridgment. Such omissions make the book immeasurably more readable and heighten the significance of the episodes recorded. The portions retained thus bring the reader closer to the human problems of a remote people and give a clearer picture of their underlying progress during a period of privation and conflict.

Numbers

The Mustering of the Males of Israel

1 And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second
2 year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by
3 their polls; From twenty years old and upward, all that are able to go forth
4 to war in Israel: thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers.

17 And Moses and Aaron took these men which are expressed by their names:
18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty
46 years old and upward, by their polls. Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.†

The Function of the Levites

47 But the Levites after the tribe of their fathers were not numbered among
48,49 them. For the Lord had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of
50 Israel: But thou shalt appoint the Levites† over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51–54

"*This Is the Law of the Nazarite*" (6:13)

6:1,2 And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to
3 vow a vow of a Nazarite, to separate themselves unto the Lord; He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes,
4 nor eat moist grapes, or dried. All the days of his separation shall he eat
5 nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation† there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the

Lord, he shall be holy, and shall let the locks of the hair of his head grow.
6: 6 All the days that he separateth himself unto the Lord he shall come at no dead body.
13 And this is the law of the Nazarite: when the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congrega-
14,20 tion: And he shall offer his offering unto the Lord, . . . and after that the Nazarite may drink wine.
22,23 And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto
24,25 them, The Lord bless thee,† and keep thee: The Lord make his face shine
26 upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.
27

"When the Cloud Was Taken Up . . . Israel Journeyed" (9:17)

9:15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon
16 the tabernacle as it were the appearance of fire, until the morning. So it was
17 alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the chil-
21 dren of Israel pitched their tents. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken
22 up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.
23

10:11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the
12 testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.†
29 And Moses said unto Hobab, the son of Raguel* the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord
30 hath spoken good concerning Israel. And he said unto him, I will not go;
31 but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the
32 wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

* This is simply another way of transcribing Reuel (Ex. 2:18). Recent versions use Reuel in both passages. See note on Ex. 3, p. 111a.

10.33 And they departed from the mount of the Lord three days' journey:
and the ark of the covenant† of the Lord went before them in the three days'
34 journey, to search out a resting place for them. And the cloud of the Lord
35 was upon them by day, when they went out of the camp. And it came to
pass, when the ark set forward, that Moses said, Rise up, Lord, and let
36 thine enemies be scattered; and let them that hate thee flee before thee. And
when it rested, he said, Return, O Lord, unto the many thousands of Israel.

The Cry of the People for Meat

11 And when the people complained, it displeased the Lord: and the Lord
heard it; and his anger was kindled; and the fire of the Lord burnt among
2 them, and consumed them that were in the uttermost parts of the camp. And
the people cried unto Moses; and when Moses prayed unto the Lord, the
fire was quenched.

4 And the mixed multitude that was among them fell a lusting: and the
children of Israel also wept again, and said, Who shall give us flesh to eat?
5 We remember the fish, which we did eat in Egypt freely; the cucumbers,
6 and the melons, and the leeks, and the onions, and the garlic: But now our
soul is dried away: there is nothing at all, besides this manna, before our eyes.

10 Then Moses heard the people weep throughout their families, every man
in the door of his tent: and the anger of the Lord was kindled greatly; Moses
11 also was displeased. And Moses said unto the Lord, Wherefore hast thou
afflicted thy servant? and wherefore have I not found favor in thy sight,
12 that thou layest the burden of all this people upon me? Have I conceived all
this people? have I begotten them, that thou shouldest say unto me, Carry
them in thy bosom, as a nursing father beareth the sucking child, unto the
13 land which thou swarest unto their fathers? Whence should I have flesh to
give unto all this people? for they weep unto me, saying, Give us flesh, that
14 we may eat. I am not able to bear all this people alone, because it is too heavy
15 for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I
have found favor in thy sight; and let me not see my wretchedness.

16 And the Lord said unto Moses, Gather unto me seventy men of the elders
of Israel, whom thou knowest to be the elders of the people, and officers
over them; and bring them unto the tabernacle of the congregation, that they
17 may stand there with thee. And I will come down and talk with thee there:
and I will take of the spirit which is upon thee, and will put it upon them;
and they shall bear the burden of the people with thee,† that thou bear it not
18 thyself alone. And say thou unto the people, Sanctify yourselves against to-
morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord,
saying, Who shall give us flesh to eat? for it was well with us in Egypt:
19 therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one
20 day, nor two days, nor five days, neither ten days, nor twenty days; But

even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

11:21 And Moses said, The people, among whom I am, are six hundred thousand
22 footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or
23 shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt
24 see now whether my word shall come to pass unto thee or not. And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.
31 And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and
32 as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all
33 abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.
34–35

"*Miriam and Aaron Spake Against Moses*" (12:1)

12 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.
2 And they said, Hath the Lord indeed spoken only by Moses? hath he not
3 spoken also by us? And the Lord heard it. (Now the man Moses was very meek,† above all the men which were upon the face of the earth.)
4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And
5 they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they
6 both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and
7 will speak unto him in a dream. My servant Moses is not so, who is faithful
8 in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?
9 And the anger of the Lord was kindled against them; and he departed.
10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold,
11 she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have

12 sinned. Let her not be as one dead, of whom the flesh is half consumed when
13 he cometh out of his mother's womb. And Moses cried unto the Lord, say-
14 ing, Heal her now, O God, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be re-
15 ceived in again. And Miriam was shut out from the camp seven days: and the
16 people journeyed not till Miriam was brought in again. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

The Report of the Twelve Spies

13:1,2 And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

17 And Moses sent them to spy out the land of Canaan, and said unto them,
18 Get you up this way southward, and go up into the mountain: And see the land, what it is; and the people that dwelleth therein, whether they be strong
19 or weak, few or many; And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents,
20 or in strongholds; And what the land is, whether it be fat or lean, whether there be wood therein, or not. . . .

21 So they went up, and searched the land from the wilderness of Zin unto
22 Rehob, as men come to Hamath. And they ascended by the south, and
23 came unto Hebron; . . . And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the
25,26 figs. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit
27 of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the
28 fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of
29 Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once,
31 and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are
32 stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and

13:33 all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak,* which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

"*Israel Murmured Against Moses*" (14:2)

14 And all the congregation lifted up their voice, and cried; and the people
2 wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilder-
3 ness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better
4 for us to return into Egypt? And they said one to another, Let us make a
5 captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.
6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were
7 of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed
8 through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with
9 milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from
10 them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. . . .
11 And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have
12 showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.
13 And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou
14 broughtest up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar
15 of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will
16 speak,† saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilder-
19 ness. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.
20,22 And the Lord said, I have pardoned according to thy word: Because all

* See note on Gen. 6, p. 71a, b.

those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and
14:23 have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:
24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his
25 seed shall possess it. . . . To-morrow turn you, and get you into the wilder-
33 ness by the way of the Red sea. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.
39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.
40–45

"*Thou Shalt Bring Forth . . . Water Out of the Rock*" (20:8)

20 Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam
2 died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against
3 Aaron. And the people chode with Moses, and spake, saying, Would God
4 that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and
5 our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.
7,8 And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and
9 their beasts drink. And Moses took the rod from before the Lord, as he
10 commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch
11 you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.
12 And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.†

"*And Edom Said . . . Thou Shalt Not Pass*" (20:18)

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

20:15 How our fathers went down into Egypt, and we have dwelt in Egypt a long
16 time; and the Egyptians vexed us, and our fathers: And when we cried unto
the Lord, he heard our voice, and sent an angel, and hath brought us forth
out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy
17 border. Let us pass, I pray thee, through thy country: we will not pass
through the fields, or through the vineyards, neither will we drink of the
water of the wells: we will go by the king's high way, we will not turn to
the right hand nor to the left, until we have passed thy borders.
18 And Edom said unto him, Thou shalt not pass by me, lest I come out
19 against thee with the sword. And the children of Israel said unto him, We
will go by the high way: and if I and my cattle drink of thy water, then I
will pay for it: I will only, without doing any thing else, go through on my
20 feet. And he said, Thou shalt not go through. And Edom came out against
21 him with much people, and with a strong hand. Thus Edom refused to give
Israel passage† through his border: wherefore Israel turned away from him.
22 And the children of Israel, even the whole congregation, journeyed from
Kadesh, and came unto mount Hor.

The Death of Aaron

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of
24 the land of Edom, saying, Aaron shall be gathered unto his people: for he
shall not enter into the land which I have given unto the children of Israel,
25 because ye rebelled against my word at the water of Meribah. Take Aaron
26 and Eleazar his son, and bring them up unto mount Hor: And strip Aaron of
his garments, and put them upon Eleazar his son: and Aaron shall be gath-
ered unto his people, and shall die there.
27 And Moses did as the Lord commanded: and they went up into mount
28 Hor in the sight of all the congregation. And Moses stripped Aaron of his
garments, and put them upon Eleazar his son; and Aaron died there in the
29 top of the mount: and Moses and Eleazar came down from the mount. And
when all the congregation saw that Aaron was dead, they mourned for Aaron
thirty days, even all the house of Israel.

"*And the Lord Sent Fiery Serpents Among the People*" (21:6)

21: 4 And they journeyed from mount Hor by the way of the Red sea, to com-
pass the land of Edom: and the soul of the people was much discouraged be-
5 cause of the way. And the people spake against God, and against Moses,
Wherefore have ye brought us up out of Egypt to die in the wilderness?
for there is no bread, neither is there any water; and our soul loatheth this
6 light bread. And the Lord sent fiery serpents among the people, and they bit
the people; and much people of Israel died.

21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that
8 he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon
9 it, shall live. And Moses made a serpent of brass,† and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10,11 And the children of Israel set forward, and pitched in Oboth. And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

The Vanquishing of the Opposing Nations

12,13 From thence they removed, and pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

17 Then Israel sang this song,†

Spring up, O well;
sing ye unto it:
18 The princes digged the well,
the nobles of the people digged it,
by the direction of the lawgiver,
with their staves. . . .

21,22 And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by
23 the king's high way, until we be past thy borders. And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to
24 Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the chil-
25 dren of Ammon: for the border of the children of Ammon was strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

27 Wherefore they that speak in proverbs say,

Come into Heshbon,
let the city of Sihon be built and prepared:
28 For there is a fire gone out of Heshbon,
a flame from the city of Sihon:
it hath consumed Ar of Moab,
and the lords of the high places of Arnon.

21:29 Woe to thee, Moab!
thou art undone, O people of Chemosh:†
he hath given his sons that escaped,
and his daughters, into captivity
unto Sihon king of the Amorites.
30 We have shot at them;
Heshbon is perished even unto Dibon,
and we have laid them waste even unto Nophah,
which reacheth unto Medeba.

33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.
34 And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou
35 didst unto Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Balaam and the Word of God

22 And the children of Israel set forward, and pitched in the plains of Moab
2 on this side Jordan by Jericho. And Balak the son of Zippor saw all that
3 Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children
4 of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.
5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover
6 the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom
7 thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto
8 Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam.
9 And God came unto Balaam, and said, What men are these with thee?
10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath
11 sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I

22:12 shall be able to overcome them, and drive them out. And God said unto
Balaam, Thou shalt not go with them; thou shalt not curse the people: for
13 they are blessed. And Balaam rose up in the morning, and said unto the
princes of Balak, Get you into your land: for the Lord refuseth to give me
14 leave to go with you. And the princes of Moab rose up, and they went unto
15 Balak, and said, Balaam refuseth to come with us. And Balak sent yet again
16 princes, more, and more honorable than they. And they came to Balaam, and
said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee,
17 hinder thee from coming unto me: For I will promote thee unto very great
honor, and I will do whatsoever thou sayest unto me: come therefore, I
pray thee, curse me this people.

21 And Balaam rose up in the morning, and saddled his ass, and went with
22 the princes of Moab. And God's anger was kindled because he went: and
the angel of the Lord stood in the way for an adversary against him. Now he
23 was riding upon his ass, and his two servants were with him. And the ass
saw the angel of the Lord standing in the way, and his sword drawn in his
hand: and the ass turned aside out of the way, and went into the field: and
24 Balaam smote the ass, to turn her into the way. But the angel of the Lord
stood in a path of the vineyards, a wall being on this side, and a wall on that
25 side. And when the ass saw the angel of the Lord, she thrust herself unto the
wall, and crushed Balaam's foot against the wall: and he smote her again.
26 And the angel of the Lord went further, and stood in a narrow place, where
27 was no way to turn either to the right hand or to the left. And when the ass
saw the angel of the Lord, she fell down under Balaam: and Balaam's anger
was kindled, and he smote the ass with a staff.

28 And the Lord opened the mouth of the ass, and she said unto Balaam,
What have I done unto thee, that thou hast smitten me these three times?
29 And Balaam said unto the ass, Because thou hast mocked me: I would there
30 were a sword in mine hand, for now would I kill thee. And the ass said unto
Balaam, Am not I thine ass, upon which thou hast ridden ever since I was
thine unto this day? was I ever wont to do so unto thee? And he said, Nay.
31 Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord
standing in the way, and his sword drawn in his hand: and he bowed down
32 his head, and fell flat on his face. And the angel of the Lord said unto him,
Wherefore hast thou smitten thine ass these three times? Behold, I went out
to withstand thee, because thy way is perverse before me:

34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not
that thou stoodest in the way against me: now therefore, if it displease thee,
35 I will get me back again. And the angel of the Lord said unto Balaam, Go
with the men: but only the word that I shall speak unto thee, that thou shalt
speak. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, he went out to meet him
unto a city of Moab, which is in the border of Arnon, which is in the
37 utmost coast. And Balak said unto Balaam, Did I not earnestly send unto

thee to call thee? wherefore camest thou not unto me? am I not able indeed
22:38 to promote thee to honor? And Balaam said unto Balak, Lo, I am come unto
thee: have I now any power at all to say any thing? the word that God
41 putteth in my mouth, that shall I speak. And it came to pass on the mor-
row, that Balak took Balaam, and brought him up into the high places of
Baal, that thence he might see the utmost part of the people.

23 And Balaam said unto Balak, Build me here seven altars, and prepare me
2 here seven oxen and seven rams. And Balak did as Balaam had spoken; and
3 Balak and Balaam offered on every altar a bullock and a ram. And Balaam
said unto Balak, Stand by thy burnt offering, and I will go: peradventure the
Lord will come to meet me; and whatsoever he showeth me I will tell thee.
And he went to a high place.

5 And the Lord put a word in Balaam's mouth, and said, Return unto Balak,
7 and thus thou shalt speak. And he took up his parable, and said,

Balak the king of Moab hath brought me from Aram,
out of the mountains of the east, saying,
Come, curse me Jacob,
and come, defy Israel.
8 How shall I curse, whom God hath not cursed?
or how shall I defy, whom the Lord hath not defied?
9 For from the top of the rocks I see him,
and from the hills I behold him:
lo, the people shall dwell alone,
and shall not be reckoned among the nations.
10 Who can count the dust of Jacob,
and the number of the fourth part of Israel?
Let me die the death of the righteous,
and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee
12 to curse mine enemies, and, behold, thou hast blessed them altogether. And
he answered and said, Must I not take heed to speak that which the Lord
13 hath put in my mouth? And Balak said unto him, Come, I pray thee, with
me unto another place, from whence thou mayest see them: thou shalt see
but the utmost part of them, and shalt not see them all: and curse me them
from thence.

14 And he brought him into the field of Zophim, to the top of Pisgah, and
15 built seven altars, and offered a bullock and a ram on every altar. And he
said unto Balak, Stand here by thy burnt offering, while I meet the Lord
16 yonder. And the Lord met Balaam, and put a word in his mouth, and said, Go
17 again unto Balak, and say thus. And when he came to him, behold, he stood
by his burnt offering, and the princes of Moab with him. And Balak said
18 unto him, What hath the Lord spoken? And he took up his parable, and said,

Rise up, Balak, and hear;
hearken unto me, thou son of Zippor:
23:19 God is not a man, that he should lie;
neither the son of man, that he should repent:
hath he said, and shall he not do it?
or hath he spoken, and shall he not make it good?
20 Behold, I have received commandment to bless: and he hath blessed;
and I cannot reverse it.
21 He hath not beheld iniquity in Jacob,
neither hath he seen perverseness in Israel:
the Lord his God is with him,
and the shout of a king is among them.
22 God brought them out of Egypt;
he hath as it were the strength of a unicorn.
23 Surely there is no enchantment against Jacob,
neither is there any divination against Israel:
according to this time it shall be said of Jacob and of Israel,
What hath God wrought!
24 Behold, the people shall rise up as a great lion,
and lift up himself as a young lion:
he shall not lie down until he eat of the prey,
and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at
26 all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?

27–30

24 And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward
2 the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in
3 his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, . . .

5 How goodly are thy tents, O Jacob,
and thy tabernacles, O Israel!
6 As the valleys are they spread forth,
as gardens by the river's side,
as the trees of lignaloes which the Lord hath planted,
and as cedar trees beside the waters.
8 God brought him forth out of Egypt;
he hath as it were the strength of a unicorn:
he shall eat up the nations his enemies,
and shall break their bones,
and pierce them through with his arrows.

24: 9 He couched, he lay down as a lion,
and as a great lion: who shall stir him up?
Blessed is he that blesseth thee,
and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he smote his hands
together: and Balak said unto Balaam, I called thee to curse mine enemies,
11 and, behold, thou hast altogether blessed them these three times. Therefore
now flee thou to thy place: I thought to promote thee unto great honor; but,
lo, the Lord hath kept thee back from honor.
12 And Balaam said unto Balak, Spake I not also to thy messengers which
13 thou sentest unto me, saying, If Balak would give me his house full of silver
and gold, I cannot go beyond the commandment of the Lord, to do either
good or bad of mine own mind; but what the Lord saith, that will I speak?
14 And now, behold, I go unto my people: come therefore, and I will advertise
25 thee what this people shall do to thy people in the latter days. And Balaam
rose up, and went and returned to his place: and Balak also went his way.†

Appointment of Joshua as Successor

27:12 And the Lord said unto Moses, Get thee up into this mount Abarim, and
13 see the land which I have given unto the children of Israel. And when thou
hast seen it, thou also shalt be gathered unto thy people, as Aaron thy
14 brother was gathered. For ye rebelled against my commandment in the
desert of Zin, in the strife of the congregation, to sanctify me at the water
before their eyes: that is the water of Meribah in Kadesh in the wilderness
of Zin.
15,16 And Moses spake unto the Lord, saying, Let the Lord, the God of the
17 spirits of all flesh, set a man over the congregation, Which may go out before
them, and which may go in before them, and which may lead them out, and
which may bring them in; that the congregation of the Lord be not as sheep
which have no shepherd.
18 And the Lord said unto Moses, Take thee Joshua the son of Nun, a man
19 in whom is the spirit, and lay thine hand upon him; And set him before
Eleazar the priest, and before all the congregation; and give him a charge
20 in their sight. And thou shalt put some of thine honor upon him, that all the
22 congregation of the children of Israel may be obedient. And Moses did as
the Lord commanded him: and he took Joshua, and set him before Eleazar
23 the priest, and before all the congregation: And he laid his hands upon him,
and gave him a charge, as the Lord commanded by the hand of Moses.

The Cities of Refuge

35 9,10 And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan,
11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer
12 may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not,
14 until he stand before the congregation in judgment. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which
15 shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.
16 And if he smite him with an instrument of iron, so that he die, he is a
17 murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer:
18 the murderer shall surely be put to death. Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the
19 murderer shall surely be put to death. The revenger of blood himself shall
22 slay the murderer: when he meeteth him, he shall slay him. But if he thrust him suddenly without enmity, or have cast upon him any thing without
23 laying of wait, Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought
24 his harm: Then the congregation shall judge between the slayer† and the
25 revenger of blood according to these judgments: And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.
26 But if the slayer shall at any time come without the border of the city of
27 his refuge, whither he was fled; And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the
28 slayer; he shall not be guilty of blood: Because he should have remained in the city of his refuge until the death of the high priest: but after the death of
29 the high priest the slayer shall return into the land of his possession. So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30–34

Chapter 36 is omitted.

NOTES TO NUMBERS

"They That Were Numbered" (1:46). For an appraisal of this figure, over 600,000 males of over twenty years, repeated in 11:21, which many scholars find difficulty in reconciling with other verses, see note on Ex. 12:37, p. 113a.

"Thou Shalt Appoint the Levites over the Tabernacle" (1:50). The family and the tribe of Moses not unnaturally acquired leadership in the theocratic state. Aaron and his sons became the hereditary priests (Ex. 28:1) and the rest of the Levites assumed the responsibilities here outlined. Almost every Jew to this day knows whether he is of Cohen (of the priestly family of Aaron), of Levi (Levites, the tribe set apart as servants of the sanctuary), or of Israel (the lay Jews), and many bear the names of those groups.

Throughout the centuries between the Exile (586 B.C.) and the end of the Temple system (70 A.D.), the Levites were the lower personnel of the sanctuary — assistants, gate-keepers, musicians and the like — while the priests, through the ordination of Aaron and his sons, held final authority in matters of ritual. Today an orthodox Cohen (that is, one who regards himself as a descendant of Aaron) avoids cemeteries and corpses, refuses to marry a divorced woman, and adheres in other respects to minute regulations prescribed for priests in Lev. 21, omitted.

The Nazarites (6:5). The word "Nazarite" (literally, "separated") has nothing to do with "Nazarene," an inhabitant of the village of Nazareth, a term often applied to Jesus, but means "one dedicated to God." The vow seemed in most cases to be only for a specific period. The Nazarites, though far from rare (Amos 2:11) and never hermits, devoted themselves to the counteracting of the paganism amidst which the Hebrews lived. The institution disappeared entirely with the destruction of the Temple in 70 A.D. In the Old Testament Samson is mentioned as a Nazarite (Judg. 13:5) and apparently also Samuel (I Sam. 1:11), while in the New Testament John the Baptist appears to have been dedicated by his parents before his birth (Lk. 1:15, p. 867), and Paul to have taken the vows just before his arrest (Acts 21:26).

"The Lord Bless Thee" (6:24). This benediction (vv. 24–26), used daily in the Temple and in the synagogue and universally popular in Christendom, is regarded by Dinsmore as the most beautiful in the Scriptures.

A Long Rest from Marching (10:12). The text here obscures for readers the time spans here involved, but the Hebrews ultimately spend some forty years in their march (14:33). It is now about two years since their escape from Egypt and more than a year since they first arrived at Sinai (Ex. 19:1). After this journey from Sinai to Paran (thought to be a large and undefined area south and west of Edom), they live an uneventful pastoral life in the region around Kadesh (13:26), apparently for over thirty years. There is no marching until the beginning of the final concerted movement (20:22; see Map II, facing p. 84).

"The Ark of the Covenant" (10:33). The sacred box or chest, prominent especially in the books of Joshua and Samuel and described as having mysterious powers (I Sam. 4:18), was to the Hebrews the earliest physical symbol of God's presence among them. Its importance is suggested by the prayers offered when it was lifted or stopped (vv. 35–36). Its dimensions, translated from cubits into inches, were 45 by 27 by 27 (Ex. 25:10).

Though the Bible states that the ark contained "the two tables of stone, which Moses put there" (I Kgs. 8:9), scholars have advanced various opinions as to its content, such as the brazen serpent made by Moses (21:9) or even a meteorite from Sinai. Some have regarded it as a medium in divining the will of Yahweh. It has also been suggested that

there was not just one ark but several, belonging to different Hebrew tribes. For many centuries and to this day, the "arks" holding the place of honor in Jewish synagogues have enclosed the sacred scrolls of the Torah, transcribed on parchment.

"*They Shall Bear the Burden . . . with Thee*" (11:17). The phraseology of verses 14–17 is strongly reminiscent of Ex. 18:18–26, except that there it is Moses' father-in-law, not God, who counsels him not to do everything himself. It is believed the two versions represent a single original tradition, as also the present account of the miraculous gratification of the people's hankering for the flesh pots of Egypt and the closely parallel one in Ex. 16. Rather oddly, Moses is later accused by two hundred and fifty of the chief princes of the congregation of not sharing his power (16:3, omitted).

"*The Man Moses Was Very Meek*" (12:3). Casual readers have had difficulty in seeing why a bold and vigorous leader like Moses should be called "meek." The Hebrew word does not carry the common connotation of "weak" or "supine," but means rather "modest" (not, as Miriam and Aaron imply, arrogant about his prophetic calling) and is more precisely rendered in some modern translations as "devout." Since this is rather an odd verse to have been written by a humble man about himself, it was seized by Spinoza and other scholars as evidence against the Mosaic authorship of the Pentateuch. The whole passage is now assigned to the E strand.

"*If Thou Shalt Kill All This People . . . the Nations . . . Will Speak*" (14:15). Here, as in all their history, the Hebrews have had to reconcile their claim to be "a special people" (Deut. 7:6) with their age-long experience of suffering at the hands of other nations and with their belief that their God of righteousness rules the universe. In the Bible one recurrent explanation is that Israel's miseries are a refining process (see notes on Ex. 19:5 and II Isa. 48:10). Another points out that Israel's place in God's plan is not dependent upon political or military strength alone — "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

But this still left the question: How could Yahweh, morally bound to punish his people when they sin, also display his power through them so that it would be recognized by other nations? One answer repeatedly given is that sufferings visited upon Israel by pagan powers would be devastatingly avenged (see, for example, Ezek. 28:2 and note). But the most interesting suggestion, potentially of greatest importance to mankind, is that misfortunes which people bring on themselves will eventually be averted by a change in human nature. For God promises the Hebrews he will put within them "a new heart . . . and a new spirit" (Ezek. 36:26 and note).

"*Ye Shall Not Bring This Congregation into the Land*" (20:12). What happened in this incident of the water to make the Lord deny to both Moses and Aaron the honor of finally leading the Hebrews into the Promised Land? Later, when Moses is instructed to ordain Joshua for this purpose, the accusation against them is repeated: "Ye rebelled against my commandment" (27:14). Among the many explanations offered is that a passage here, in which Moses and Aaron wavered in their loyalty, was accidentally or discreetly omitted. Another, offered by some Bible critics, is that since Moses and Aaron did not survive the ordeal in the wilderness, that difficulty is thus interpreted to the faithful.

"*Edom Refused to Give Israel Passage*" (20:21). Did this blocking of the route by the Edomites force the Hebrews to take a two-hundred-mile detour to the south, as stated in 21:4, or were they finally permitted to cross the Jordan depression close to the Dead Sea and thence northward into Moab, as suggested in an omitted passage, Deut. 2:3–8, 29? To many, the former seems more probable, for the Edomites are pictured repeatedly as the enemy of Israel. Saul, David and other kings fought them and the prophets thundered at them. In turn the Edomites were elated at the fall of

Jerusalem in 586 B.C. In the first century B.C. one of this race, then mixed with other racial stocks and known as Idumeans (Greek for "Edomites"), became the oppressor most execrated by the Jews, the Idumean King Herod (37 to 4 B.C.).

The Serpent as a Sign of Healing (21:9). The use of a serpent image as a cure for snake bites illustrates two phenomena common among primitive peoples. One is "sympathetic magic," often used by medicine men and voodooists, whereby an evil power is thought to be controlled by an image of it. It is also a manifestation of a widespread serpent lore. Among untutored peoples around the world, serpents were credited with guile and worldly wisdom, as illustrated by the account of the one who tempted Eve (Gen. 3:1), by the myths of the Toltecs in Mexico, and by the ancient heritage of China, the Dragon Kingdom. The Greeks identified their god of healing, Aesculapius, by intertwined serpents, the caduceus, the emblem of the medical profession today.

Although the Hebrews seem to have been less superstitious than many other ancient peoples, they did not rid themselves of such magical practices until long after the wilderness period. King Hezekiah, at about 700 B.C., destroyed "the brazen serpent that Moses had made" and to which Israel was still burning incense (II Kgs. 18:4), probably as a charm against illness. One theory is that the serpent may have been the tribal deity of Levi and thereby also associated with Moses' serpent-rod (Ex. 7:15).

The Song of the Well (21:17). This outpouring of joy at the discovery by thirsty nomads of a spring in a parched land is regarded by some as an invocation to the spirit of the well. Rare of its kind, this short song is thought to be one of the oldest bits in the Bible, and, according to Lods, "one of the most ancient and typical examples of the cult of waters among the Semites."

"Woe to Thee . . . O People of Chemosh" (21:29). This derisive taunt song is thought to be of such early origin as to be close to the events reflected. Most of the place names have been identified. Chemosh was the god of the Moabites to whom human sacrifices were offered and for whom, later, King Solomon built a high place (I Kgs. 11:7).

Balaam and His Oracles (24:25). The confounding of Balak is typical of those drawn-out stories of the desert which have been from time unknown a source of endless delight to Arabs and have regaled readers to this day. Building its incidents in a series to heighten tension, employing historic detail of which Israel was proud, introducing humor such as the strange behavior of the jackass, and ending with the triumph of honor and of God, this rich dramatic tale was one of the prized traditions of the Hebrews.

"The Congregation Shall Judge . . . the Slayer" (35:24). The provision of cities of refuge is another step forward from the earlier idea of blood vengeance (see note on Ex. 21:24). Here, by a clear differentiation based upon intent, manslaughter is distinguished from murder, a new legal procedure is introduced, and security is offered to the individual until passions cool and justice may be done.

Deuteronomy

LEGAL MASTERPIECE OF ISRAEL

When young King Josiah listened in 621 B.C. to the new "book of the law" which the High Priest declared he had found in the Temple, the monarch was so overwhelmed by its exhortations, denunciations, and threats that he gathered the elders of Judah and Jerusalem to "read in their ears all the words" (II Kgs. 22:8–13, 23:2) of this "covenant" between God and his people. Almost beyond himself in his zeal, he took such drastic steps to root out idolatry and to enforce the new code that national changes of a revolutionary character ensued. While there was a temporary setback when he lost his life at Megiddo in 609 or 608 B.C., the influence of the book, called by scholars by such terms as the "pivotal point in Hebrew history," was merely postponed.

Most scholars have accepted as historical the story of the discovery of a law book and identify it with a large part of the present Deuteronomy. They believe that, though it was made public in 621 B.C., it was probably written secretly at least some decades earlier, perhaps in the long reign of Manasseh, who died in 641 B.C. after paganizing the country and suppressing the prophetic movement which had flourished in the eighth century. Its authors are held to be unknown prophetic leaders whose work bore fruit when their successors inspired the youthful Josiah to reverse the policies of his royal grandfather. More conservative scholars, while conceding that it was probably not written by Moses himself, hold that it was nevertheless an ancient book discovered in the crumbling chambers of the Temple.

On the former premise, Deuteronomy (Greek for "second law") separates the prophetic from the subsequent legal period in Hebrew history. While much of it is legislation, it is also an ideal program — in the words of George Foot Moore "the quintessence of the prophets." It adapted to the needs of an urban civilization the Covenant Code and recast it, with additional material, in such eloquent mode of expression and, in the words of Driver, in such "a profound ethical and religious spirit" that it radically changed Hebrew life. Among the important features and innovations of Deuteronomy are:

A Loftier Conception of God: Deuteronomy stresses even more than the preceding books the unity of God and puts a fresh and positive emphasis upon love of God "with all thine heart, and with all thy soul" (6:5). This famous passage (known as the Shema) is one which every Israelite was enjoined to repeat in his daily prayers, to teach diligently to his children and to post at the entry to his house (6:6–9). This key confession of Israel, in daily use ever since, was taught to Jesus as to every Jew, and he, in turn, regarded it as the first and greatest commandment (Mk. 12:29–30, p. 936). Deuteronomy asserts, as do other books of the Old Testament, that Yahweh loves not only Israel as his "special people" (7:6) but also the stranger (10:18, omitted, but see note on Lev. 19), and its breadth of vision and its humane temper, based chiefly upon its enlarged concept of God, give the book a high spiritual quality and an extraordinary importance in the history of religion.

A Demand for Centralization of Worship: For centuries Palestine had been filled with shrines, many of them originally centers of Baal worship, each with its own priesthood, vested interests and local prestige. All had been finally consecrated to Yahweh, but vestiges of ancient paganism still remained. Deuteronomy decreed, first, that everything connected with the pagan heritage of Canaan — altars, high places, sacred trees, grottoes and upright stones — be utterly destroyed. The attempt to stamp out the fertility cults and the worship of local Baals was the practical fruit of two centuries of

fulminations by Amos, who had come from Judah to preach in the Northern Kingdom, and by the northern prophets, Elijah and Hosea. The second reform — centralization of Yahweh worship (12:5–6, 13–14) — appears to have been a unique stroke, suggested in no previous literature. Although the single place where sacrifices might be offered is not named, Josiah assumed it to be Solomon's Temple — and so it remained until the destruction of Jerusalem by Titus in 70 A.D.

A Revised Body of Laws: The legal content of Deuteronomy (chs. 12–26, 28) reflects more clearly than in previous books the broader concept and the unity of God and the centralizing of worship. The rephrasing or retouching of old laws (particularly of the Covenant Code, see Ex. 20, with notes) evinces such a humanitarian spirit as to make the book one of the most remarkable of ancient times. More prominent becomes the consideration shown to women, strangers, the poor and the downtrodden.

A Unique Style: The literary quality of the bulk of the book, clearly the work of a man of genius, is distinctive in flavor from that of the rest of the Bible. Purporting to be a series of addresses by Moses at the end of his life, its eloquence is stately, majestic, and powerful. The sonority and rhythm of its orotund phrases have been compared to the impressiveness of ocean waves on a sand beach.

Partly because of the recorded fact that the sections of Deuteronomy were presented to the people by the king as their guide for civil and religious conduct, some have thought that it was the first part of the Bible to be declared by religious authorities to be sacred Scripture, or "canonized." Chapters 12 to 26 and 28 are held to be in this category, and perhaps also chapters 5 to 11. One scholar regards these portions of the book as the nucleus from which the Pentateuch and, later, the entire Old Testament developed.

Deuteronomy contains much of E, the northern strand. Some scholars, believing that its general outlook reflects primarily Elijah, Amos and Hosea, regard the book as of northern origin or even describe the main portion of it as the northern analogue of the Holiness Code (see preface to Leviticus). Among the parts of it which seem to be later insertions are chapters 1 to 4, 27, and 29 to 34.

The best and most important parts of Deuteronomy are retained in this abridgment. The passages omitted are to a large extent repetitions of narratives in preceding books and of laws already given in Exodus and Leviticus. As thus presented Deuteronomy stands forth the more impressively as the culmination of the Pentateuch.

THE FIFTH BOOK OF MOSES, CALLED

Deuteronomy

"Now These Are the . . . Statutes" (6:1)

6 Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the
2 land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.
3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath

6: 4 promised thee, in the land that floweth with milk and honey. Hear, O Israel:
5 The Lord our God is one Lord: And thou shalt love the Lord thy God with
6 all thine heart, and with all thy soul, and with all thy might. And these words,
7 which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest
8 down, and when thou risest up. And thou shalt bind them for a sign upon
9 thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.†
10 And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob,
11 to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

"Beware Lest Thou Forget the Lord" (6:12)

12 Then beware lest thou forget the Lord, which brought thee forth out of
13 the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy
14 God, and serve him, and shalt swear by his name. Ye shall not go after other
15 gods, of the gods of the people which are round about you; (For the Lord thy God is a jealous God among you;) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

16–25

7 When the Lord thy God shall bring thee into the land whither thou goest
2 to possess it, and hath cast out many nations before thee, . . . And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show
3 mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take
4 unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you,
5 and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.
6 For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people† that are
7 upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were
8 the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9–26

8: 2 And thou shalt remember all the way which the Lord thy God led thee
these forty years in the wilderness, to humble thee, and to prove thee, to
know what was in thine heart, whether thou wouldest keep his command-
3 ments, or no. And he humbled thee, and suffered thee to hunger, and fed
thee with manna, which thou knewest not, neither did thy fathers know; that
he might make thee know that man doth not live by bread only,† but by
every word that proceedeth out of the mouth of the Lord doth man live.
4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty
5 years. Thou shalt also consider in thine heart, that, as a man chasteneth his
son, so the Lord thy God chasteneth thee.
7 For the Lord thy God bringeth thee into a good land, a land of brooks of
8 water, of fountains and depths that spring out of valleys and hills; A land of
wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil
9 olive, and honey; A land wherein thou shalt eat bread without scarceness,
thou shalt not lack any thing in it; a land whose stones are iron,† and out of
10 whose hills thou mayest dig brass. When thou hast eaten and art full, then
thou shalt bless the Lord thy God for the good land which he hath given thee.
11 Beware that thou forget not the Lord thy God, in not keeping his com-
mandments, and his judgments, and his statutes, which I command thee this
12 day: Lest when thou hast eaten and art full, and hast built goodly houses, and
13 dwelt therein; And when thy herds and thy flocks multiply, and thy silver
14 and thy gold is multiplied, and all that thou hast is multiplied; Then thine
17 heart be lifted up, . . . And thou say in thine heart, My power and the might
18 of mine hand hath gotten me this wealth. But thou shalt remember the Lord
thy God: for it is he that giveth thee power to get wealth. . . .
19–20

11:10 For the land, whither thou goest in to possess it, is not as the land of
Egypt, from whence ye came out, where thou sowedst thy seed, and wat-
11 eredst it with thy foot, as a garden of herbs: But the land, whither ye go to
possess it, is a land of hills and valleys, and drinketh water of the rain of
12 heaven:† A land which the Lord thy God careth for: the eyes of the Lord
thy God are always upon it, from the beginning of the year even unto the end
of the year.
22 For if ye shall diligently keep all these commandments which I command
you, to do them, to love the Lord your God, to walk in all his ways, and to
23 cleave unto him; Then will the Lord drive out all these nations from before
you, and ye shall possess greater nations and mightier than yourselves.
24 Every place whereon the soles of your feet shall tread shall be yours: from
the wilderness and Lebanon, from the river, the river Euphrates, even unto
25 the uttermost sea shall your coast be. There shall no man be able to stand
before you: for the Lord your God shall lay the fear of you and the dread of
you upon all the land that ye shall tread upon, as he hath said unto you.
26–32

"Ye Shall Overthrow Their Altars . . . and Burn Their Groves" (12:3)

12 These are the statutes and judgments, which ye shall observe to do in the
land, which the Lord God of thy fathers giveth thee to possess it, all the
2 days that ye live upon the earth. Ye shall utterly destroy all the places,
wherein the nations which ye shall possess served their gods, upon the high
3 mountains, and upon the hills, and under every green tree: And ye shall over-
throw their altars, and break their pillars, and burn their groves with fire;
and ye shall hew down the graven images of their gods, and destroy the
names of them out of that place.
4,5 Ye shall not do so unto the Lord your God. But unto the place which the
Lord your God shall choose out of all your tribes to put his name there, even
6 unto his habitation shall ye seek, and thither thou shalt come: And thither
ye shall bring your burnt offerings, and your sacrifices, and your tithes, and
heave offerings of your hand, and your vows, and your freewill offerings,
8 and the firstlings of your herds and of your flocks: Ye shall not do after all
the things that we do here this day, every man whatsoever is right in his
13 own eyes. Take heed to thyself that thou offer not thy burnt offerings in
14 every place that thou seest: But in the place which the Lord shall choose † in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15–32

13 If there arise among you a prophet, or a dreamer of dreams, and giveth
2 thee a sign or a wonder, And the sign or the wonder come to pass, whereof
he spake unto thee, saying, Let us go after other gods, which thou hast
3 not known, and let us serve them; Thou shalt not hearken unto the words of
that prophet, or that dreamer of dreams; for the Lord your God proveth
you, to know whether ye love the Lord your God with all your heart and
5 with all your soul. And that prophet, or that dreamer of dreams, shall be put to death: . . .
6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the
wife of thy bosom, or thy friend, which is as thine own soul, entice thee
secretly, saying, Let us go and serve other gods, which thou hast not known,
7 thou, nor thy fathers; Namely, of the gods of the people which are round
about you, nigh unto thee, or far off from thee, from the one end of the earth
8 even unto the other end of the earth; Thou shalt not consent unto him, nor
hearken unto him; neither shall thine eye pity him, neither shalt thou spare,
9 neither shalt thou conceal him: But thou shalt surely kill him; thine hand
shall be first upon him to put him to death, and afterward the hand of all
11 the people. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.
12 If thou shalt hear say in one of thy cities, which the Lord thy God hath
13 given thee to dwell there, saying, Certain men, the children of Belial,† are

gone out from among you, and have withdrawn the inhabitants of their city,
13:14 saying, Let us go and serve other gods, which ye have not known; Then
shalt thou inquire, and make search, and ask diligently; and, behold, if it be
truth, and the thing certain, that such abomination is wrought among you;
15 Thou shalt surely smite the inhabitants of that city with the edge of the
sword, destroying it utterly, and all that is therein, and the cattle thereof,
16 with the edge of the sword. And thou shalt gather all the spoil of it into the
midst of the street thereof, and shalt burn with fire the city, and all the spoil
thereof every whit, for the Lord thy God: and it shall be a heap for ever;
it shall not be built again.

17–18

14 Ye are the children of the Lord your God: ye shall not cut yourselves,
2 nor make any baldness between your eyes for the dead.† For thou art a holy
people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar
people unto himself, above all the nations that are upon the earth.

"These Ye Shall Eat" (14:9)

3,4 Thou shalt not eat any abominable thing. These are the beasts† which ye
5 shall eat: the ox, the sheep, and the goat, The hart, and the roebuck, and the
fallow deer, and the wild goat, and the pygarg, and the wild ox, and the
6 chamois. And every beast that parteth the hoof, and cleaveth the cleft into
7 two claws, and cheweth the cud among the beasts, that ye shall eat. Never-
theless these ye shall not eat, of them that chew the cud, or of them that
divide the cloven hoof; as the camel, and the hare, and the coney: for they
chew the cud, but divide not the hoof; therefore they are unclean unto you.
8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is
unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass.
9 These ye shall eat, of all that are in the waters: all that have fins and
10 scales shall ye eat: And whatsoever hath not fins and scales ye may not eat;
it is unclean unto you.
11,12 Of all clean birds ye shall eat. But these are they of which ye shall not eat:
13 the eagle, and the ossifrage, and the ospray, And the glede, and the kite,
14,15 and the vulture after his kind, And every raven after his kind, And the owl,
16 and the nighthawk, and the cuckoo, and the hawk after his kind, The little
17 owl, and the great owl, and the swan, And the pelican, and the gier-eagle,
18 and the cormorant, And the stork, and the heron after her kind, and the
19 lapwing, and the bat. And every creeping thing that flieth is unclean unto
20 you: they shall not be eaten. But of all clean fowls ye may eat.
21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the
stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an
alien: for thou art a holy people unto the Lord thy God. Thou shalt not
seethe a kid in his mother's milk.†

22–29

"Thou Shalt Open Thine Hand Wide unto . . . Thy Poor" (15:11)

15:1,2 At the end of every seven years thou shalt make a release.* And this is
the manner of the release: Every creditor that lendeth aught unto his neigh-
bor shall release it; he shall not exact it of his neighbor, or of his brother;
3 because it is called the Lord's release. Of a foreigner** thou mayest exact
it again: but that which is thine with thy brother thine hand shall release;
6 For the Lord thy God blesseth thee, as he promised thee: and thou shalt
lend unto many nations, but thou shalt not borrow; and thou shalt reign
over many nations, but they shall not reign over thee.
7 If there be among you a poor man of one of thy brethren within any of thy
gates in thy land which the Lord thy God giveth thee, thou shalt not harden
8 thine heart, nor shut thine hand from thy poor brother: But thou shalt open
thine hand wide unto him, and shalt surely lend him sufficient for his need,
11 in that which he wanteth. For the poor shall never cease out of the land:
therefore I command thee, saying, Thou shalt open thine hand wide unto
thy brother, to thy poor, and to thy needy, in thy land.
12 And if thy brother, a Hebrew man, or a Hebrew woman, be sold unto
thee, and serve thee six years; then in the seventh year thou shalt let him go
13 free from thee. And when thou sendest him out free from thee, thou shalt
14 not let him go away empty: Thou shalt furnish him liberally out of thy
flock, and out of thy floor, and out of thy winepress: of that wherewith the
15 Lord thy God hath blessed thee thou shalt give unto him. And thou shalt re-
member that thou wast a bondman in the land of Egypt, and the Lord thy
16 God redeemed thee: therefore I command thee this thing to-day. And it
shall be, if he say unto thee, I will not go away from thee; because he loveth
17 thee and thine house, because he is well with thee; Then thou shalt take an
awl, and thrust it through his ear unto the door, and he shall be thy servant
18 for ever. And also unto thy maidservant thou shalt do likewise. It shall not
seem hard unto thee, when thou sendest him away free from thee; for he
hath been worth a double hired servant to thee, in serving thee six years:
and the Lord thy God shall bless thee in all that thou doest.†
19–23

"Judges . . . Shall Judge . . . with Just Judgment" (16:18)

16:18 Judges and officers shalt thou make thee in all thy gates, which the Lord
thy God giveth thee, throughout thy tribes: and they shall judge the people
19 with just judgment. Thou shalt not wrest judgment; thou shalt not respect
persons, neither take a gift: for a gift doth blind the eyes of the wise, and
20 pervert the words of the righteous. That which is altogether just shalt thou

* For this unique provision, see Lev. 25 and its accompanying comment on p. 128b.
** See note on "strangers," Lev. 19, p. 128a, and on usury, chapter 23, p. 167a.

follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

16:21–22

17: 2 If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight
3 of the Lord thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of
4 the host of heaven, which I have not commanded; And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the
5 thing certain, that such abomination is wrought in Israel: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.
6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put
7 to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.
8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up
9 into the place which the Lord thy God shall choose; And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days,
12 and inquire; and they shall show thee the sentence of judgment: And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even
13 that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

"*When Thou . . . Shalt Say, I Will Set a King over Me*" (17:14)

14 When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king
15 over me, like as all the nations that are about me; Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a
16 stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall hence-
17 forth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself
18 silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is

17:19 before the priests the Levites:† And it shall be with him, and he shall read
therein all the days of his life; that he may learn to fear the Lord his God,
20 to keep all the words of this law and these statutes, to do them: That his
heart be not lifted up above his brethren, and that he turn not aside from the
commandment, to the right hand, or to the left: to the end that he may pro-
long his days in his kingdom, he, and his children, in the midst of Israel.

"*When a Prophet Speaketh in the Name of the Lord*" (18:22)

18: 9 When thou art come into the land which the Lord thy God giveth thee,
10 thou shalt not learn to do after the abominations of those nations. There
shall not be found among you any one that maketh his son or his daughter to
pass through the fire, or that useth divination, or an observer of times, or an
11 enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a
12 wizard, or a necromancer. For all that do these things are an abomination
unto the Lord: and because of these abominations the Lord thy God doth
drive them out from before thee.
15 The Lord thy God will raise up unto thee a Prophet from the midst of
19 thee, of thy brethren, like unto me; unto him ye shall hearken; And it shall
come to pass, that whosoever will not hearken unto my words which he shall
20 speak in my name, I will require it of him. But the prophet, which shall pre-
sume to speak a word in my name, which I have not commanded him to
speak, or that shall speak in the name of other gods, even that prophet shall
21 die. And if thou say in thine heart, How shall we know the word which the
22 Lord hath not spoken? When a prophet speaketh in the name of the Lord,*
if the thing follow not, nor come to pass, that is the thing which the Lord
hath not spoken, but the prophet hath spoken it presumptuously: thou shalt
not be afraid of him.

"*The Right of the Firstborn*" (21:17)

21:15 If a man have two wives, one beloved, and another hated, and they have
borne him children, both the beloved and the hated; and if the firstborn son
16 be hers that was hated: Then it shall be, when he maketh his sons to inherit
that which he hath, that he may not make the son of the beloved firstborn
17 before the son of the hated, which is indeed the firstborn: But he shall ac-
knowledge the son of the hated for the firstborn, by giving him a double
portion of all that he hath:† for he is the beginning of his strength; the right
of the firstborn is his.

18–23

* See Ex. 7 and note on p. 112a.

Punishment for Sex Transgressions

22: 5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

13,14 If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I
15 took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of
16 the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to
17 wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders
18 of the city. And the elders of that city shall take that man and chastise him;
19 And they shall amerce him in a hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his
20 days. But if this thing be true, and the tokens of virginity be not found for the
21 damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the
23 woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her;
24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you.

25 But if a man find a betrothed damsel in the field, and the man force her, and
26 lie with her; then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbor, and slayeth him, even so is
27 this matter: For he found her in the field, and the betrothed damsel cried,
28 and there was none to save her. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;
29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30

Sundry Obligations of Honor and Mercy

23:15 Thou shalt not deliver unto his master the servant which is escaped† from
16 his master unto thee: He shall dwell with thee, even among you, in that
place which he shall choose in one of thy gates, where it liketh him best:
thou shalt not oppress him.
17 There shall be no whore of the daughters of Israel, nor a sodomite of the
sons of Israel.
19 Thou shalt not lend upon usury to thy brother; usury of money, usury of
20 victuals, usury of any thing that is lent upon usury:† Unto a stranger thou
mayest lend upon usury; but unto thy brother thou shalt not lend upon
usury: . . .
23 That which is gone out of thy lips thou shalt keep and perform; even a
freewill offering, according as thou hast vowed unto the Lord thy God,
which thou hast promised with thy mouth.

24–25
24 When a man hath taken a wife, and married her, and it come to pass that
she find no favor in his eyes, because he hath found some uncleanness in her:
then let him write her a bill of divorcement, and give it in her hand, and send
2 her out of his house. And when she is departed out of his house, she may go
3 and be another man's wife. And if the latter husband hate her, and write her
a bill of divorcement, and giveth it in her hand, and sendeth her out of his
4 house; or if the latter husband die, which took her to be his wife; Her
former husband, which sent her away, may not take her again to be his wife,
after that she is defiled; for that is abomination before the Lord: and thou
shalt not cause the land to sin, which the Lord thy God giveth thee for an
inheritance.
5 When a man hath taken a new wife, he shall not go out to war, neither
shall he be charged with any business: but he shall be free at home one year,
and shall cheer up his wife which he hath taken.
14 Thou shalt not oppress a hired servant that is poor and needy, whether
he be of thy brethren, or of thy strangers that are in thy land within thy
15 gates: At his day thou shalt give him his hire, neither shall the sun go down
upon it; for he is poor, and setteth his heart upon it: lest he cry against thee
unto the Lord, and it be sin unto thee.
16 The fathers shall not be put to death for the children, neither shall the
children be put to death for the fathers: every man shall be put to death for
his own sin.†
19 When thou cuttest down thine harvest in thy field, and hast forgot a
sheaf in the field, thou shalt not go again to fetch it: it shall be for the
stranger, for the fatherless, and for the widow: that the Lord thy God may
20 bless thee in all the work of thine hands. When thou beatest thine olive tree,
thou shalt not go over the boughs again: it shall be for the stranger, for the

24:21 fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the
22 fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.
25: 5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a
6 husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name
7 be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he
8 will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like
9 not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up
10 his brother's house.† And his name shall be called in Israel, The house of him that hath his shoe loosed.
13,14 Thou shalt not have in thy bag divers weights, a great and a small: Thou
15 shalt not have in thine house divers measures, a great and a small: But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God
16 giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.
17–19

"I Have Set Before You . . . Blessing and Cursing" (30:19)

28 And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all
2 nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

3 Blessed shalt thou be in the city,
and blessed shalt thou be in the field.
4 Blessed shall be the fruit of thy body,
and the fruit of thy ground,
and the fruit of thy cattle,
the increase of thy kine,
and the flocks of thy sheep.
5 Blessed shall be thy basket
and thy store.
6 Blessed shalt thou be when thou comest in,
and blessed shalt thou be when thou goest out.

28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

16 Cursed shalt thou be in the city,
and cursed shalt thou be in the field.
17 Cursed shall be thy basket
and thy store.
18 Cursed shall be the fruit of thy body,
and the fruit of thy land,
the increase of thy kine,
and the flocks of thy sheep.
19 Cursed shalt thou be when thou comest in,
and cursed shalt thou be when thou goest out.

22 The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.
24 The Lord shall make the rain of thy land powder and dust: from heaven
26 shall it come down upon thee, until thou be destroyed. And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.
49 The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not
50 understand; A nation of fierce countenance, which shall not regard the per-
52 son of the old, nor show favor to the young: And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout
53 all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters,† which the Lord thy God hath given thee, in the siege, and in the straitness,
56 wherewith thine enemies shall distress thee: The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the
57 husband of her bosom, and toward her son, and toward her daughter, And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.
58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD
64 THY GOD: And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods,
65 which neither thou nor thy fathers have known, even wood and stone. And

among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of
28:66 eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:
67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith
68 thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen† and bondwomen, and no man shall buy you.

30 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,
2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine
3 heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from
5 all the nations, whither the Lord thy God hath scattered thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

15 See, I have set before thee this day life and good, and death and evil;
19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou
20 and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

The Last Days of Moses

31:1,2 And Moses went and spake these words unto all Israel. And he said unto them, I am a hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this
3 Jordan. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou
8 shalt cause them to inherit it. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

31:16 And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers;
and this people will rise up, and go a whoring after the gods of the strangers
of the land, whither they go to be among them, and will forsake me, and
19 break my covenant which I have made with them. Now therefore write ye
this song for you, and teach it the children of Israel: put it in their mouths,
20 that this song may be a witness for me against the children of Israel. For
when I shall have brought them into the land which I sware unto their
fathers, that floweth with milk and honey; and they shall have eaten and
filled themselves, and waxen fat; then will they turn unto other gods, and
21 serve them, and provoke me, and break my covenant. And it shall come to
pass, when many evils and troubles are befallen them, that this song shall
testify against them as a witness; for it shall not be forgotten out of the
30 mouths of their seed: . . . And Moses spake in the ears of all the congrega-
tion of Israel the words of this song, until they were ended.

32: 1 Give ear, O ye heavens, and I will speak;
and hear, O earth, the words of my mouth.
2 My doctrine shall drop as the rain,
my speech shall distil as the dew,
as the small rain upon the tender herb,
and as the showers upon the grass:
3 Because I will publish the name of the Lord:
ascribe ye greatness unto our God.
4 He is the Rock, his work is perfect:
for all his ways are judgment:
a God of truth and without iniquity,
just and right is he.

7 Remember the days of old,
consider the years of many generations:
ask thy father, and he will show thee;
thy elders, and they will tell thee.
9 For the Lord's portion is his people;
Jacob is the lot of his inheritance.
10 He found him in a desert land,
and in the waste howling wilderness;
he led him about, he instructed him,
he kept him as the apple of his eye.
11 As an eagle stirreth up her nest,
fluttereth over her young,
spreadeth abroad her wings, taketh them,
beareth them on her wings:
12 So the Lord alone did lead him,
and there was no strange god with him.

32:13 He made him ride on the high places of the earth,
that he might eat the increase of the fields;
and he made him to suck honey out of the rock,
and oil out of the flinty rock;
14 Butter of kine, and milk of sheep,
with fat of lambs, and rams of the breed of Bashan,
and goats, with the fat of kidneys of wheat;
and thou didst drink the pure blood of the grape.

18 Of the Rock that begat thee thou art unmindful,
and hast forgotten God that formed thee.
20 And he said, I will hide my face from them,
I will see what their end shall be:
for they are a very froward generation,
children in whom is no faith.
28 For they are a nation void of counsel,
neither is there any understanding in them.
29 O that they were wise, that they understood this,
that they would consider their latter end!

39 See now that I, even I, am he,
and there is no god with me:
I kill, and I make alive;
I wound, and I heal:†
neither is there any that can deliver out of my hand.
40 For I lift up my hand to heaven,
and say, I live for ever.
41 If I whet my glittering sword,
and mine hand take hold on judgment;
I will render vengeance to mine enemies,
and will reward them that hate me.

48,49 And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give
50 unto the children of Israel for a possession: And die in the mount whither thou goest up, and be gathered unto thy people: . . .
51–52

33:27 The eternal God is thy refuge,
and underneath are the everlasting arms:
and he shall thrust out the enemy from before thee;
and shall say, Destroy them.
28 Israel then shall dwell in safety alone:
the fountain of Jacob shall be upon a land of corn and wine;
also his heavens shall drop down dew.

33:29 Happy art thou, O Israel:†
who is like unto thee, O people saved by the Lord,
the shield of thy help, and who is the sword of thy excellency!
and thine enemies shall be found liars unto thee;
and thou shalt tread upon their high places.

34 And Moses went up from the plains of Moab unto the mountain of Nebo,
to the top of Pisgah, that is over against Jericho: and the Lord showed him
2 all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim,
3 and Manasseh, and all the land of Judah, unto the utmost sea, And the south,
4 and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And
the Lord said unto him, This is the land which I sware unto Abraham, unto
Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused
thee to see it with thine eyes, but thou shalt not go over thither.
5 So Moses the servant of the Lord died there in the land of Moab, according
6 to the word of the Lord. And he buried him in a valley in the land of Moab,
over against Beth-peor: but no man knoweth of his sepulchre unto this day.
7 And Moses was a hundred and twenty years old when he died: his eye was
8 not dim, nor his natural force abated. And the children of Israel wept for
Moses in the plains of Moab thirty days: so the days of weeping and mourn-
ing for Moses were ended.
10 And there arose not a prophet since in Israel like unto Moses, whom the
11 Lord knew face to face, In all the signs and the wonders which the Lord
sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and
12 to all his land, And in all that mighty hand, and in all the great terror which
Moses showed in the sight of all Israel.

NOTES TO DEUTERONOMY

"*As Frontlets Between Thine Eyes . . . and on Thy Gates*" (6:8–9). Verses 4–9 constitute to this day a key passage in the Jewish confession of faith as well as in its ceremonies and in its training of children. The first part of this passage (vv. 4–5) is a short prayer known as the "Shema," said daily by orthodox Jews. As an example of the esteem in which it is held, Montefiore speaks of it as "not only the most important, but the holiest, the best loved, the most distinctively Jewish, verse in all the Old Testament." It is the better known to the whole world because it was proclaimed by Jesus as the first of the two greatest commandments (Mk. 12:29–30, p. 936).

At prayers devout Jews bind small cases containing the Shema on the left arm and also on the brow. These, known as "tephillin" in Hebrew, are called "phylacteries" in the New Testament. Long scarfs with fringes, as enjoined in 22:12 (omitted), are also worn, and in addition a skull cap, in accordance with the Hebrew custom that males cover their heads at prayer and in the synagogue. And on the doorposts of many homes of Jews, even of those who practice mere token observance of their religion, will be found a "mezuzah," a cylinder enclosing a piece of parchment inscribed with the Shema, as decreed in v. 9.

"*Thy God Hath Chosen Thee . . . Above All People*" (7:6). This key conviction, by no means unique in the history of nations, has been an important element in the survival

of a group who have intermittently been subjected to almost incredible cruelties and almost continually to prejudice. For with the confidence that they were "holy people unto the Lord" they regarded the sufferings he visited upon them "as a man chasteneth his son" (8:5) and as reminders to intensify their devotion to their religion and to be faithful to its precepts. See, however, also notes on Ex. 19, Num. 14, Ezek. 28 and II Isa. 48.

"*Man Doth Not Live by Bread Only*" (8:3). This famous aphorism appears in the New Testament as "Man shall not live by bread alone" (Mt. 4:4, p. 876). Jesus quotes Deuteronomy more frequently than any other book of the Scriptures.

"*A Land Whose Stones Are Iron*" (8:9). The only area in Palestine where iron and copper (brass) ores have been discovered is in what was Edom, in the southerly portion of the depression in which lie the Dead Sea and the Jordan. These mineral deposits, exploited as early as the tenth century B.C., provided a substantial basis for Solomon's trade and wealth. See note on I Kgs. 5.

"*The Land . . . Drinketh . . . of the Rain of Heaven*" (11:11). The contrast made here is between rainless Egypt, irrigated by the toil of man, and a land blessed by rain and sun. To modern eyes the passage appears to look through somewhat rosy glasses. For Palestine today is relatively dry as compared with many lands and much of it is arid. This is probably the result of centuries of bad political conditions and agricultural practices. Only recently and by the most intensive and scientific application has it produced an agricultural surplus (chiefly in citrus fruits), while Egypt exported food to Rome even in the Biblical period. (See Map II, facing p. 84.)

"*In the Place Which the Lord Shall Choose*" (12:14). The peremptory command that all worship of Yahweh be conducted in only one place, calling also for the drastic suppression of formal religion anywhere else, marks a revolutionary step in Hebrew history. As indicated in the preface to this book, King Josiah's attempt to carry out these injunctions meant a national upheaval.

"*The Children of Belial*" (13:13). This term was not originally a proper name but a noun meaning "wickedness." The phrase has been variously rendered as "base fellows," "low creatures" or "certain scoundrels," in recent translations of this passage and of others in Judges, Samuel and Kings. Belial appears frequently in the Dead Sea Scrolls, and once in the New Testament (II Cor. 6:15, p. 1060a).

"*Ye Shall Not Cut Yourselves . . . for the Dead*" (14:1). This injunction signifies a further step of the Hebrews from the practices of their idolatrous neighbors, the Canaanites and Moabites, who gashed their faces or otherwise disfigured themselves while in mourning.

The Forbidden Foods (14:4). Verses 4 to 21 are considered the best summary of the types of animals, feathered creatures and fish permitted in the Hebrew diet. The laws are observed in full to this day by orthodox Jews and to some degree by many of the rest. The approved list of meats requires a special method of preparation to make them "kosher," as explained in a note on Lev. 17, p. 127b.

"*Thou Shalt Not Seethe a Kid in His Mother's Milk*" (14:21). This prohibition is the basis for the Jewish dietary rule that meat is never cooked with butter or milk or eaten at the same meal with a dairy product. Since the hygienic reason for these words, found also twice in Exodus, is not apparent, various explanations have been offered. One view, for example, holds that the injunction was an effort to spare animals so young that their mothers would miss them. Another view is that it was designed to counteract a superstition that a broth so made and sprinkled on arable land warded off infertility, or perhaps to guarantee rains, as suggested in one of the Ras Shamra tablets.

Solicitude for the Oppressed (15:18). Many have pointed out that no ancient writing

xcels this book in humane laws for those n need, but some have questioned when hese injunctions were actually promul-gated. Their temper is that of Amos and Hosea, prophets of the eighth century B.C., nd some believe that these commands stem rom them, rather than from Moses.

The Pattern for a Hebrew King (17:18). These instructions concerning the ultimate ingship to be established, purporting to be ttered by Moses, are believed to be a much ater warning against the recurrence of evils vhich Israel had already experienced with narchs. The ideal here set forth is of a emocratic king — one of the people not ar removed in wealth or way of living rom his subjects — and not like the exploit-ng ruler deprecated in I Sam. 8:10–18 or ne autocratic and sensuous Solomon (see Kgs. 4:26 and 5:15–18) who is apparently eferred to in verse 17.

nheritance by the Oldest Son (21:17). The njunction that the firstborn son, even nough by a hated wife, had primary rights n inheritance (v. 16) was in accord with ne law of primogeniture common in land-olding societies with which the Hebrew ad contact. (See also the note on Gen. 25 n Esau's despising of his birthright.)

Thou Shalt Not Deliver . . . the Servant Which Is Escaped" (23:15–16). Other ncient laws, like those of Hammurabi, of ne Greeks and of the Romans, visited dire unishments on the fugitive and decreed eath or severe penalties to anyone who heltered runaway slaves. Hence this Mos-ic injunction is regarded as one of the most umane and enlightened laws connected vith the institution of slavery itself. In the lew Testament, a comparable compassion or a runaway slave is found in the Epistle f Paul to Philemon.

The Ban on "Usury" (23:19). The word usury," though perhaps properly used by ne King James translators because it did ot then connote exorbitancy, is replaced y "interest" in modern versions. This hos-ility to interest of any sort (see for exam-le Ex. 22:25) reflects a simple agricultural society in which the need to borrow was regarded as a misfortune — one which might lead to loss of one's land or personal liberty — and lending as brotherly accommodation, not a commercial transaction. As Israel became a more mercantile nation, the ban on lending at interest in trade became less applicable, hence loans and their possible exploitation are a frequent topic of the prophets' condemnation.

The Hebrew word corresponding to "stranger" in verse 20 is the same one translated as "foreigner" in 15:3, the latter being the more exact rendering. The "stranger" — that is to say, the man of non-Israelite extraction who was a permanent resident in the Israelite commonwealth — came under the protection of Lev. 25:36, "Take thou no usury of him, or increase." The present injunction is held to apply, therefore, to the merchant in transit, with whom relations were on a temporary commercial basis, whose loan presented a risk of being unrepaid, and who himself perhaps charged interest. The early Semitic objection to charging interest persists to this day among certain Arabian nomads, for in the famous work of Charles M. Doughty he states: "the malicious subtlety of usury is foreign to the brotherly dealing of the nomad tribesman."

"Every Man . . . for His Own Sin" (24:16). This verse, an important milestone in ethical development, is the first clear assertion in the Bible that guilt devolves upon the person responsible and is not necessarily borne by the whole tribe or family. The earlier view was that the iniquity of the fathers was visited "upon the children unto the third and fourth generation" (Ex. 20:5, also Ex. 34:7) and that punishment of an individual for his misdeeds might be meted out to all his relatives (see Josh. 7). The more advanced ethical standard of the present verse is amplified in Jer. 31:30 (in the same period as Deuteronomy) and in Ezek. 18:20. See also the note on the implications of Adam's disobedience, Gen. 3, p. 70a.

The Obligations to a Brother's Widow (25:9). The duty of marrying a brother's widow, known as Levirate marriage, not unknown

among other peoples, was here designed mainly to preserve the family name and inheritance. The obligation may have extended beyond the brother to any kinsman, as suggested by the Book of Ruth. The loosening of the offender's shoe by the widow rather than by the man himself was apparently the symbol of a broken pledge and of disgrace. For it was customary, when consummating commercial transactions, that "a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel" (Ruth 4:7).

"*Thou Shalt Eat . . . of Thy Sons and of Thy Daughters*" (28:53). This gruesome prediction is thought by some to be a late insertion — a description after the event — of what the Hebrews suffered perhaps in the three-year siege of Samaria in 723–721 B.C. (II Kgs. 17:5), or in that of Jerusalem in 586 B.C. (II Kgs. 25:3). The Lamentations of Jeremiah (4:10) suggest that the populace was actually reduced to this extreme.

"*The Lord Shall Bring Thee into Egypt . . . for Bondmen*" (28:68). This climax of a series of appalling predictions — that a disobedient Israel would be delivered once more to the Egyptian bondage from which they had been saved — was partially fulfilled. For in 70 A.D. the conquering Titus sentenced some of the Jewish survivors of the siege of Jerusalem to the living death of galley-slaves in Egypt. This chapter of withering curses is not unlike Lev. 26. It had the further effect, however, of precipitating the drastic reforms mentioned in the preface to the present book.

"*I Wound, and I Heal*" (32:39). Chapter 32, to verse 43, is perhaps the best example in the Bible of the didactic ode. Quite different in style from the body of the book and from the poem in the following chapter, it is thought by some scholars to be a very late addition to the original Deuteronomy (perhaps 500 B.C.), while others give it a much earlier date. (See also Gen. 49 and Deut. 33.)

[a]"*Happy Art Thou, O Israel*" (33:29). This chapter, "wherewith Moses . . . blessed the children of Israel before his death" (v. 1), is at once reminiscent of Jacob's final blessing (Gen. 49) and resembles it in many respects. It has been usually dated, on internal evidence, at about 800 B.C. Albright, however, regards this poem as contemporary with Jacob's Blessing (see note on Gen. 9:25, p. 72a).

II

The Further Books of History



JOSHUA

JUDGES

I AND II SAMUEL

I AND II KINGS

I AND II CHRONICLES

EZRA

NEHEMIAH

Joshua

A TALE OF CONQUEST AND SETTLEMENT

"The Promised Land" is the dominant theme in what might be called a symphonic narrative, in three movements. The first, the Book of Exodus, records the bondage, the miraculous escape, the awe-inspiring scenes at Mount Sinai; the second movement, the Book of Numbers, depicts the sufferings, the marches, and the frustrations of the years in the wilderness; the finale, the Book of Joshua, contains the almost ecstatic reports of victories in war and the establishment of the people in the country God had given them. The master theme, never completely lost among the repentful wailings and agonized cries of the wanderers, reaches a climax in this book.

It is written as a tale of triumph against heavy odds. Canaan was still nominally a part of the Egyptian empire which under the Hyksos or Canaanite kings (see note on Gen. 46:34) had once extended as far north and east as the middle Euphrates. Its civilization was old, developed through centuries of contact with Babylonia and Egypt. Palestine was dotted with scores of "fenced cities" guarding important strategic areas, strongholds ruled by city-kings under loose Egyptian control. The invaders, nomad tribesmen with no previous experience with the then new arts of warfare (horsemen and chariots), were armed with apparently little more than daring and the conviction that the land had been promised to them by their deity.

Many of the victories here recorded and the capture of several cities have been confirmed by recent archaeological excavations which thereby date them between 1250 and 1225 B.C., but the total picture which the book presents is clearly inaccurate. More of a hero-story than any other of the books in the Bible, it glorifies the leading figure and many of the events. Its chronology is meager — it merely makes general statements that Joshua's campaigns covered some twenty-five years or that "Joshua made war a long time" (11:18). It makes no mention of the Egyptian control of the country. It reports Hebrew armies as almost uniformly victorious, and the conquest of Canaan as completed within Joshua's lifetime (11:23), yet passages in this and other books (especially Judg. 1) show that the invasion was a long, hard, piecemeal affair. Many of the Canaanite "fenced cities" remained intact for decades. Nor was the fall of Jericho followed by swift occupation of the entire land, as here stated (21:43–45), and the succeeding century or two was without central government, when "every man did that which was right in his own eyes" (Judg. 21:25) — a phrase suggesting anarchy.

This foreshortening of the account of the conquest is now ascribed by some recent scholars to the so-called Deuteronomic school (see introduction to the Old Testament). They hold also that these editors, taking a much more dominant part in this book than in Exodus or Numbers, relied chiefly upon the lore of the northern tribes of Ephraim and Manasseh, and rewrote most of it, supplying much of their own in the way of framework material. To this "Deuteronomic edition" of Joshua, probably completed before 500 B.C., Priestly authors later added about as much more material, largely sections on the allotment of territory among the tribes (chs. 13–23) of which only samples have been included in this abridgment.

Since the Book of Joshua is the continuation of the earlier narratives, it is often referred to as a part of the Hexateuch (Greek for "six scrolls"), but at the time the Jews established the first canon they limited it to the Pentateuch, the holiest portion of the Scripture. Joshua was subsequently given a place of honor as first among the "Former Prophets" — dealing with the history of Israel to the Exile,

written under the influence of the ethical prophets. (On this subject see p. 10b and the preface to the Prophets.)

The book is an exciting series of action stories, full of strategy and drama, and contains some of the best-known miracles in the Bible. True to the literary pattern of the Deuteronomic school, the book ends with an invocation by the hero to unswerving loyalty to God.

The Book of Joshua

God's Assurance to Joshua

1 Now after the death of Moses the servant of the Lord, it came to pass,
that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,
2 Moses my servant is dead; now therefore arise, go over this Jordan, thou,
and all this people, unto the land which I do give to them, even to the children
3 of Israel. Every place that the sole of your foot shall tread upon, that have
4 I given unto you, as I said unto Moses. From the wilderness and this Leba-
non even unto the great river, the river Euphrates, all the land of the Hittites,
and unto the great sea† toward the going down of the sun, shall be your
5 coast. There shall not any man be able to stand before thee all the days of
thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor
9 forsake thee. Have not I commanded thee? Be strong and of a good courage;
be not afraid, neither be thou dismayed: for the Lord thy God is with thee
whithersoever thou goest.

10,11 Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

12–18

The Adventures of the Spies in Jericho

2 And Joshua the son of Nun sent out of Shittim two men to spy secretly,
saying, Go view the land, even Jericho. And they went, and came into a
2 harlot's house, named Rahab, and lodged there. And it was told the king of
Jericho, saying, Behold, there came men in hither to-night of the children of
3 Israel to search out the country. And the king of Jericho sent unto Rahab,
saying, Bring forth the men that are come to thee, which are entered into
4 thine house: for they be come to search out all the country. And the woman
took the two men, and hid them, and said thus, There came men unto me,
5 but I wist not whence they were: And it came to pass about the time of
shutting of the gate, when it was dark, that the men went out; whither the
men went, I wot not: pursue after them quickly; for ye shall overtake them.
6 But she had brought them up to the roof of the house, and hid them with the
7 stalks of flax, which she had laid in order upon the roof. And the men pursued

after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

2 8 And before they were laid down, she came up unto them upon the roof;
9 And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land
12 faint because of you. Now therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my
13 father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.
14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will
15 deal kindly and truly with thee. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the
16 wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be re-
17 turned: and afterward may ye go your way. And the men said unto her,
18 We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household,
21 home unto thee. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the
22 window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.
23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell
24 them: And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

The Crossing of the Jordan

3 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

7 And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I
8 will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.
9 And Joshua said unto the children of Israel, Come hither, and hear the
10 words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from

before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. † Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; † and they shall stand upon a heap.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon a heap very far from the city Adam. . . . And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho. . . . And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

20–24

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so.

The Siege of Jericho

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6:12 And Joshua rose early in the morning, and the priests took up the ark of
13 the Lord. And seven priests bearing seven trumpets of rams' horns before the
ark of the Lord went on continually, and blew with the trumpets: and the
armed men went before them; but the rearward came after the ark of the
14 Lord, the priests going on, and blowing with the trumpets. And the second
day they compassed the city once, and returned into the camp. So they did
15 six days. And it came to pass on the seventh day, that they rose early about
the dawning of the day, and compassed the city after the same manner seven
times: only on that day they compassed the city seven times.
16 And it came to pass at the seventh time, when the priests blew with the
trumpets, Joshua said unto the people, Shout; for the Lord hath given you
17 the city. And the city shall be accursed, even it, and all that are therein, to
the Lord: only Rahab the harlot shall live, she and all that are with her in the
18 house, because she hid the messengers that we sent. And ye, in any wise
keep yourselves from the accursed thing, lest ye make yourselves accursed,
when ye take of the accursed thing, and make the camp of Israel a curse, and
19 trouble it. But all the silver, and gold, and vessels of brass and iron, are con-
secrated unto the Lord: they shall come into the treasury of the Lord.
20 So the people shouted when the priests blew with the trumpets: and it
came to pass, when the people heard the sound of the trumpet, and the people
shouted with a great shout, that the wall fell down† flat, so that the people
went up into the city, every man straight before him, and they took the city.
21 And they utterly destroyed† all that was in the city, both man and woman,
24 young and old, and ox, and sheep, and ass, with the edge of the sword. And
they burnt the city with fire, and all that was therein: only the silver, and
the gold, and the vessels of brass and of iron, they put into the treasury of
25 the house of the Lord. And Joshua saved Rahab the harlot alive, and her
father's household, and all that she had; and she dwelleth in Israel even
unto this day; because she hid the messengers, which Joshua sent to spy out
27 Jericho. So the Lord was with Joshua; and his fame was noised throughout
all the country.

The Campaign Against Ai

7: 2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on
the east side of Beth-el, and spake unto them, saying, Go up and view the
3 country. And the men went up and viewed Ai. And they returned to Joshua,
and said unto him, Let not all the people go up; but let about two or three
thousand men go up and smite Ai; and make not all the people to labor
4 thither; for they are but few. So there went up thither of the people about
5 three thousand men; and they fled before the men of Ai. And the men of Ai
smote of them about thirty and six men: for they chased them from before
the gate even unto Shebarim, and smote them in the going down: wherefore
the hearts of the people melted, and became as water.

7: 6 And Joshua rent his clothes, and fell to the earth upon his face before the
ark of the Lord until the eventide, he and the elders of Israel, and put dust
7 upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou
at all brought this people over Jordan, to deliver us into the hand of the
Amorites, to destroy us? would to God we had been content, and dwelt on
8 the other side Jordan! O Lord, what shall I say, when Israel turneth their
9 backs before their enemies! For the Canaanites and all the inhabitants of the
land shall hear of it, and shall environ us round, and cut off our name from
the earth: and what wilt thou do unto thy great name?
10 And the Lord said unto Joshua, Get thee up; wherefore liest thou thus
11 upon thy face? Israel hath sinned, and they have also transgressed my cove-
nant which I commanded them: for they have even taken of the accursed
thing, and have also stolen, and dissembled also, and they have put it even
13 among their own stuff. Up, sanctify the people, and say, Sanctify your-
selves against to-morrow: for thus saith the Lord God of Israel, There is an
accursed thing in the midst of thee, O Israel: thou canst not stand before
thine enemies, until ye take away the accursed thing from among you.
14 In the morning therefore ye shall be brought according to your tribes: and it
shall be, that the tribe which the Lord taketh shall come according to the
families thereof; and the family which the Lord shall take shall come by
households; and the household which the Lord shall take shall come man by
15 man. And it shall be, that he that is taken with the accursed thing shall be
burnt with fire, he and all that he hath: because he hath transgressed the cove-
nant of the Lord, and because he hath wrought folly in Israel.
16 So Joshua rose up early in the morning, and brought Israel by their tribes;
17 and the tribe of Judah was taken: And he brought the family of Judah; and
he took the family of the Zarhites: and he brought the family of the Zarhites
18 man by man; and Zabdi was taken: And he brought his household man by
man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of
the tribe of Judah, was taken.†
19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord
God of Israel, and make confession unto him; and tell me now what thou
20 hast done; hide it not from me. And Achan answered Joshua, and said, Indeed
I have sinned against the Lord God of Israel, and thus and thus have I done:
21 When I saw among the spoils a goodly Babylonish garment, and two hun-
dred shekels of silver, and a wedge of gold of fifty shekels weight, then I cov-
eted them, and took them; and, behold, they are hid in the earth in the midst
22 of my tent, and the silver under it. So Joshua sent messengers, and they ran
23 unto the tent; and, behold, it was hid in his tent, and the silver under it. And
they took them out of the midst of the tent, and brought them unto Joshua,
and unto all the children of Israel, and laid them out before the Lord.
24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the
silver, and the garment, and the wedge of gold, and his sons, and his daugh-
ters, and his oxen, and his asses, and his sheep, and his tent, and all that he

7:25 had: and they brought them unto the valley of Achor. And Joshua said, Why
hast thou troubled us? the Lord shall trouble thee this day. And all Israel
stoned him† with stones, and burned them with fire, after they had stoned
them with stones.

26

8 And the Lord said unto Joshua, Fear not, neither be thou dismayed: take
all the people of war with thee, and arise, go up to Ai: see, I have given into
2 thy hand the king of Ai, and his people, and his city, and his land: And thou
shalt do to Ai and her king as thou didst unto Jericho and her king: only the
spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves:
lay thee an ambush for the city behind it.
3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua
chose out thirty thousand mighty men of valor, and sent them away by night.
4 And he commanded them, saying, Behold, ye shall lie in wait against the
city, even behind the city: go not very far from the city, but be ye all ready:
5 And I, and all the people that are with me, will approach unto the city: and it
shall come to pass, when they come out against us, as at the first, that we will
6 flee before them, (For they will come out after us,) till we have drawn them
from the city; for they will say, They flee before us, as at the first: there-
7 fore we will flee before them. Then ye shall rise up from the ambush, and
seize upon the city: for the Lord your God will deliver it into your hand.
8 And it shall be, when ye have taken the city, that ye shall set the city on
fire: according to the commandment of the Lord shall ye do. See, I have
commanded you.
9 Joshua therefore sent them forth; and they went to lie in ambush, and
abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged
12 that night among the people. And he took about five thousand men, and set
them to lie in ambush between Beth-el and Ai, on the west side of the city.
13 And when they had set the people, even all the host that was on the north
of the city, and their liers in wait on the west of the city, Joshua went that
night into the midst of the valley.
14 And it came to pass, when the king of Ai saw it, that they hasted and rose
up early, and the men of the city went out against Israel to battle, he and
all his people, at a time appointed, before the plain; but he wist not that
15 there were liers in ambush against him behind the city. And Joshua and all
Israel made as if they were beaten before them, and fled by the way of the
16 wilderness. And all the people that were in Ai were called together to pursue
after them: and they pursued after Joshua, and were drawn away from the
17 city. And there was not a man left in Ai or Beth-el, that went not out after
Israel: and they left the city open, and pursued after Israel.
18 And the Lord said unto Joshua, Stretch out the spear that is in thy hand
toward Ai; for I will give it into thine hand. And Joshua stretched out the
19 spear that he had in his hand toward the city. And the ambush arose quickly
out of their place, and they ran as soon as he had stretched out his hand:

and they entered into the city, and took it, and hasted and set the city on fire.
8:20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon
21 the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again,
22 and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side:
23 and they smote them, so that they let none of them remain or escape. And the king of Ai† they took alive, and brought him to Joshua.
25 And so it was, that all that fell that day, both of men and women, were
27 twelve thousand, even all the men of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the
28 Lord which he commanded Joshua. And Joshua burnt Ai, and made it a
29 heap for ever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide: . . .
30–35

The Surrender of the Gibeonites

9: 3 And when the inhabitants of Gibeon heard what Joshua had done unto
4 Jericho and to Ai, They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles,
5 old, and rent, and bound up; And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and
6 mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.
7 And the men of Israel said unto the Hivites, Peradventure ye dwell among
8 us; and how shall we make a league with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence
9 come ye? And they said unto him, From a very far country thy servants are
12 come, because of the name of the Lord thy God: . . . This our bread we took hot for our provision out of our houses on the day we came forth to go unto
13 you; but now, behold, it is dry, and it is mouldy: And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.
15 And Joshua made peace with them, and made a league with them, to let
16 them live: and the princes of the congregation sware unto them. And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among
17 them. And the children of Israel journeyed, and came unto their cities on the
18 third day.† . . . And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel.

9:19 And all the congregation murmured against the princes. But all the princes
said unto all the congregation, We have sworn unto them by the Lord God
21 of Israel: now therefore we may not touch them.† And the princes said unto
them, Let them live; but let them be hewers of wood and drawers of water
unto all the congregation; as the princes had promised them.
22 And Joshua called for them, and he spake unto them, saying, Wherefore
have ye beguiled us, saying, We are very far from you; when ye dwell
23 among us? Now therefore ye are cursed, and there shall none of you be
freed from being bondmen, and hewers of wood and drawers of water for
the house of my God.
24–27

The Defeat of the Five Southern Kings

10 Now it came to pass, when Adoni-zedek king of Jerusalem had heard how
Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho
and her king, so he had done to Ai and her king; and how the inhabitants of
2 Gibeon had made peace with Israel, and were among them; That they feared
greatly, because Gibeon was a great city, as one of the royal cities, and be-
3 cause it was greater than Ai, and all the men thereof were mighty. Where-
fore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and
unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir
4 king of Eglon, saying, Come up unto me, and help me, that we may smite
Gibeon: for it hath made peace with Joshua and with the children of Israel.
6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack
not thy hand from thy servants; come up to us quickly, and save us, and help
us: for all the kings of the Amorites that dwell in the mountains are gathered
together against us.
7 So Joshua ascended from Gilgal, he, and all the people of war with him,
8 and all the mighty men of valor. And the Lord said unto Joshua, Fear them
not: for I have delivered them into thine hand; there shall not a man of them
9 stand before thee. Joshua therefore came unto them suddenly, and went up
10 from Gilgal all night. And the Lord discomfited them before Israel, and slew
them with a great slaughter at Gibeon, and chased them along the way that
goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.
11 And it came to pass, as they fled from before Israel, and were in the going
down to Beth-horon, that the Lord cast down great stones from heaven upon
them unto Azekah, and they died: they were more which died with hailstones
than they whom the children of Israel slew with the sword.
12 Then spake Joshua to the Lord in the day when the Lord delivered up the
Amorites before the children of Israel, and he said in the sight of Israel,

Sun, stand thou still upon Gibeon;
and thou, Moon, in the valley of Ajalon.
13 And the sun stood still,† and the moon stayed,
until the people had avenged themselves upon their enemies.

Is not this written in the book of Jasher? So the sun stood still in the midst
10:14 of heaven, and hasted not to go down about a whole day. And there was no
day like that before it or after it, that the Lord hearkened unto the voice of
a man: for the Lord fought for Israel.
16 But these five kings fled, and hid themselves in a cave at Makkedah.
18 And Joshua said, Roll great stones upon the mouth of the cave, and set men
19 by it for to keep them: And stay ye not, but pursue after your enemies, and
smite the hindmost of them; suffer them not to enter into their cities: for the
20 Lord your God hath delivered them into your hand. And it came to pass,
when Joshua and the children of Israel had made an end of slaying them with
a very great slaughter, till they were consumed, that the rest which remained
21 of them entered into fenced cities. And all the people returned to the camp
to Joshua at Makkedah in peace: none moved his tongue against any of the
children of Israel.
22 Then said Joshua, Open the mouth of the cave, and bring out those five
24 kings unto me out of the cave. And it came to pass, when they brought out
those kings unto Joshua, that Joshua called for all the men of Israel, and said
unto the captains of the men of war which went with him, Come near, put
your feet upon the necks of these kings. And they came near, and put their
25 feet upon the necks of them. And Joshua said unto them, Fear not, nor be
dismayed, be strong and of good courage: for thus shall the Lord do to all
26 your enemies against whom ye fight. And afterward Joshua smote them, and
slew them, and hanged them on five trees: and they were hanging upon the
27 trees until the evening. And it came to pass at the time of the going down of
the sun, that Joshua commanded, and they took them down off the trees, and
cast them into the cave wherein they had been hid, and laid great stones in
the cave's mouth, which remain until this very day.
40 So Joshua smote all the country of the hills, and of the south, and of the
vale, and of the springs, and all their kings: he left none remaining, but
utterly destroyed all that breathed, as the Lord God of Israel commanded.
42 And all these kings and their land did Joshua take at one time, because the
Lord God of Israel fought for Israel.
43

The Rout of the Northern Alliance

11 And it came to pass, when Jabin king of Hazor had heard those things,
that he sent to Jobab king of Madon, and to the king of Shimron, and to the
2 king of Achshaph, And to the kings that were on the north of the mountains,
and of the plains south of Chinneroth, and in the valley, and in the borders
3 of Dor on the west, And to the Canaanite on the east and on the west, and
to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the
4 mountains, and to the Hivite under Hermon in the land of Mizpeh. And
they went out, they and all their hosts with them, much people, even as the

sand that is upon the seashore in multitude, with horses and chariots very
11: 5 many. And when all these kings were met together, they came and pitched
together at the waters of Merom, to fight against Israel.
6 And the Lord said unto Joshua, Be not afraid because of them: for to-
morrow about this time will I deliver them up all slain before Israel: thou
7 shalt hough their horses, and burn their chariots with fire. So Joshua came,
and all the people of war with him, against them by the waters of Merom
8 suddenly; and they fell upon them. And the Lord delivered them into the
hand of Israel, who smote them, and chased them unto great Zidon, and unto
Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote
9 them, until they left them none remaining. And Joshua did unto them as the
Lord bade him: he houghed their horses, and burnt their chariots with fire.
10 And Joshua at that time turned back, and took Hazor, and smote the king
thereof with the sword: for Hazor beforetime was the head of all those king-
11 doms. And they smote all the souls that were therein with the edge of the
sword, utterly destroying them: there was not any left to breathe: and he
12 burnt Hazor with fire. And all the cities of those kings, and all the kings of
them, did Joshua take, and smote them with the edge of the sword, and he
13 utterly destroyed them, as Moses the servant of the Lord commanded. But
as for the cities that stood still in their strength, Israel burned none of them,
14 save Hazor only; that did Joshua burn. And all the spoil of these cities, and
the cattle, the children of Israel took for a prey unto themselves; but every
man they smote with the edge of the sword, until they had destroyed them,
neither left they any to breathe.
18,19 Joshua made war a long time† with all those kings. There was not a city
that made peace with the children of Israel, save the Hivites the inhabitants
20 of Gibeon: all other they took in battle. For it was of the Lord to harden
their hearts, that they should come against Israel in battle, that he might
destroy them utterly, and that they might have no favor, but that he might
23 destroy them, as the Lord commanded Moses. So Joshua took the whole
land, according to all that the Lord said unto Moses; and Joshua gave it for
an inheritance unto Israel, according to their divisions by their tribes. And
the land rested from war.

The Assignment of the Conquered Lands

13 Now Joshua was old and stricken in years; and the Lord said unto him,
Thou art old and stricken in years, and there remaineth yet very much land
7 to be possessed. Now therefore divide this land for an inheritance unto the
8 nine tribes, and the half tribe of Manasseh. With whom the Reubenites and
the Gadites have received their inheritance, which Moses gave them, beyond
14 Jordan eastward, even as Moses the servant of the Lord gave them; Only
unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord
God of Israel made by fire are their inheritance, as he said unto them.

15–33

14: 6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the
son of Jephunneh the Kenezite said unto him, Thou knowest the thing that
the Lord said unto Moses the man of God concerning me and thee in Ka-
13 desh-barnea. And Joshua blessed him, and gave unto Caleb the son of Je-
phunneh Hebron for an inheritance.

14–15

15 This then was the lot of the tribe of the children of Judah by their families;
even to the border of Edom the wilderness of Zin southward was the utter-
2 most part of the south coast. And their south border was from the shore of
12 the salt sea, from the bay that looketh southward: And the west border was
to the great sea, and the coast thereof. This is the coast of the children of
63 Judah round about according to their families. As for the Jebusites the in-
habitants of Jerusalem, the children of Judah could not drive them out: but
the Jebusites dwell with the children of Judah at Jerusalem unto this day.

16 And the lot of the children of Joseph fell from Jordan by Jericho, unto the
water of Jericho on the east, to the wilderness that goeth up from Jericho
4 throughout mount Beth-el, So the children of Joseph, Manasseh and
10 Ephraim, took their inheritance. And they drave not out the Canaanites that
dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this
day, and serve under tribute.

17:16 And the children of Joseph said, The hill is not enough for us: and all the
Canaanites that dwell in the land of the valley have chariots of iron, both
they who are of Beth-shean and her towns, and they who are of the valley of
17 Jezreel. And Joshua spake unto the house of Joseph, even to Ephraim and to
Manasseh, saying, Thou art a great people, and hast great power: thou shalt
18 not have one lot only: But the mountain shall be thine; for it is a wood, and
thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt
drive out the Canaanites, though they have iron chariots, and though they be
strong.

21:43 And the Lord gave unto Israel all the land which he sware to give unto
44 their fathers; and they possessed it, and dwelt therein. And the Lord gave
them rest round about, according to all that he sware unto their fathers: and
there stood not a man of all their enemies before them; the Lord delivered
45 all their enemies into their hand. There failed not aught of any good thing
which the Lord had spoken unto the house of Israel; all came to pass.

Joshua's Farewell Address

23 And it came to pass, a long time after that the Lord had given rest unto
Israel from all their enemies round about, that Joshua waxed old and stricken
2 in age. And Joshua called for all Israel, and for their elders, and for their
heads, and for their judges, and for their officers, and said unto them, I am
3 old and stricken in age: And ye have seen all that the Lord your God hath
done unto all these nations because of you; for the Lord your God is he

23: 4 that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all
5 the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.
6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand
7 or to the left; That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to
11 swear by them, neither serve them, nor bow yourselves unto them: Take
12 good heed therefore unto yourselves, that ye love the Lord your God. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them,
13 and go in unto them, and they to you: Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you,† and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.
14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.
15–16

24:28 So Joshua let the people depart, every man unto his inheritance.
29 And it came to pass after these things, that Joshua the son of Nun, the
30 servant of the Lord, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.
31–33

NOTES TO JOSHUA

"*From the Wilderness . . . unto the Great Sea*" (1:4). This promise to Joshua of a vast empire, which would comprise most of what is now Palestine, Transjordan and Syria, was not realized under him but later, and only for a brief time, in the tenth century B.C. For this period, see II Sam. and I Kgs., and Maps III and IV, pp. 186 and 246.

The People Whom the Hebrews First Encountered (3:10). The inhabitants of the land whose quaint names reappear throughout the Old Testament were of two groups. In the first are those of Semitic origin, the largest element being the Canaanites, from whom stems the name Canaan for the region. Referred to earlier as derived from a son of Noah (Gen. 9:22), they were a commercial people dwelling "by the sea, and by the coast of Jordan" (Num. 13:29), and at one time they dominated a large territory (see note on Gen. 46). Later confined to the coast north of Palestine they were known as Phoenicians, with whom Hebrew kings traded and maintained friendly relations. The Jebusites are thought

to have been merely Canaanites living in their fenced city Jerusalem.

The Amorites, also Semites originally from the Arabian peninsula, who invaded the Fertile Crescent before 2000 B.C., spread from Babylonia to the Jordan Valley and, probably around 1700 B.C., reached the peak of their power under the great Hammurabi. It was only their southern flank which the Hebrews met on their journey (Num. 21:12–30). The Amorites are to be distinguished from the Aramaeans (Syrians; see note on II Kgs. 12).

Among the second group, non-Semitic peoples, the most important at this early period were perhaps the Hittites or "children of Heth," colonists from the far-off and highly advanced empire which, from about 1900 to 1200 B.C., ruled Asia Minor and much of Syria (see note on I Kgs. 10). The Hivites, thought by many to be called also Horites in the Bible (now identified by recent scholars as Hurrians, see p. 11b), were from central Mesopotamia and the closest neighbor and bitterest rival of the Hittite states. The Bible records no serious conflict between the invading Hebrews and the Hittite or Hivite settlements. Obscurity still envelops the Perizzites and Girgashites, but some believe that they were remnants of the aborigines subdued by the Canaanites.

"*The Waters of Jordan Shall Be Cut Off from . . . Above*" (3:13). The crossing of the Jordan dry-shod recalls the earlier miracle at the Red Sea (Ex. 14). One physical explanation offered for this phenomenon is earthquake or other activity leading to a landslide forming a dam, some twenty miles upstream from Jericho, where the Jordan flows between lofty clay banks. As recently as 1927 violent tremors thus caused the river to be blocked for twenty-four hours, until the current once more pierced the temporary clay dam. See also note on 6:20.

"*When the People . . . Shouted . . . the Wall Fell Down*" (6:20). Joshua's first military objective, the ancient stronghold of Jericho which protected Canaan against marauders from the east, has left rich archaeological findings — remains of the walls, utensils, ornaments, even charred foodstuffs — which corroborate much of the story. At the time of its fall (dated by different authorities from as early as 1475 to as late as 1250 B.C.), the city embraced seven acres, with a circumference of some 650 yards — about the size of Homer's Troy. The fortress had a double wall, each one thirty feet high, with a fifteen-foot space between. The outer one was six feet thick and the inner one, on higher ground, about twelve feet thick. The collapse of these defenses has been verified by the excavations. (See note on Jericho, p. 79b.)

True, the walls are seen to have been poorly built, but how a crowd of nomads without known siege equipment could reduce such a stronghold has led to various conjectures. One theory, noting the trumpeting and shouting, is that the walls were undermined by sappers while the noise was thus muffled. Another is that during the siege an earthquake occurred, as suggested by the fact that the inner walls seem to have been pushed outward by tremors in such a way as to breach the outer walls.

"*And They Utterly Destroyed*" (6:21). The total annihilation described here, of an enemy city with its inhabitants, appears merely as extreme inhumanity in war but instead it is one of those unfortunate instances of unbridled fury expressed as an act of religious devotion (v. 19). For Jericho was considered "accursed" (v. 17), a word translated as "devoted" by the RSV and as "doomed to destruction" by Moffatt. This meant, according to Garstang, the solemn sacrifice to God of an entire town, with no spoils and no captives, except for the precious objects "put into the treasury of the house of the Lord" (v. 24).

This practice of exterminating an "accursed" foe was, according to Albright, common among early Semites. It is illustrated by the Mesha Stone of the ninth century B.C., which records a Moabite king's massacre of the Israelite population of a stronghold as satisfaction for the blood-lust of Chemosh, the Moabite deity. But significantly this gruesome policy is reported rarely in Hebrew records and only in the early precarious years of Israelite conquest. It is of interest that Joshua's curse, extend-

ing to "the man . . . that . . . buildeth this city" (v. 26, omitted), cast a shadow which left the site uninhabited for five hundred years. Another instance of a similar destruction of an accursed foe is the notable one concerning the Amalekites (see I Sam. 15 and its notes).

The Means Used to Detect a Transgressor (7:18). The process by which Joshua discovered Achan to be the person guilty of looting in Jericho appears to be the drawing of lots, for that is the meaning of the words "Achan . . . was taken." The method was also used, for example, by Saul to determine from "all Israel" the one who had violated his decree (I Sam. 14:40–43). It was also frequently employed to inquire of the Lord on various matters.

The sacred lots as here used have been commonly identified with the mysterious Urim and Thummim, first encountered in Lev. 8:8. What they were and how they worked are a matter of conjecture to this day. They are believed to have been used by the high priest alone and only in behalf of the nation and to have fallen into disuse after the time of David. Other means of the Hebrews to discern the will of God are discussed in a note on I Sam. 28.

"*And All Israel Stoned Him*" (7:25). This formal execution of a father and his children has significance to sociologists in at least three important respects. First, stoning, known to have been used also by Persians and Macedonians and ordinarily the method of capital punishment among Hebrews (see Lev. 20:2), is notable in that the executioner is the entire community and not a single hireling. For the most far-reaching episode of this character, the stoning of Stephen, see note on Acts 7.

Second, in tribal society and, indeed, in all newly settled areas such as our own West, stealing has usually been a far more grievous crime than in urban civilization. In the case of Achan it was also a violation of a religious injunction and his punishment was a sort of social disinfection. And, most important, the stoning of not merely the guilty individual but also his relatives illustrates the primitive cultural pattern of moral responsibility enforced upon the group for the transgressions of one of its members. On this issue see notes on Deut. 24:16 and Ezek. 18.

Ai or Bethel? (8:23). After the only Hebrew defeat reported in this book (7:4–5), Joshua got a foothold in the central highlands through what appears to be the most feasible approach from the Jordan Valley, but scholars differ as to the objective of his surprise attack. The captured fortress is here said to have been Ai (a Hebrew word meaning "the ruin"), but that site had apparently not been occupied for several centuries. On the other hand, Bethel (less than two miles to the west of Ai), through most of the Old Testament a thriving and important city (see note on Gen. 35), is shown by Albright's 1934 excavations actually to have been destroyed by violence in the thirteenth century B.C. Some have therefore concluded that Joshua's victory was at Bethel (although this book does not record it) and that the account of it was somehow transferred to neighboring Ai by writers who knew it as an ancient ruin and ascribed its destruction to Joshua.

The Hebrew Occupation of Hivite Cities (9:17). When the Gibeonites yielded strongholds dominating the ridges and highways of the region, Joshua secured possession of that central portion of Palestine which was most easily defended and from which further campaigns could then be launched. The Hivite inhabitants (see note on ch. 3) were perhaps more ready than the native Canaanites to make terms with the invaders.

"*We Have Sworn . . . Therefore We May Not Touch Them*" (9:19). This story of the enslavement of the Gibeonites is relieved somewhat by the example of the sacredness of an oath among the Hebrews, which here saved the lives of the vanquished. This incident and the Gibeonites figure prominently over a century later in an outrage upon them perpetrated by King Saul and a cruel revenge granted them by David (II Sam. 21, with note).

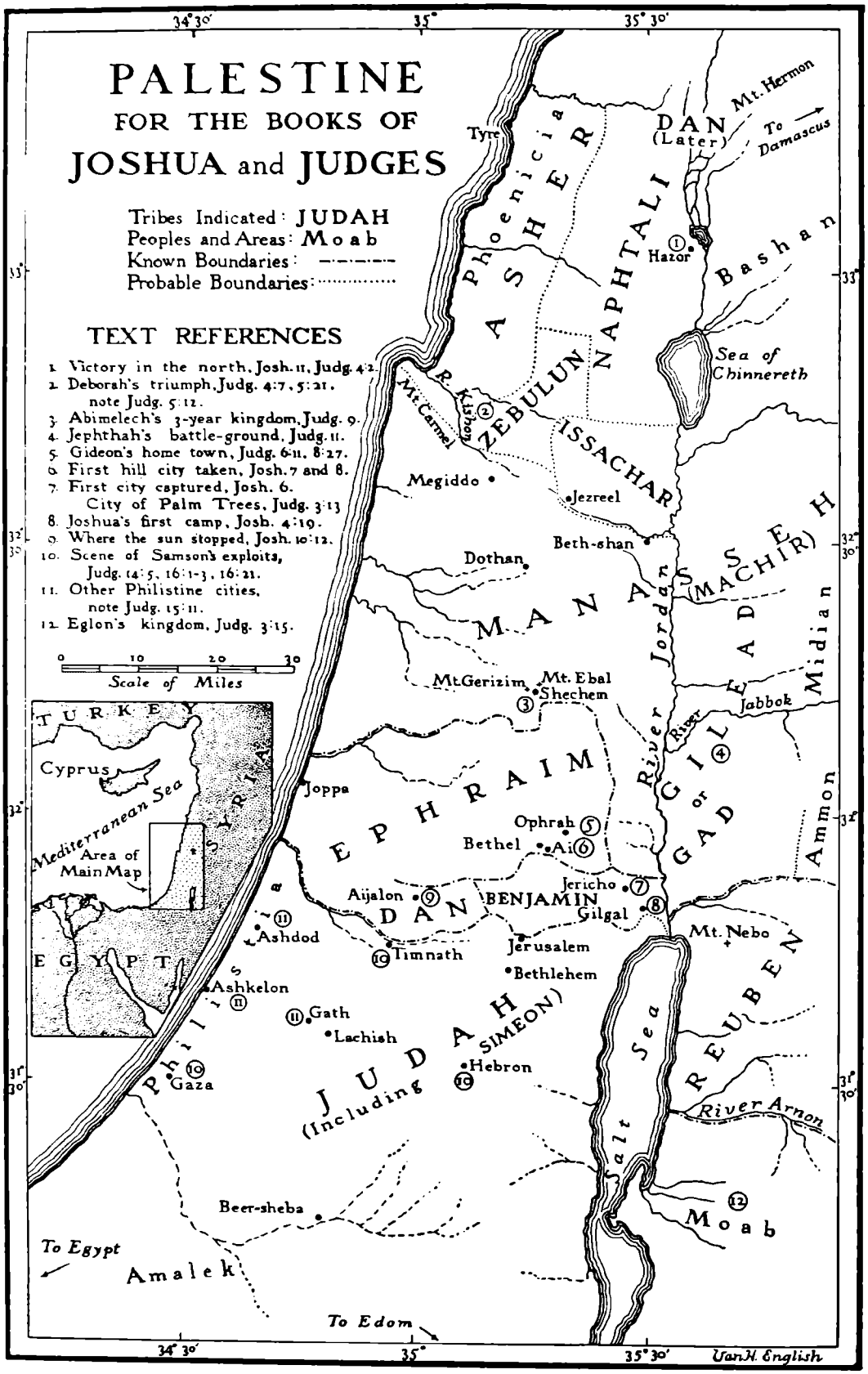
"*And the Sun Stood Still*" (10:13). The assertion in this verse that the sun and the moon actually obeyed the command of Joshua has been used by many, notably in the nineteenth century by Robert Ingersoll and his followers, to attack the verbal infallibility of the Bible. Modern interpreters look upon the passage more urbanely. Some believe that while verse 12 is merely a poetic invocation, verse 13 is a later addition by a literal-minded commentator. Others point to the legendary element present in the Bible, as in all ancient "history," and still others suggest that a sudden darkness or some other natural phenomenon was the basis for this tale.

"*Joshua Made War a Long Time*" (11:18). The account up to this point of Joshua's campaign in the extreme north of Palestine, presented as a swift success, is shown in its more sober terms in verses 18–20, which suggest a long period of indecisive warfare. The passages of easy victory, largely ascribed to the late Deuteronomic redactors, are vague and only one of the place names in the chapter is clearly identified. Scholars agree upon Hazor, a large and powerful fortress which had been for centuries an Egyptian stronghold.

Possibly this account includes victories of a successor to Joshua. For, to reach the battlefield here indicated, his army would have had to march a hundred miles through territory controlled by a score of Canaanite "fenced cities" which, evidence shows, were not reduced until much later. That the Hebrew tribes at some time occupied this region, later known as Galilee, is not doubted, but the northern tribes which figure prominently in the Song of Deborah (Judg. 5) may represent an invasion by a separate group of "Habiru" directly from the northeast and either before or after Joshua's death. (See Map III, facing p. 186.)

In spite of the statement that "Joshua took the whole land" (11:23), chapters 13 to 17, from which a few excerpts are given, and Judges 1 suggest that scattered Hebrew groups had merely won a foothold here and there among unreduced Canaanite strongholds, and that the natives in conquered places were not exterminated, but rather gradually merged with the Hebrews.

"*These Nations . . . Shall Be Snares . . . unto You*" (23:13). Such warnings against the seductions of the native religions are repeated tirelessly in the Old Testament. Here put upon the lips of Joshua, this utterance is so typical of the prophets and of their emphasis upon pure worship of Yahweh that to many it gives clear evidence of the edited nature of the text. This recurrent appeal for undivided religious loyalty also indicates that many of the Israelites for centuries continued to flirt with the Canaanite Baal cults, though at the same time, or perhaps only outwardly, worshipping Yahweh. In this is seen, although for a limited period, the familiar pattern of the culture or religion of the conquered merging with, or sometimes even overcoming, that of the conquerors.


PALESTINE
FOR THE BOOKS OF
JOSHUA and JUDGES
Tribes Indicated: JUDAH
Peoples and Areas: Moab
Known Boundaries:
Probable Boundaries:
TEXT REFERENCES
1. Victory in the north, Josh. 11, Judg. 4:2.
2. Deborah's triumph, Judg. 4:7, 5:21, note Judg. 5:12.
3. Abimelech's 3-year kingdom, Judg. 9.
4. Jephthah's battle-ground, Judg. 11.
5. Gideon's home town, Judg. 6:11, 8:27.
6. First hill city taken, Josh. 7 and 8.
7. First city captured, Josh. 6. City of Palm Trees, Judg. 3:13
8. Joshua's first camp, Josh. 4:19.
9. Where the sun stopped, Josh. 10:12.
10. Scene of Samson's exploits, Judg. 14:5, 16:1-3, 16:21.
11. Other Philistine cities, note Judg. 15:11.
12. Eglon's kingdom, Judg. 3:15.
0 10 20 30
Scale of Miles
TURKEY
SYRIA
Cyprus
Mediterranean Sea
Area of Main Map
EGYPT
34° 30'
35°
35° 30'
33°
32° 30'
32°
31° 30'
31°
Tyre
Phoenicia
ASHER
DAN (Later)
Mt. Hermon
To Damascus
NAPHTALI
Hazor
Bashan
Sea of Chinnereth
R. Kishon
Mt. Carmel
ZEBULUN
ISSACHAR
Megiddo
Jezreel
Beth-shan
Dothan
MANASSEH (MACHIR)
Jordan River
GILEAD
Midian
Mt. Gerizim
Mt. Ebal
Shechem
Jabbok River
EPHRAIM
Joppa
Ophrah
Bethel
Ai
GAD
Ammon
Aijalon
DAN
BENJAMIN
Jericho
Gilgal
Ashdod
Timnath
Jerusalem
Mt. Nebo
Bethlehem
Ashkelon
Gath
Lachish
JUDAH (Including SIMEON)
REUBEN
Dead Sea
Hebron
Gaza
Philistia
River Arnon
Beer-sheba
Moab
To Egypt
Amalek
To Edom
Van H. English

Judges

THE DARK AGE OF HEBREW COLONIZATION

In the previous book, Joshua, the impression given is one of national progress and unity: Canaanite armies routed, walled cities razed, Hebrew forces unified under an undefeated leader, victory won through obedience to God's commands, the Promised Land swiftly conquered and divided among the tribes. But with the turn of one page, to Judges, the picture proves a mirage: Hebrew tribes divided into separate units, sometimes fighting singly and often against one another, alliances of Canaanite city-kings and of marauders from outside Palestine bitterly oppressing the scattered Israelites, disloyalty to Yahweh punished by drastic reverses — a tale of half-barbarism and anarchy, relieved only by occasional successes, a story not merely of conquest but of insecurity and slow penetration.

Yet it is the Book of Judges, not the preceding Joshua, which is now believed to contain the earliest and most trustworthy information about the chaotic period between the Hebrew invasion and the appearance of the prophet Samuel. It is by no means unified or complete nor does it give a comprehensive account of Hebrew affairs. The episodes recorded, quite independent of one another, seem to be transient and local fragments from tribal traditions. The book abounds in numbered time-periods which sum up to about four hundred years, but the total length of the period still remains uncertain, for the "Judges," who were of different tribes, may have overlapped in time. Strangest of all, the book makes no reference to Egypt, which controlled Palestine more or less firmly from 2000 to 1100 B.C. — no mention of the Egyptian garrisons and officials all over the country (according to the Tell el-Amarna letters and various excavations), nor of the wars by the Egyptians against the Hittites pressing in from the north, nor of twenty-odd campaigns known to have been waged in Palestine and Syria by the Pharaohs. The silence concerning Egypt is considered to be due to the fact that in the period when the book was compiled the Pharaohs had long been so weak that mention of them was no longer significant.

The actual situation at Joshua's death is best sketched in Judg. 1:1 to 2:5, an early document confirmed by fragments in the Book of Joshua itself (see, for example, Josh. 15:63). This gives a sober picture of the status of the twelve Hebrew tribes. With little unity they were living largely in tents in the open country and in four different regions, separated by Canaanite cities which they had not yet been able to reduce. The period from the first partial occupation to the emergence of national unity under Saul has been estimated by scholars as from one to three centuries.

To glance at the situation as Judges opens, in the south Judah had emerged as dominant, after absorbing the Hebrew tribe of Simeon and the weaker Calebites, Kenites, and Kenizzites, thought to be of Hebrew or closely related racial stock. But it was hemmed in by the Canaanites to the west (1:19) and, to the north, by the fortress of Jerusalem, which remained in enemy hands until David's time (II Sam. 5:6–9). In the central highlands, the Joseph tribes (Ephraim and Manasseh or Machir) and Benjamin, for centuries the most influential, did not subdue Gezer (I Kgs. 9:16), nor the rich maritime plain to the west, nor the plain of Esdraelon to the north. Still farther north, in the region later known as Galilee, five tribes (Issachar, Naphtali, Asher, Zebulon, Dan) were in part cut off from the others by the Canaanite strongholds on Esdraelon (1:27). Eventually they disappeared into the local Phoenician population. East of the Jordan River Reuben, Gilead (or Gad), and half-Manasseh remained rather isolated, primarily because the deep Jordan depression barred easy communication with the other tribes. In time they too lost their identity. Levi early

had been set apart for religious functions (see Num. 1:50 and note). It may be mentioned here, in passing, that of all the twelve, Judah remained longest as a separate unit, for the others to the north were deported or destroyed by the Assyrian armies in 721 B.C. and, never restored as a unit, are known as the "lost tribes."

Why the inhabitants of Canaan, despite God's promises, held the best of the land for centuries is interestingly explained in this part of the Old Testament: the natives were spared by God to provide practice in warfare (Judg. 3:2, omitted); to test and punish his people (Josh. 23:13); or to keep areas from desolation until Israel's numbers should be sufficiently increased (Ex. 23:29, omitted). But statements are also made that "the Canaanites would dwell in that land" (Judg. 1:27) — that is, persisted in dwelling there; and that the Hebrews "could not drive out the inhabitants" (1:19), for the "fenced cities" and "the chariots of iron" were evidently powerful defenses. The Canaanites did finally succumb, partly because of inner decadence, but also because of the tactics of the Hebrews in avoiding level territory, where chariotry was irresistible to foot soldiers, the weakness of Egypt, the growing strength of the Philistines but recently landed on the Palestinian coast, and other reasons.

The Book of Judges in its first form was probably a continuation of the Deuteronomic book of Joshua, but it contained only chapters 2:6 to 16:31. These are a collection of early stories about tribal heroes or "judges," fitted into a theological framework supplied by the Deuteronomists, probably just after the Exile (see preface to Joshua). Their explanation of events occurs repeatedly: God becomes angered at the infidelity of the people and punishes them by defeats and oppressions; after they repent he raises up a local "judge" (meaning a champion, deliverer, or vindicator) who becomes in effect a non-hereditary ruler. Usually each episode begins with a short preface of this character and ends with a period of peace, and the cycle begins afresh. Later editors added to this original Deuteronomic set of chapters in Judges the opening passage already discussed, and chapters 17–21. But the Priestly school, who took a prominent part in preceding books, seem to have contributed nothing to this one.

The graphic stories of heroes and their mighty exploits pictured in Judges are an important part of the folklore and cultural heritage of the Western World. The reader will find here the source or the themes of much that he has encountered in literature, drama, music, and art.

The Book of Judges

The Struggles with the Canaanites

1 Now after the death of Joshua it came to pass, that the children of Israel
asked the Lord, saying, Who shall go up for us against the Canaanites first,
2 to fight against them? And the Lord said, Judah shall go up: behold, I have
3 delivered the land into his hand. And Judah said unto Simeon his brother,
Come up with me into my lot, that we may fight against the Canaanites;
and I likewise will go with thee into thy lot. So Simeon went with him.
8 Now the children of Judah had fought against Jerusalem, and had taken it,
9 and smitten it with the edge of the sword, and set the city on fire. And afterward the children of Judah went down to fight against the Canaanites, that
10 dwelt in the mountain, and in the south, and in the valley. And Judah went
17 against the Canaanites that dwelt in Hebron: . . . And Judah went with

Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

1:18 Also Judah took Gaza with the coast thereof, and Askelon with the coast
19 thereof, and Ekron with the coast thereof. And the Lord was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the
21 inhabitants of the valley, because they had chariots of iron. And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 And the house of Joseph, they also went up against Beth-el: and the Lord
23 was with them. And the house of Joseph sent to descry Beth-el. (Now the
24 name of the city before was Luz.) And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into
25 the city, and we will show thee mercy. And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

27 Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo
28 and her towns: but the Canaanites would dwell in that land. And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.†

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but
30 the Canaanites dwelt in Gezer among them. Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31–36

2 And an Angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.
2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done
3 this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

11 And the children of Israel did evil in the sight of the Lord, and served
12 Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and
13 provoked the Lord to anger. And they forsook the Lord, and served Baal and
14 Ashtaroth.† And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

16 Nevertheless the Lord raised up judges, which delivered them out of the
17 hand of those that spoiled them. And yet they would not hearken unto their

judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in,
2:19 obeying the commandments of the Lord; but they did not so. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their
20 stubborn way. And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded
21 their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died:
22–23

Ehud and the Revolt Against Moab

3:12 And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had
13 done evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of
14 palm trees. So the children of Israel served Eglon the king of Moab eighteen years.
15 But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.
16 But Ehud made him a dagger which had two edges, of a cubit length; and
17 he did gird it under his raiment upon his right thigh. And he brought the
18 present unto Eglon king of Moab: and Eglon was a very fat man. And when he had made an end to offer the present, he sent away the people that bare the present.
19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And
20 all that stood by him went out from him. And Ehud came unto him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud
21 said, I have a message from God unto thee. And he arose out of his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and
22 thrust it into his belly: And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly;
23 and the dirt came out. Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them.
24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor were locked, they said, Surely he covereth his
25 feet in his summer chamber. And they tarried till they were ashamed: and, behold, he opened not the doors of the parlor; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

3:26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from
28 the mount, and he before them. And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suf-
29 fered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valor; and there escaped not a man.
30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31

Deborah, the Prophetess, and the Defeat of Sisera

4 And the children of Israel again did evil in the sight of the Lord, when
2 Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which
3 dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at
5 that time. And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for
6 judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand
7 men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if
9 thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And
10 Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

12 And they showed Sisera that Barak the son of Abinoam was gone up to
13 mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth
14 of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount
15 Tabor, and ten thousand men after him. And the Lord discomfited Sisera,

and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.
4:16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and
17 there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.
18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent she
19 covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and
20 gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and
21 say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.
22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his
23 temples. So God subdued on that day Jabin the king of Canaan before the children of Israel.
24

5 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the Lord for the avenging of Israel,
when the people willingly offered themselves.
3 Hear, O ye kings; give ear, O ye princes:
I, even I, will sing unto the Lord;
I will sing praise to the Lord God of Israel.
4 Lord, when thou wentest out of Seir,
when thou marchedst out of the field of Edom,
the earth trembled, and the heavens dropped,
the clouds also dropped water.
5 The mountains melted from before the Lord,
even that Sinai from before the Lord God of Israel.
6 In the days of Shamgar the son of Anath,
in the days of Jael, the highways were unoccupied,
and the travelers walked through byways.
7 The inhabitants of the villages ceased,
they ceased in Israel,
until that I Deborah arose,
that I arose a mother in Israel.
8 They chose new gods;
then was war in the gates:

was there a shield or spear seen
among forty thousand in Israel?

5: 9 My heart is toward the governors of Israel,
that offered themselves willingly among the people.
Bless ye the Lord.

10 Speak, ye that ride on white asses,
ye that sit in judgment, and walk by the way.

12 Awake, awake, Deborah:
awake, awake, utter a song: † arise, Barak,
and lead thy captivity captive, thou son of Abinoam.

14 Out of Ephraim was there a root of them against Amalek;
after thee, Benjamin, among thy people;
out of Machir came down governors,
and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar were with Deborah;
even Issachar, and also Barak:
he was sent on foot into the valley.
For the divisions of Reuben there were great thoughts of heart.

16 Why abodest thou among the sheepfolds,
to hear the bleatings of the flocks?
For the divisions of Reuben there were great searchings of heart.

17 Gilead abode beyond Jordan:
and why did Dan remain in ships?
Asher continued on the seashore,
and abode in his breaches.

18 Zebulun and Naphtali were a people that jeoparded their lives
unto the death in the high places of the field.

19 The kings came and fought;
then fought the kings of Canaan
in Taanach by the waters of Megiddo;
they took no gain of money.

20 They fought from heaven;
the stars in their courses fought against Sisera.

21 The river of Kishon swept them away,
that ancient river, the river Kishon.
O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the prancings,
the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the Lord,
curse ye bitterly the inhabitants thereof;
because they came not to the help of the Lord,
to the help of the Lord against the mighty.

5:24 Blessed above women shall Jael the wife of Heber the Kenite be;
blessed shall she be above women in the tent.
25 He asked water, and she gave him milk;
she brought forth butter in a lordly dish.
26 She put her hand to the nail,
and her right hand to the workmen's hammer;
and with the hammer she smote Sisera, she smote off his head,
when she had pierced and stricken through his temples.
27 At her feet he bowed, he fell, he lay down:
at her feet he bowed, he fell:
where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window,
and cried through the lattice,
Why is his chariot so long in coming?
why tarry the wheels of his chariots?
29 Her wise ladies answered her,
yea, she returned answer to herself,
30 Have they not sped? have they not divided the prey;
to every man a damsel or two;
to Sisera a prey of divers colors,
a prey of divers colors of needlework,
of divers colors of needlework on both sides,
meet for the necks of them that take the spoil?

31 So let all thine enemies perish, O Lord:
but let them that love him be as the sun
when he goeth forth in his might.

And the land had rest forty years.

Gideon and the Midianites

6 And the children of Israel did evil in the sight of the Lord: and the Lord
2 delivered them into the hand of Midian seven years. And the hand of Midian
prevailed against Israel: and because of the Midianites the children of Israel
made them the dens which are in the mountains, and caves, and strongholds.
3 And so it was, when Israel had sown, that the Midianites came up, and the
Amalekites, and the children of the east, even they came up against them;
4 And they encamped against them, and destroyed the increase of the earth,
till thou come unto Gaza, and left no sustenance for Israel, neither sheep,
5 nor ox, nor ass. For they came up with their cattle and their tents, and they
came as grasshoppers for multitude; for both they and their camels were
6 without number: and they entered into the land to destroy it. And Israel was

greatly impoverished because of the Midianites; † and the children of Israel cried unto the Lord.

6:11 And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed
12 wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou
13 mighty man of valor. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands
14 of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I
15 sent thee? And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's
16 house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

25 And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove
26 that is by it: And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt
27 sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the
29 second bullock was offered upon the altar that was built. And they said one to another, Who hath done this thing? And when they inquired and asked,
30 they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was
31 by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath
32 cast down his altar. Therefore on that day he called him Jerubbaal, † saying, Let Baal plead against him, because he hath thrown down his altar.

33–40

7 Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.
2 And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves
3 against me, saying, Mine own hand hath saved me. Now therefore go to,

proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

7: 4 And the Lord said unto Gideon, The people are yet too many; bring them
5 down unto the water, and I will try them for thee there: . . . So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.
6 And the number of them that lapped, putting their hand to their mouth, were three hundred† men: but all the rest of the people bowed down upon their
7 knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand:
8 and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 And it came to pass the same night, that the Lord said unto him, Arise,
12 get thee down unto the host; for I have delivered it into thine hand. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without
16 number, as the sand by the sea side for multitude. And he divided the three hundred men into three companies, and he put a trumpet in every man's
17 hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside
18 of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers
20 that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and
21 of Gideon. And they stood every man in his place round about the camp:
22 and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: . . .

24 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves
25 together, and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side

8: 1 Jordan. And the men of Ephraim said unto him, Why hast thou served us
thus, that thou calledst us not, when thou wentest to fight with the Midian-
2 ites? And they did chide with him sharply. And he said unto them, What
have I done now in comparison of you? Is not the gleaning of the grapes of
3 Ephraim better than the vintage of Abiezer? God hath delivered into your
hands the princes of Midian, Oreb and Zeeb: and what was I able to do in
comparison of you? Then their anger was abated toward him, when he had
said that.

22 Then the men of Israel said unto Gideon, Rule thou over us, both thou,
and thy son, and thy son's son also: for thou hast delivered us from the hand
23 of Midian. And Gideon said unto them, I will not rule over you, neither
shall my son rule over you: the Lord shall rule over you.†

24 And Gideon said unto them, I would desire a request of you, that ye would
give me every man the earrings of his prey. (For they had golden earrings,
25 because they were Ishmaelites.) And they answered, We will willingly give
them. And they spread a garment, and did cast therein every man the ear-
26 rings of his prey. And the weight of the golden earrings that he requested
was a thousand and seven hundred shekels of gold; besides ornaments, and
collars, and purple raiment that was on the kings of Midian, and besides the
27 chains that were about their camels' necks. And Gideon made an ephod
thereof, and put it in his city, even in Ophrah: and all Israel went thither a
whoring after it: which thing became a snare unto Gideon,† and to his house.

29,30 And Jerubbaal the son of Joash went and dwelt in his own house. And
Gideon had threescore and ten sons of his body begotten: for he had many
31 wives. And his concubine that was in Shechem, she also bare him a son,
32 whose name he called Abimelech. And Gideon the son of Joash died in a
good old age, and was buried in the sepulchre of Joash his father, in Ophrah
33 of the Abiezrites. And it came to pass, as soon as Gideon was dead, that the
children of Israel turned again, and went a whoring after Baalim, and made
34 Baal-berith their god. And the children of Israel remembered not the Lord
their God, who had delivered them out of the hands of all their enemies on
35 every side: Neither showed they kindness to the house of Jerubbaal, namely,
Gideon, according to all the goodness which he had showed unto Israel.

Abimelech, the Usurper-King

9 And Abimelech the son of Jerubbaal went to Shechem unto his mother's
brethren, and communed with them, and with all the family of the house of
2 his mother's father, saying, Speak, I pray you, in the ears of all the men of
Shechem, Whether is better for you, either that all the sons of Jerubbaal,
which are threescore and ten persons, reign over you, or that one reign over
3 you? remember also that I am your bone and your flesh. And his mother's
brethren spake of him in the ears of all the men of Shechem all these words:

and their hearts inclined to follow Abimelech; for they said, He is our
9: 4 brother. And they gave him threescore and ten pieces of silver out of the
house of Baal-berith, wherewith Abimelech hired vain and light persons,
5 which followed him. And he went unto his father's house at Ophrah, and
slew his brethren the sons of Jerubbaal, being threescore and ten persons,
upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal
6 was left; for he hid himself. And all the men of Shechem gathered together,
and all the house of Millo, and went and made Abimelech king, by the plain
of the pillar that was in Shechem.

7 And when they told it to Jotham, he went and stood in the top of mount
Gerizim, and lifted up his voice, and cried, and said unto them,

Hearken unto me, ye men of Shechem, that God may hearken unto you.
8 The trees went forth on a time to anoint a king over them; and they said
9 unto the olive tree, Reign thou over us. But the olive tree said unto them,
Should I leave my fatness, wherewith by me they honor God and man,
10 and go to be promoted over the trees? And the trees said to the fig tree,
11 Come thou, and reign over us. But the fig tree said unto them, Should I
forsake my sweetness, and my good fruit, and go to be promoted over
12 the trees? Then said the trees unto the vine, Come thou, and reign over
13 us. And the vine said unto them, Should I leave my wine, which cheereth
14 God and man, and go to be promoted over the trees? Then said all the
15 trees unto the bramble, Come thou, and reign over us. And the bramble
said unto the trees, If in truth ye anoint me king over you, then come and
put your trust in my shadow; and if not, let fire come out of the bramble,
and devour the cedars of Lebanon.†

16 Now therefore, if ye have done truly and sincerely, in that ye have
made Abimelech king, and if ye have dealt well with Jerubbaal and his
house, and have done unto him according to the deserving of his hands:
19,20 . . . then rejoice ye in Abimelech, and let him also rejoice in you: But if
not, let fire come out from Abimelech, and devour the men of Shechem,
and the house of Millo; and let fire come out from the men of Shechem,
and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for
fear of Abimelech his brother.

22,23 When Abimelech had reigned three years† over Israel, Then God sent an
evil spirit between Abimelech and the men of Shechem; and the men of
24 Shechem dealt treacherously with Abimelech: That the cruelty done to the
threescore and ten sons of Jerubbaal might come, and their blood be laid
upon Abimelech their brother, which slew them, and upon the men of She-
25 chem, which aided him in the killing of his brethren. And the men of She-
chem set liers in wait for him in the top of the mountains, and they robbed
all that came along that way by them: and it was told Abimelech.

42 And it came to pass on the morrow, that the people went out into the

9 43 field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and
44 smote them. And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other
45 companies ran upon all the people that were in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.
46 And when all the men of the tower of Shechem heard that, they entered
47 into a hold of the house of the god Berith. And it was told Abimelech, that
48 all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done.
49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.
50 Then went Abimelech to Thebez, and encamped against Thebez, and
51 took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them
52 up to the top of the tower. And Abimelech came unto the tower, and fought
53 against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to
54 brake his skull. Then he called hastily unto the young man his armor-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.
55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.
56 Thus God rendered the wickedness of Abimelech, which he did unto his
57 father, in slaying his seventy brethren: And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

Jephthah, the Outlaw Called to Lead Israel

10: 6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods
7 of the Philistines, and forsook the Lord, and served not him. And the anger of the Lord was hot against Israel, and he sold them into the hands of the
8 Philistines, and into the hands of the children of Ammon. And that year they

vexed and oppressed the children of Israel: eighteen years, all the children
of Israel that were on the other side Jordan in the land of the Amorites,
10: 9 which is in Gilead. Moreover the children of Ammon passed over Jordan to
fight also against Judah, and against Benjamin, and against the house of
Ephraim; so that Israel was sore distressed.

10–18

11 Now Jephthah the Gileadite was a mighty man of valor, and he was the
2 son of a harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons;
and his wife's sons grew up, and they thrust out Jephthah, and said unto him,
Thou shalt not inherit in our father's house; for thou art the son of a strange
3 woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob:
and there were gathered vain men to Jephthah, and went out with him.
4 And it came to pass in process of time, that the children of Ammon made
5 war against Israel. And it was so, that when the children of Ammon made
war against Israel, the elders of Gilead went to fetch Jephthah out of the
6 land of Tob: And they said unto Jephthah, Come, and be our captain, that
7 we may fight with the children of Ammon. And Jephthah said unto the
elders of Gilead, Did not ye hate me, and expel me out of my father's house?
8 and why are ye come unto me now when ye are in distress? And the elders
of Gilead said unto Jephthah, Therefore we turn again to thee now, that
thou mayest go with us, and fight against the children of Ammon, and be our
9 head over all the inhabitants of Gilead. And Jephthah said unto the elders of
Gilead, If ye bring me home again to fight against the children of Ammon,
10 and the Lord deliver them before me, shall I be your head? And the elders
of Gilead said unto Jephthah, The Lord be witness between us, if we do not
11 so according to thy words. Then Jephthah went with the elders of Gilead,
and the people made him head and captain over them: and Jephthah uttered
all his words before the Lord in Mizpeh.
12 And Jephthah sent messengers unto the king of the children of Ammon,
saying, What hast thou to do with me, that thou art come against me to
13 fight in my land? And the king of the children of Ammon answered unto the
messengers of Jephthah, Because Israel took away my land, when they came
up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now there-
fore restore those lands again peaceably.
14 And Jephthah sent messengers again unto the king of the children of
15 Ammon: And said unto him, Thus saith Jephthah, Israel took not away the
25 land of Moab, nor the land of the children of Ammon: And now art thou any
thing better than Balak the son of Zippor, king of Moab? did he ever strive
26 against Israel, or did he ever fight against them, While Israel dwelt in
Heshbon and her towns, and in Aroer and her towns, and in all the cities that
be along by the coasts of Arnon, three hundred years? why therefore did ye
27 not recover them within that time? Wherefore I have not sinned against
thee, but thou doest me wrong to war against me: the Lord the Judge be

judge this day between the children of Israel and the children of Ammon.
11.28 Howbeit the king of the children of Ammon hearkened not unto the words
of Jephthah which he sent him.
29 Then the Spirit of the Lord came upon Jephthah, and he passed over
Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh
30 of Gilead he passed over unto the children of Ammon. And Jephthah vowed
a vow unto the Lord, and said, If thou shalt without fail deliver the children
31 of Ammon into mine hands, Then it shall be, that whatsoever cometh forth
of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt
32 offering. So Jephthah passed over unto the children of Ammon to fight
33 against them; and the Lord delivered them into his hands. And he smote
them from Aroer, even till thou come to Minnith, even twenty cities, and
unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.
34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter
came out to meet him with timbrels and with dances: and she was his only
35 child; beside her he had neither son nor daughter. And it came to pass, when
he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast
brought me very low, and thou art one of them that trouble me: for I have
36 opened my mouth unto the Lord, and I cannot go back. And she said unto
him, My father, if thou hast opened thy mouth unto the Lord, do to me
according to that which hath proceeded out of thy mouth; forasmuch as the
Lord hath taken vengeance for thee of thine enemies, even of the children of
Ammon.
37 And she said unto her father, Let this thing be done for me: let me alone
two months, that I may go up and down upon the mountains, and bewail my
38 virginity, I and my fellows. And he said, Go. And he sent her away for two
months: and she went with her companions, and bewailed her virginity
39 upon the mountains. And it came to pass at the end of two months, that she
returned unto her father, who did with her according to his vow which he
40 had vowed: and she knew no man. And it was a custom in Israel, That the
daughters of Israel went yearly to lament the daughter of Jephthah† the
Gileadite four days in a year.
12 And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against
the children of Ammon, and didst not call us to go with thee? we will burn
2 thine house upon thee with fire. And Jephthah said unto them, I and my
people were at great strife with the children of Ammon; and when I called
3 you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children
of Ammon, and the Lord delivered them into my hand: wherefore then are
4 ye come up unto me this day, to fight against me? Then Jephthah gathered

together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

12: 5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over, that the men of Gilead said unto him, Art thou an Ephraimite? If
6 he said, Nay; Then said they unto him, Say now Shibboleth: † and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8–15

Samson and His Exploits

13 And the children of Israel did evil again in the sight of the Lord; and the
2 Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was
3 Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren,
4 and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any un-
5 clean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb:
24 and he shall begin to deliver Israel out of the hand of the Philistines. And the woman bare a son, and called his name Samson: and the child grew, and the
25 Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

14 And Samson went down to Timnath, and saw a woman in Timnath of the
2 daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the
3 Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for
4 she pleaseth me well. But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against
6 him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his
7 father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well.

14: 8 And after a time he returned to take her, and he turned aside to see the
carcass of the lion: and, behold, there was a swarm of bees and honey in the
9 carcass of the lion. And he took thereof in his hands, and went on eating, and
came to his father and mother, and he gave them, and they did eat: but he
10 told not them that he had taken the honey out of the carcass of the lion. So
his father went down unto the woman: and Samson made there a feast; for
so used the young men to do.
11 And it came to pass, when they saw him, that they brought thirty com-
12 panions to be with him. And Samson said unto them, I will now put forth a
riddle unto you: if ye can certainly declare it me within the seven days of the
feast, and find it out, then I will give you thirty sheets and thirty change of
13 garments: But if ye cannot declare it me, then shall ye give me thirty sheets
and thirty change of garments. And they said unto him, Put forth thy riddle,
14 that we may hear it. And he said unto them,

Out of the eater came forth meat,
and out of the strong came forth sweetness.

And they could not in three days expound the riddle.
15 And it came to pass on the seventh day, that they said unto Samson's wife,
Entice thy husband, that he may declare unto us the riddle, lest we burn thee
and thy father's house with fire: have ye called us to take that we have? is it
16 not so? And Samson's wife wept before him, and said, Thou dost but hate
me, and lovest me not: thou hast put forth a riddle unto the children of my
people, and hast not told it me. And he said unto her, Behold, I have not told
17 it my father nor my mother, and shall I tell it thee? And she wept before him
the seven days, while their feast lasted: and it came to pass on the seventh
day, that he told her, because she lay sore upon him: and she told the riddle
18 to the children of her people. And the men of the city said unto him on the
seventh day before the sun went down,

What is sweeter than honey?
and what is stronger than a lion?

And he said unto them,

If ye had not plowed with my heifer,
ye had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went down to Ashkelon,
and slew thirty men of them, and took their spoil, and gave change of gar-
ments unto them which expounded the riddle. And his anger was kindled,
20 and he went up to his father's house.† But Samson's wife was given to his
companion, whom he had used as his friend.
15 But it came to pass within a while after, in the time of wheat harvest, that
Samson visited his wife with a kid; and he said, I will go in to my wife into
2 the chamber. But her father would not suffer him to go in. And her father
said, I verily thought that thou hadst utterly hated her; therefore I gave her

to thy companion: is not her younger sister fairer than she? take her, I pray
15: 3 thee, instead of her. And Samson said concerning them, Now shall I be more
4 blameless than the Philistines, though I do them a displeasure. And Samson
went and caught three hundred foxes, and took firebrands, and turned tail to
5 tail, and put a firebrand in the midst between two tails. And when he had set
the brands on fire, he let them go into the standing corn of the Philistines, and
burnt up both the shocks, and also the standing corn, with the vineyards and
olives.
6 Then the Philistines said, Who hath done this? And they answered, Sam-
son, the son-in-law of the Timnite, because he had taken his wife, and given
her to his companion. And the Philistines came up, and burnt her and her
7 father with fire. And Samson said unto them, Though ye have done this, yet
8 will I be avenged of you, and after that I will cease. And he smote them hip
and thigh with a great slaughter: and he went down and dwelt in the top of
the rock Etam.
9 Then the Philistines went up, and pitched in Judah, and spread themselves
10 in Lehi. And the men of Judah said, Why are ye come up against us? And
they answered, To bind Samson are we come up, to do to him as he hath
11 done to us. Then three thousand men of Judah went to the top of the rock
Etam, and said to Samson, Knowest thou not that the Philistines† are rulers
over us? what is this that thou hast done unto us? And he said unto them,
12 As they did unto me, so have I done unto them. And they said unto him, We
are come down to bind thee, that we may deliver thee into the hand of the
Philistines. And Samson said unto them, Swear unto me, that ye will not fall
13 upon me yourselves. And they spake unto him, saying, No; but we will bind
thee fast, and deliver thee into their hand: but surely we will not kill thee.
And they bound him with two new cords, and brought him up from the rock.
14 And when he came unto Lehi, the Philistines shouted against him: and the
Spirit of the Lord came mightily upon him, and the cords that were upon his
arms became as flax that was burnt with fire, and his bands loosed from off
15 his hands. And he found a new jawbone of an ass, and put forth his hand,
16 and took it, and slew a thousand men therewith. And Samson said,

With the jawbone of an ass, heaps upon heaps,
with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast
away the jawbone out of his hand, and called that place Ramath-lehi.

18–20

16 Then went Samson to Gaza, and saw there a harlot, and went in unto her.
2 And it was told the Gazites, saying, Samson is come hither. And they com-
passed him in, and laid wait for him all night in the gate of the city, and were
quiet all the night, saying, In the morning, when it is day, we shall kill him.
3 And Samson lay till midnight, and arose at midnight, and took the doors of
the gate of the city,† and the two posts, and went away with them, bar and

all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

16. 4 And it came to pass afterward, that he loved a woman in the valley of
5 Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great
7 strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withes that were
8 never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withes which had not been
9 dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withes, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me
11 lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied,
12 then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he
13 brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of
14 my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told
16 me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto
17 death; That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and
19 brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his
20 head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep,

and said, I will go out as at other times before, and shake myself. And he
16:21 wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with
22 fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.
23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon† their god, and to rejoice: for they said, Our god hath
24 delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands
25 our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison
26 house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel
27 the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.
28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may
29 be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was
30 borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which
31 he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

The body of the Book of Judges is thought to have ended originally with chapter 16. The two long, difficult narratives in the remaining five chapters, omitted here, contain some annals of warfare and tribal disturbance which may have preceded some of the events recorded in the rest of the book and yet were added as appendixes.

The first of the two (chs. 17–18) tells of the migration of the tribe of Dan from west of Jerusalem to the base of Mount Hermon, with the establishment there of the city of Dan and its sanctuary. It was still a period when graven images were accepted as a matter of course by the tribes and by Levites among them and when internecine conflict and anarchy prevailed. The second appendix (chs. 19–21) tells at length about a civil war over a sordid outrage, with various tribes uniting in a devastating attack upon the tribe of Benjamin, killing all but six hundred who had fled to the wilderness of the rock Rimmon. The anarchical background of these omitted narratives is described in the saying, "In those days there was no king in Israel, but every man did that which was right in his own eyes" (17:6), with which the book also concludes (21:25). Therefore, the closing chapters 17 to 21 are omitted.

NOTES TO JUDGES

"Israel . . . Did Not Utterly Drive Them Out" (1:28). As a whole the description in this chapter of the Hebrews' progress, after Joshua's death, in subduing the native population is held to be frank and substantially accurate. But inconsistencies which attract attention are, for example, verse 8 compared with verse 21, and verse 18 with verse 19. On the capture of Bethel (v. 25) see note on Josh. 8, p. 185b.

"And They . . . Served Baal and Ashtaroth" (2:13). Baal (plural *Baalim*), a Hebrew word meaning "lord" or "master," refers to one or more Canaanite divinities of field and vineyard to whom offerings were made in the high places. Ashtaroth is the Hebrew name for the goddesses of sexual love and fecundity, known among different peoples of the ancient Near East as Astarte or Ashtartu, worshipped widely with sacred prostitution and other obscene rites. That there were Hebrews who were attracted by such deities is evidenced by the utterances of their religious leaders, who for centuries threatened dire consequences for backsliding and promised unbounded blessings for purity in worship of Yahweh. Thus the clash between Israel's religion and those of her neighbors is a recurrent theme in the historical and prophetic books of the Old Testament.

To see these defections in true perspective it is necessary to understand that the Hebrews did not renounce their own deity, but merely adopted or adapted, usually in the name of Yahweh, some of the practices by which the local inhabitants invoked plentiful harvests and other Divine favors. Some authorities hold that the reason why "Israel did evil . . . and served Baalim" (v. 11) was not moral turpitude on the part of such Hebrews, but rather a feeling at that time that their god was still a somewhat remote deity of mountain and desert, not of agriculture, and their conviction that they needed the aid of the divinities who had apparently provided plenty for the people of Canaan for centuries. Later, prophets like Hosea arose to point out that Yahweh was the Lord not only of the wastelands but also of the sown lands. But the efforts to avoid contamination of the Yahweh worship were not completely successful until the drastic reforms introduced after the Exile, as pictured in the prefaces to Ezra and Nehemiah. See also notes on Hos. 2 and Jer. 2.

"Awake, Awake, Deborah: . . . Utter a Song" (5:12). This triumphant ode, attributed to one who has been called the Hebrew Joan of Arc, has a high place among the war poems of world literature and is regarded as the most valuable historical source in the Bible for this early period. The song is held to be the oldest extant piece of Hebrew writing of some size and, now usually dated in the twelfth century B.C., the only contemporary document before the Hebrew monarchy was founded, under Saul and David in the tenth century.

The conditions here pictured are of a time when the tribes were widely scattered and with only a vague sense of mutual loyalty, as seen in the refusal of Deborah's call by four of the ten mentioned, two in the extreme north and two across the Jordan. Scholars point out that whatever common bond there was seems to have been religious, and that the Yahweh here honored appears to have been a recent arrival in Canaan, come specially to rescue his followers (v. 4). Significantly, three of the original tribes (Judah, Simeon and Levi), all of the South, are not mentioned at all, perhaps because, as some believe, they were too far from Deborah's forces and too completely isolated by Canaanite strongholds, or perhaps because, as others hold, that these tribes had not yet taken full possession of that southern region. See Map III, p. 186.

"Israel Was Greatly Impoverished Because of the Midianites" (6:6). The fact that the people were hiding in caves, without visible government, provides interesting sidelights on this anarchic period. Egypt, which had

regarded Palestine as a part of its empire, was apparently in no position to enforce internal order or protection against marauders. For aside from the swift camel-riding Midianites from the east preying upon the arca, the Amalekites from the southern wastelands were despoiling southern Judah (v. 3). The local Canaanites could withdraw to their walled cities but could not expel these invaders. This task remained for the Hebrew tribes when united.

Gideon; Jerubbaal (6:32). Gideon's narrow escape from mob violence for his act in casting down the "altar of Baal" (v. 28) is indicative of the paganism then practiced by his neighbors (see 2:13 and note). For the new name given him, Jerubbaal, which is used alternately with his own in succeeding chapters and means "Let Baal contend," says, in effect, Let Baal fight for himself rather than with the active aid of the people. But the popular sentiment was such that, as the sequel shows, Gideon himself did just what he here condemns — he built an idol and set it up in his own town (8:27).

"*And the Number . . . That Lapped . . . Were Three Hundred*" (7:6). Is this peculiar method of choosing warriors an ancient "psychological test" to determine those with most bravery, adaptability or other trait of character? For example, were those who lapped regarded as the more primitive, unrestrained men, best fit for an assault? Various explanations of this passage, all conjectural and some contradictory, have been offered. One commentator, reviewing several of them, ends by doubting whether the character of the three hundred was at all involved in this account of the method of choice.

The Gideon Bibles (8:23). Many a traveler or person in military service, on seeing a Bible in his room or barracks, has wondered who are "The Gideons." An organization established in 1899 to win commercial travelers "for the glory of God" in the aggressive spirit of Gideon, the society has placed Bibles (either King James or American Standard Versions) in hotels, hospitals, prisons, schools and military stations.

"*An Ephod . . . a Snare unto Gideon*" (8:27). The use of the word "ephod" to refer to an object of worship made of a heavy weight of gold still remains something of a mystery. For elsewhere the term refers unmistakably to a linen garment for priests (for example, I Sam. 22:18) or for priestly functions, as when David brought the Ark into his capital (II Sam. 6:14). Since priests in this early period carried "Urim" and forecast the future (see note on Josh. 7:18), some scholars have suggested that Gideon's "ephod" was a chest like the Ark, used for divination (see note on Num. 10:33, p. 146b).

Jotham's Fable of the Trees (9:15). This passage (vv. 8–15, here indented) is the larger of two plant fables to be found in the Old Testament, the shorter one, also dealing with trees, being a stray verse (II Kgs. 14:9, omitted). The Hebrews made frequent use, however, of the parable form of didactic story. The two therefore need to be differentiated.

Fables are "fabulous" in that they imaginatively ascribe human powers of thought and speech to animals and inanimate things, are often caustic or sarcastic in tone, and usually confine their moral teachings to such prudential virtues as thrift, sagacity, shrewdness, common sense. *Parables*, on the other hand, rarely break the laws of nature, are too earnest to be sarcastic, and are religious in spirit because their ultimate point of reference is God. The parable was employed with utmost skill in the teachings of Jesus.

"*Abimelech . . . Reigned Three Years*" (9:22). Abimelech was not, strictly speaking, one of the "judges" (deliverers), but, although born of a Canaanite concubine (8:31), the first Israelite to become a king. His short-lived reign seems to have covered only a small local area. The chapter has the marks of antiquity and authenticity, showing little evidence of Deuteronomic editing except the moralizing in the last two verses.

Jephthah's Daughter and the Fatal Vow (11:40). This touching story, told with rare dignity and pathos, has a close affinity with ancient tales on a similar theme, and it has been a frequent subject of art and literature. Aside from the near-sacrifice of Isaac by Abraham (Gen. 22) this account is the only instance in which human sacrifice, frequently condemned in the Bible (see note on Lev. 20:2), is not disapproved. One explanation is found in the extraordinary sanctity then given to a vow, seemingly allowing no choice, in this case because it was made to God.

"Then Said They . . . Say Now Shibboleth" (12:6). The reason why this word, originally meaning "stream" or "flood," was used as a test word at the Jordan was that the *sh* sound was obviously pronounced quite differently by the two tribes. History records similar means of identification of enemies, the most recent reported being the use in 1940, by Netherlanders, of Dutch words which Germans could not pronounce correctly, as a means of recognizing Nazi "fifth columnists" among them. Now the word "shibboleth" often carries the meaning of "party slogan" or "battle cry."

A Prankish Hercules and a Tragic Hero (14:19). Neither a deliverer of the people from their enemy nor a leader in years of peace, but rather a trouble-maker among the neighboring Philistines, Samson can hardly be numbered among the "judges." The suggestion that he had been consecrated to God (13:5) is regarded by some scholars as a later attempt to make a boisterous roustabout into a more respectable tribal hero. His exploits are confined largely to the foothills west of Jerusalem and before his tribe, Dan, migrated to the extreme north of Palestine. Many nations have such sagas of uninhibited men, like the German Tyll Eulenspiegel or the American Paul Bunyan, whose prowess or whose irrationalities afford common delight to young and old.

But the Samson saga, especially in its closing scenes, becomes also the story of a pathetic, indeed noble figure for whom the world has long felt a profound compassion. He is the prototype of those who cannot live quietly as long as there is a cause; of the wholehearted victim of a treacherous love; of the hero who goes to his death in the unconquerable spirit in which he has lived. Thus his story has inspired artistic works of great dignity and power — the oratorio *Samson* by Handel, the popular opera *Samson and Delilah* by Saint-Saëns and the study of the inner struggle of the blind hero, in Milton's dramatic poem *Samson Agonistes*.

The Philistines (15:11). Who were these people, from whom the country was later named "Palestine," who oppressed the Hebrews not only "forty years" in Samson's time (13:1) but throughout the lives of Samuel and Saul? Known in ancient documents as "Peoples of the Sea," they are now believed to have originated in Asia Minor or the islands of the eastern Mediterranean, and at first to have pillaged the eastern shores of the Mediterranean. History records them as defeated by Rameses III in sea battles, near Egypt and later near Syria, early in the twelfth century B.C. But they were finally permitted to settle in southwest Palestine, then "Canaan," where they became the ruling caste and a part of Rameses' mercenary army. They adopted the language and religion of the conquered. As Egyptian power waned in the twelfth century B.C. they grew in strength. See note on I Sam. 13 (p. 273b) on the reasons for their military prowess over the scattered Hebrew tribes.

Although their opposition to Israel has made the word "Philistines" a synonym of resistance to the new and the enlightened, their level of culture, except in religion, is believed to have been higher at that time than that of the Hebrews. Remains uncovered by archaeologists (jewelry, pottery and reliefs) indicate that the Philistines were of Cretan (Minoan) or Greek origin and that their political organization was similar to that of the city-states of Greece. As they appear in the Bible they had five chief cities, each a stronghold with a separate king, yet acting as a federation for defense or attack. Their language, as yet

unidentified, was "strange," that is, non-Semitic. Samson's escapades were only the opening skirmish in a long struggle for Israel's survival and it was not until David's victories over them, recorded in II Samuel, that the Philistines became less prominent.

"*And Samson . . . Took the Doors . . . of the City*" (16:3). Among the listeners familiar with the geography involved, loud guffaws must have greeted this story of the carrying away, on one's shoulders, of the mammoth city gates of Gaza, long an Egyptian fortress. For Hebron was about forty miles away and three thousand feet above sea level.

"*Dagon Their God*" (16:23). This deity, apparently the chief one of the Philistines, at whose festival Samson's revenge was accomplished, is now believed to have been originally a grain divinity adopted from the Canaanites and somehow merged with a fish deity. For the idol was represented by a figure with human head, arms and torso but with lower parts tapering to a fish tail. In time he became the national god; he appears often in the Ras Shamra documents (see p. 11b).

I and II Samuel

Preface: Early Years of the Hebrew Monarchy.

Samuel and Saul — Saul and David — David — Notes to I and II Samuel.

EARLY YEARS OF THE HEBREW MONARCHY

THE DARKNESS of the era of the Judges proves to be the darkness before the dawn. As the Books of Samuel open, the shadows — tribal rivalry, religious infidelity, and oppression by the Philistines — still linger, but the sun rises in the person of the boy seer, Samuel, it brightens in the first king of Israel, Saul, and it reaches high noon in the brilliant career of David. These years, approximately from 1050 to 970 B.C., begin, then, amidst despair but they end in the pride of a powerful monarchy.

The story of the consolidation of the Hebrew tribes into a nation is in the form of biographies of the three dominant figures, Samuel, Saul and David. Told with vigor, richness of detail and vivid characterization, the two books are, for the most part, genuine history. They give a dramatic, sweeping story of the rise of Hebrew patriotism and the development of nationhood, of the change from tribal anarchy to autocratic power and of the weakness of such power.

The first of the accounts to be read, although interrupted by other narratives, is that of the austere prophet, Samuel, whose position at first resembles that of the earlier "judges." Increasingly, however, he becomes the stern mouthpiece of Yahweh, the theocratic ruler of the people, and the maker of two kings. The conscience of Israel and the power behind the throne during Saul's early years as monarch, Samuel even after death appears in a vision to Saul when doom at the hands of the Philistines seems nigh.

Actually this biography of Samuel is held by critical authorities to have been written not in his time but between 650 and 550 B.C. by the "Deuteronomists" and to express their point of view in writing history (see prefaces to Joshua and Judges). Regarded by many as the continuation of the Deuteronomic Book of Judges, it includes the first three chapters of I Samuel, large blocks through chapter 24, and the story of the prophet's post-mortem appearance to Saul (ch. 28). This late or theocratic source is to be distinguished from the rest of the book. It magnifies the influence of the seer and prophet, Samuel. It threatens punishment to the faithless, whether citizen or king. It opposes the idea of kingship, belittles Saul and glorifies David.

The further accounts, of Saul and of David, comprising most of these books, are held to be much earlier in composition, written probably no later than the tenth century B.C. This narrative begins in I Sam. 4, apparently as a continuation of the Samson saga of Judg. 13–16, continues with interruptions to II Sam. 20, and closes with Solomon's accession to the throne, I Kgs. 1–2. Contrasted with the Samuel biography, this story seems unaware of the existence of the seer (I Sam. 9:6) and pictures Saul as a simple though courageous leader, unselfishly devoted to the well-being of the people, but it does not gloss over his unbalanced mentality and his jealous rages. It depicts David, first as court favorite, then as fugitive and finally as king, and with surprising candor — his charm and his sensuousness, his magnanimity and his cruelty, his victories and his sins, his political sagacity and yet his weakness in dealing with members of his own household. These chapters, especially II Sam. 9–20 which seem to have been written by an active participant in these stirring events, are marked by authentic detail, forceful writing and interest amounting often to suspense.

As a whole, I and II Samuel, closer to the actual events and less colored by later editing, present a fuller and more accurate pic-

ture of the society of this early period than is found in any preceding book in the Bible. It is still one of petty farmers, separated into four main groups (see preface to Judges), and it still bears the stamp of the nomadic life from which they had recently come. Their religious practices include shrines and sacrifices and prophets, a profound reverence for the "ark of God," and frequent resort to sacred lots to discover God's will before important undertakings. The prominence of the head priests, Abiathar and Zadok, foreshadows the formal priesthood which after the Exile controlled Hebrew life. Clan rivalries and personal jealousies are bitter and the tribes are for decades at the mercy of the Philistines, whose oppression forces the Hebrews at last to unite in order to survive as a people. Thus tribal chieftains are transformed into powerful kings and, in time, into Oriental monarchs, with their lavish royal households and harems, their court intrigue and their competing ambitions.

Originally Samuel and Kings were each one separate book (or perhaps all a single book, as the sub-titles in the King James Version suggest). The artificial separation into four books is a tradition dating from the Septuagint translation of the Old Testament into Greek, in the third century B.C. In the case of I and II Samuel this separation has in no way eased difficulties existing for the reader because these two books contain duplicate and conflicting accounts of the same events. This is due to the fact that within I and II Samuel are combined different documents, much as in the composition of the Pentateuch. The chief sources have already been described. In addition to these, occasional passages have been identified as interpolations by late redactors, while the closing section (II Sam. 21–24) is now regarded as an appendix containing several unrelated blocks of material, some of these out of order. In the present abridgment several duplicate narratives have been omitted and the literary difficulties of other passages clarified.

I and II Samuel, like Joshua and Judges, are the product of the Prophetic Movement, later to be discussed, in that their purpose was to show how God, by controlling human events, achieves his purposes. But while these writings are history adapted to the teaching of religion, as literature they display more vitality in description of persons and events than in the previous books, more skillful delineation of character and motives, greater realism of treatment and more compelling style — indeed an exciting narrative.

The First Book of Samuel

SAMUEL AND SAUL

The Consecration of Samuel

1 Now there was a certain man of Ramathaim-zophim, of mount Ephraim,
and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of
2 Tohu, the son of Zuph, an Ephrathite: And he had two wives; the name of
the one was Hannah, and the name of the other Peninnah: and Peninnah
3 had children, but Hannah had no children. And this man went up out of his
city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh.† And
the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.
4 And when the time was that Elkanah offered, he gave to Peninnah his
5 wife, and to all her sons and her daughters, portions: But unto Hannah he

gave a worthy portion; for he loved Hannah: but the Lord had shut up her
1: 6 womb. And her adversary also provoked her sore, for to make her fret, be-
7 cause the Lord had shut up her womb. And as he did so year by year, when
she went up to the house of the Lord, so she provoked her; therefore she
8 wept, and did not eat. Then said Elkanah her husband to her, Hannah, why
weepest thou? and why eatest thou not? and why is thy heart grieved? am
not I better to thee than ten sons?
9 So Hannah rose up after they had eaten in Shiloh, and after they had
drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.
10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.
11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on
the affliction of thine handmaid, and remember me, and not forget thine
handmaid, but wilt give unto thine handmaid a man child, then I will give
him unto the Lord all the days of his life, and there shall no razor come upon
12 his head. And it came to pass, as she continued praying before the Lord, that
Eli marked her mouth.
13 Now Hannah, she spake in her heart; only her lips moved, but her voice
14 was not heard: therefore Eli thought she had been drunken. And Eli said
unto her, How long wilt thou be drunken? put away thy wine from thee.
15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful
spirit: I have drunk neither wine nor strong drink, but have poured out my
soul before the Lord.
17 Then Eli answered and said, Go in peace: and the God of Israel grant thee
18 thy petition that thou hast asked of him. And she said, Let thine handmaid
find grace in thy sight. So the woman went her way, and did eat, and her
19 countenance was no more sad. And they rose up in the morning early, and
worshipped before the Lord, and returned, and came to their house to Ramah:
20 and Elkanah knew Hannah his wife; and the Lord remembered her. Where-
fore it came to pass, when the time was come about after Hannah had con-
ceived, that she bare a son, and called his name Samuel, saying, Because I
have asked him of the Lord.
24 And when she had weaned him, she took him up with her, with three bul-
locks, and one ephah of flour, and a bottle of wine, and brought him unto the
25 house of the Lord in Shiloh: and the child was young. And they slew a bul-
26 lock, and brought the child to Eli. And she said, O my lord, as thy soul liveth,
my lord, I am the woman that stood by thee here, praying unto the Lord.
27 For this child I prayed; and the Lord hath given me my petition which I
28 asked of him: Therefore also I have lent him to the Lord; as long as he liveth
he shall be lent to the Lord. And he worshipped the Lord there.

2 And Hannah prayed, and said,

My heart rejoiceth in the Lord,
mine horn is exalted in the Lord;
my mouth is enlarged over mine enemies;
because I rejoice in thy salvation.

2: 2 There is none holy as the Lord:
for there is none besides thee:
neither is there any rock like our God.
7 The Lord maketh poor, and maketh rich:
he bringeth low, and lifteth up.†
8 He raiseth up the poor out of the dust,
and lifteth up the beggar from the dunghill,
to set them among princes,
and to make them inherit the throne of glory:
for the pillars of the earth are the Lord's,
and he hath set the world upon them.

11 And Elkanah went to Ramah to his house. And the child did minister unto
19 the Lord before Eli the priest. Moreover his mother made him a little coat,
and brought it to him from year to year, when she came up with her husband
21 to offer the yearly sacrifice. . . . And the child Samuel grew before the Lord.
22 Now Eli was very old, and heard all that his sons did unto all Israel; and
how they lay with the women that assembled at the door of the tabernacle
23 of the congregation. And he said unto them, Why do ye such things? for I
24 hear of your evil dealings by all this people. Nay, my sons; for it is no good
25 report that I hear: ye make the Lord's people to transgress. If one man sin
against another, the judge shall judge him: but if a man sin against the Lord,
who shall entreat for him? Notwithstanding, they hearkened not unto the
26 voice of their father, because the Lord would slay them. And the child
Samuel grew on, and was in favor both with the Lord, and also with men.
27–36
3 And the child Samuel ministered unto the Lord before Eli. And the word
2 of the Lord was precious in those days; there was no open vision. And it
came to pass at that time, when Eli was laid down in his place, and his eyes
3 began to wax dim, that he could not see; And ere the lamp of God went out
in the temple of the Lord, where the ark of God was, and Samuel was laid
4 down to sleep; That the Lord called Samuel: and he answered, Here am I.
5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said,
I called not; lie down again. And he went and lay down.
6 And the Lord called yet again, Samuel. And Samuel arose and went to Eli,
and said, Here am I; for thou didst call me. And he answered, I called not,
7 my son; lie down again. Now Samuel did not yet know the Lord, neither
8 was the word of the Lord yet revealed unto him. And the Lord called Sam-
uel again the third time. And he arose and went to Eli, and said, Here am I;
for thou didst call me. And Eli perceived that the Lord had called the child.
9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee,
that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went
and lay down in his place.
10 And the Lord came, and stood, and called as at other times, Samuel, Sam-
11 uel. Then Samuel answered, Speak; for thy servant heareth. And the Lord

said to Samuel, Behold, I will do a thing in Israel, at which both the ears of
3:12 every one that heareth it shall tingle. In that day I will perform against Eli
all things which I have spoken concerning his house: when I begin, I will
13 also make an end. For I have told him that I will judge his house for ever for
the iniquity which he knoweth; because his sons made themselves vile, and
14 he restrained them not. And therefore I have sworn unto the house of Eli,
that the iniquity of Eli's house shall not be purged with sacrifice nor offering
for ever.
15 And Samuel lay until the morning, and opened the doors of the house of
16 the Lord. And Samuel feared to show Eli the vision. Then Eli called Samuel,
17 and said, Samuel, my son. And he answered, Here am I. And he said, What
is the thing that the Lord hath said unto thee? I pray thee hide it not from
18 me: . . . And Samuel told him every whit, and hid nothing from him. . . .
19 And Samuel grew, and the Lord was with him, and did let none of his
20 words fall to the ground. And all Israel from Dan even to Beer-sheba knew
21 that Samuel was established to be a prophet of the Lord. And the Lord ap-
peared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by
the word of the Lord.

The Capture of the Ark

4 . . . Now Israel went out against the Philistines to battle, and pitched beside
2 Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put
themselves in array against Israel: and when they joined battle, Israel was
smitten before the Philistines: and they slew of the army in the field about
four thousand men.
3 And when the people were come into the camp, the elders of Israel said,
Wherefore hath the Lord smitten us to-day before the Philistines? Let us
fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when
4 it cometh among us, it may save us out of the hand of our enemies. So the
people sent to Shiloh, that they might bring from thence the ark of the cove-
nant of the Lord of hosts, which dwelleth between the cherubim: and the
two sons of Eli, Hophni and Phinehas, were there with the ark of the cove-
5 nant of God. And when the ark of the covenant of the Lord came into the
camp, all Israel shouted with a great shout, so that the earth rang again.
6 And when the Philistines heard the noise of the shout, they said, What
meaneth the noise of this great shout in the camp of the Hebrews? And they
7 understood that the ark of the Lord was come into the camp. And the Philis-
tines were afraid; for they said, God is come into the camp. And they said,
8 Woe unto us! for there hath not been such a thing heretofore. Woe unto us!
who shall deliver us out of the hand of these mighty Gods? these are the
9 Gods that smote the Egyptians with all the plagues in the wilderness. Be
strong, and quit yourselves like men, O ye Philistines, that ye be not servants
unto the Hebrews, as they have been to you: quit yourselves like men, and

4:10 fight. And the Philistines fought, and Israel was smitten, and they fled every
man into his tent: and there was a very great slaughter; for there fell of
11 Israel thirty thousand footmen. And the ark of God was taken; and the two
sons of Eli, Hophni and Phinehas, were slain.
12 And there ran a man of Benjamin out of the army, and came to Shiloh the
13 same day with his clothes rent, and with earth upon his head. And when he
came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled
for the ark of God. And when the man came into the city, and told it, all the
14 city cried out. And when Eli heard the noise of the crying, he said, What
meaneth the noise of this tumult? And the man came in hastily, and told Eli.
15 Now Eli was ninety and eight years old; and his eyes were dim, that he could
not see.
16 And the man said unto Eli, I am he that came out of the army, and I fled
17 to-day out of the army. And he said, What is there done, my son? And the
messenger answered and said, Israel is fled before the Philistines, and there
hath been also a great slaughter among the people, and thy two sons also,
18 Hophni and Phinehas, are dead, and the ark of God is taken.† And it came
to pass, when he made mention of the ark of God, that he fell from off the
seat backward by the side of the gate, and his neck brake, and he died: for
he was an old man, and heavy. And he had judged Israel forty years.
19–22
5 And the Philistines took the ark of God, and brought it from Eben-ezer
2 unto Ashdod. When the Philistines took the ark of God, they brought it
3 into the house of Dagon, and set it by Dagon. And when they of Ashdod
arose early on the morrow, behold, Dagon was fallen upon his face to the
earth before the ark of the Lord. And they took Dagon, and set him in his
4 place again. And when they arose early on the morrow morning, behold,
Dagon was fallen upon his face to the ground before the ark of the Lord;
and the head of Dagon and both the palms of his hands were cut off upon
the threshold; only the stump of Dagon was left to him.
6 But the hand of the Lord was heavy upon them of Ashdod, and he de-
stroyed them, and smote them with emerods, even Ashdod and the coasts
7 thereof. And when the men of Ashdod saw that it was so, they said, The ark
of the God of Israel shall not abide with us: for his hand is sore upon us, and
8 upon Dagon our god. They sent therefore and gathered all the lords of the
Philistines unto them, and said, What shall we do with the ark of the God
of Israel? And they answered, Let the ark of the God of Israel be carried
about unto Gath. And they carried the ark of the God of Israel about thither.
9 And it was so, that, after they had carried it about, the hand of the Lord was
against the city with a very great destruction: and he smote the men of the
city, both small and great, and they had emerods in their secret parts.
10 Therefore they sent the ark of God to Ekron. And it came to pass, as the
ark of God came to Ekron, that the Ekronites cried out, saying, They have
brought about the ark of the God of Israel to us, to slay us and our people.

5:11 So they sent and gathered together all the lords of the Philistines, and said,
Send away the ark of the God of Israel, and let it go again to his own place,
that it slay us not, and our people: for there was a deadly destruction through-
12 out all the city; † the hand of God was very heavy there. And the men that
died not were smitten with the emerods: and the cry of the city went up to
heaven.

6 And the ark of the Lord was in the country of the Philistines seven months.
2 And the Philistines called for the priests and the diviners, saying, What shall
we do to the ark of the Lord? tell us wherewith we shall send it to his place.
3 And they said, If ye send away the ark of the God of Israel, send it not
empty; but in any wise return him a trespass offering: then ye shall be
healed, and it shall be known to you why his hand is not removed from you.
4 Then said they, What shall be the trespass offering which we shall return to
him? They answered, Five golden emerods, and five golden mice, according
to the number of the lords of the Philistines: for one plague was on you all,
7 and on your lords. Now therefore make a new cart, and take two milch kine,
on which there hath come no yoke, and tie the kine to the cart, and bring
8 their calves home from them: And take the ark of the Lord, and lay it upon
the cart; and put the jewels of gold, which ye return him for a trespass offer-
ing, in a coffer by the side thereof; and send it away, that it may go.
21 And they sent messengers to the inhabitants of Kirjath-jearim, saying,
The Philistines have brought again the ark of the Lord; come ye down, and
7:1 fetch it up to you. And the men of Kirjath-jearim came, and fetched up the
ark of the Lord, and brought it into the house of Abinadab in the hill, and
2 sanctified Eleazar his son to keep the ark of the Lord. And it came to pass,
while the ark abode in Kirjath-jearim, that the time was long; for it was
3 twenty years: and all the house of Israel lamented after the Lord. And Sam-
uel spake unto all the house of Israel, saying, If ye do return unto the Lord
with all your hearts, then put away the strange gods and Ashtaroth from
among you, and prepare your hearts unto the Lord, and serve him only: and
4 he will deliver you out of the hand of the Philistines. Then the children of
Israel did put away Baalim and Ashtaroth, and served the Lord only.
15,16 And Samuel judged Israel all the days of his life. And he went from year
to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all
17 those places. And his return was to Ramah, for there was his house; and
there he judged Israel; and there he built an altar unto the Lord.

Samuel's Forebodings Concerning Kings

8 And it came to pass, when Samuel was old, that he made his sons judges
2 over Israel. Now the name of his firstborn was Joel; and the name of his
3 second, Abiah: they were judges in Beer-sheba. And his sons walked not in
his ways, but turned aside after lucre, and took bribes, and perverted judg-

8: 4 ment. Then all the elders of Israel gathered themselves together, and came
5 to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy
sons walk not in thy ways: now make us a king to judge us like all the
nations.
6 But the thing displeased Samuel, when they said, Give us a king to judge
7 us. And Samuel prayed unto the Lord. And the Lord said unto Samuel,
Hearken unto the voice of the people in all that they say unto thee: for they
have not rejected thee, but they have rejected me, that I should not reign
8 over them. According to all the works which they have done since the day
that I brought them up out of Egypt even unto this day, wherewith they
9 have forsaken me, and served other gods, so do they also unto thee. Now
therefore hearken unto their voice: howbeit yet protest solemnly unto them,
and show them the manner of the king that shall reign over them.
10 And Samuel told all the words of the Lord unto the people that asked of
11 him a king. And he said, This will be the manner of the king† that shall reign
over you: He will take your sons, and appoint them for himself, for his
12 chariots, and to be his horsemen; and some shall run before his chariots. And
he will appoint him captains over thousands, and captains over fifties; and
will set them to ear his ground, and to reap his harvest, and to make his in-
13 struments of war, and instruments of his chariots. And he will take your
14 daughters to be confectionaries, and to be cooks, and to be bakers. And he
will take your fields, and your vineyards, and your oliveyards, even the best
15 of them, and give them to his servants. And he will take the tenth of your
16 seed, and of your vineyards, and give to his officers, and to his servants. And
he will take your menservants, and your maidservants, and your goodliest
17 young men, and your asses, and put them to his work. He will take the tenth
18 of your sheep: and ye shall be his servants. And ye shall cry out in that day
because of your king which ye shall have chosen you; and the Lord will not
hear you in that day.
19 Nevertheless the people refused to obey the voice of Samuel; and they
20 said, Nay; but we will have a king over us; That we also may be like all the
nations; and that our king may judge us, and go out before us, and fight our
21 battles. And Samuel heard all the words of the people, and he rehearsed them
22 in the ears of the Lord. And the Lord said to Samuel, Hearken unto their
voice, and make them a king. And Samuel said unto the men of Israel, Go ye
every man unto his city.

The following chapters, which deal with the early years of the Hebrew monarchy, occasionally include contrasting statements which may puzzle the studious reader. This is due to the fact that two different documents are interwoven here, as discussed in the preface. One of these accounts, sometimes called the "theocratic source," is held to be a relatively late composition ascribed to the Deuteronomic editors.

As illustrations of the resulting differences, in this account the popular demand for a king is opposed and Saul is rejected for religious reasons (ch. 8, ch. 10:17–25, and ch. 12); in the other Saul is made king by the people's choice because of his success

as a warrior, without hint that his enthronement is offensive to Yahweh (ch. 9, ch. 10:1–13 and 26–27, and ch. 11). The theocratic source states that "Samuel judged Israel all the days of his life" (7:15) while the earlier one has Saul residing in a town not far from that of the seer and knowing nothing about him (9:6). Also, in the theocratic account David is presented as a shepherd boy anointed by Samuel (16:1–13) and as the slayer of Goliath (17:12–58), while in the earlier narrative he is introduced as a harpist and armor-bearer (16:14–23) and is pictured shortly as a popular idol (18:5–9).

"*Behold the King Whom Ye Have Chosen*" (12:13)

9 Now there was a man of Benjamin, whose name was Kish, the son of Abiel,
the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a
2 mighty man of power. And he had a son, whose name was Saul, a choice
young man, and a goodly: and there was not among the children of Israel a
goodlier person than he: from his shoulders and upward he was higher than
3 any of the people. And the asses of Kish Saul's father were lost. And Kish
said to Saul his son, Take now one of the servants with thee, and arise, go
4 seek the asses. And he passed through mount Ephraim, and passed through
the land of Shalisha, but they found them not: then they passed through the
land of Shalim, and there they were not: and he passed through the land of
the Benjamites, but they found them not.
5 And when they were come to the land of Zuph, Saul said to his servant
that was with him, Come, and let us return; lest my father leave caring for
6 the asses, and take thought for us. And he said unto him, Behold now, there is
in this city a man of God, and he is an honorable man; all that he saith
cometh surely to pass: now let us go thither; peradventure he can show us
our way that we should go.
7 Then said Saul to his servant, But, behold, if we go, what shall we bring
the man? for the bread is spent in our vessels, and there is not a present to
8 bring to the man of God: what have we? And the servant answered Saul
again, and said, Behold, I have here at hand the fourth part of a shekel of
9 silver: that will I give to the man of God, to tell us our way. (Beforetime in
Israel, when a man went to inquire of God, thus he spake, Come, and let us
go to the seer: for he that is now called a Prophet was beforetime called a
10 Seer.)† Then said Saul to his servant, Well said; come, let us go. So they
went unto the city where the man of God was.
15 Now the Lord had told Samuel in his ear a day before Saul came, saying,
16 To-morrow about this time I will send thee a man out of the land of Ben-
jamin, and thou shalt anoint him to be captain over my people Israel, that he
may save my people out of the hand of the Philistines: for I have looked upon
17 my people, because their cry is come unto me. And when Samuel saw Saul,
the Lord said unto him, Behold the man whom I spake to thee of! this same
shall reign over my people.
18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee,
19 where the seer's house is. And Samuel answered Saul, and said, I am the

seer: go up before me unto the high place; for ye shall eat with me to-day,
and to-morrow I will let thee go, and will tell thee all that is in thine heart.
9:20 And as for thine asses that were lost three days ago, set not thy mind on
them; for they are found. And on whom is all the desire of Israel? Is it not
21 on thee, and on all thy father's house? And Saul answered and said, Am not
I a Benjamite, of the smallest of the tribes of Israel? and my family the least
of all the families of the tribe of Benjamin? wherefore then speakest thou so
22 to me? And Samuel took Saul and his servant, and brought them into the
parlor, and made them sit in the chiefest place among them that were bidden,
which were about thirty persons.

25 And when they were come down from the high place into the city, Samuel
26 communed with Saul upon the top of the house. And they arose early: and it
came to pass about the spring of the day, that Samuel called Saul to the top
of the house, saying, Up, that I may send thee away. And Saul arose, and
27 they went out both of them, he and Samuel, abroad. And as they were going
down to the end of the city, Samuel said to Saul, Bid the servant pass on
before us, (and he passed on,) but stand thou still a while, that I may show
thee the word of God.

10 Then Samuel took a vial of oil, and poured it upon his head, and kissed him,
and said, Is it not because the Lord hath anointed thee to be captain over his
2,3 inheritance? When thou art departed from me to-day, . . . Then shalt thou go
on forward from thence, and thou shalt come to the plain of Tabor, and there
5 shall meet thee three men going up to God to Beth-el, . . . After that thou
shalt come to the hill of God, where is the garrison of the Philistines: and it
shall come to pass, when thou art come thither to the city, that thou shalt
meet a company of prophets coming down from the high place with a psal-
tery, and a tabret, and a pipe, and a harp, before them; and they shall
6 prophesy:* And the Spirit of the Lord will come upon thee, and thou shalt
7 prophesy with them, and shalt be turned into another man. And let it be,
when these signs are come unto thee, that thou do as occasion serve thee;
for God is with thee.

9 And it was so, that, when he had turned his back to go from Samuel, God
10 gave him another heart: and all those signs came to pass that day. And when
they came thither to the hill, behold, a company of prophets met him; and
11 the Spirit of God came upon him, and he prophesied among them. And it
came to pass, when all that knew him beforetime saw that, behold, he proph-
esied among the prophets, then the people said one to another, What is this
12 that is come unto the son of Kish? Is Saul also among the prophets? And one
of the same place answered and said, But who is their father? Therefore it
13 became a proverb, Is Saul also among the prophets? And when he had made
an end of prophesying, he came to the high place.

* This colorful description of the so-called roving prophets should be read in connection with notes on I Sam. 9:9, p. 273b, and II Sam. 7:17, pp. 276b–77a.

10:17,18 And Samuel called the people together unto the Lord to Mizpeh; And said
unto the children of Israel, Thus saith the Lord God of Israel, I brought up
Israel out of Egypt, and delivered you out of the hand of the Egyptians, and
19 out of the hand of all kingdoms, and of them that oppressed you: And ye
have this day rejected your God, who himself saved you out of all your ad-
versities and your tribulations; and ye have said unto him, Nay, but set a
king over us. Now therefore present yourselves before the Lord by your
20 tribes, and by your thousands. And when Samuel had caused all the tribes of
Israel to come near, the tribe of Benjamin was taken.
21 When he had caused the tribe of Benjamin to come near by their families,
the family of Matri was taken, and Saul the son of Kish was taken: and when
22 they sought him, he could not be found. Therefore they inquired of the Lord
further, if the man should yet come thither. And the Lord answered, Behold,
23 he hath hid himself among the stuff. And they ran and fetched him thence:
and when he stood among the people, he was higher than any of the people
from his shoulders and upward.
24 And Samuel said to all the people, See ye him whom the Lord hath chosen,
that there is none like him among all the people? And all the people shouted,
25 and said, God save the king. Then Samuel told the people the manner of the
kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel
sent all the people away, every man to his house.
26 And Saul also went home to Gibeah; and there went with him a band of
27 men, whose hearts God had touched. But the children of Belial said, How
shall this man save us? And they despised him, and brought him no presents.
But he held his peace.

11 Then Nahash the Ammonite came up, and encamped against Jabesh-gil-
ead: and all the men of Jabesh said unto Nahash, Make a covenant with us,
2 and we will serve thee. And Nahash the Ammonite answered them, On this
condition will I make a covenant with you, that I may thrust out all your
3 right eyes,† and lay it for a reproach upon all Israel. And the elders of Jabesh
said unto him, Give us seven days' respite, that we may send messengers unto
all the coasts of Israel: and then, if there be no man to save us, we will come
out to thee.
4 Then came the messengers to Gibeah of Saul, and told the tidings in the
5 ears of the people: and all the people lifted up their voices, and wept. And,
behold, Saul came after the herd out of the field; and Saul said, What aileth
the people that they weep? And they told him the tidings of the men of
6 Jabesh. And the Spirit of God came upon Saul when he heard those tidings,
7 and his anger was kindled greatly. And he took a yoke of oxen, and hewed
them in pieces, and sent them throughout all the coasts of Israel by the hands
of messengers, saying, Whosoever cometh not forth after Saul and after
Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the
people, and they came out with one consent.
9 And they said unto the messengers that came, Thus shall ye say unto the

men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have help. And the messengers came and showed it to the men of Jabesh; and they
11:10 were glad. Therefore the men of Jabesh said, To-morrow we will come out
11 unto you, and ye shall do with us all that seemeth good unto you. And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the people said unto Samuel, Who is he that said, Shall Saul reign
13 over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to-day the Lord hath wrought
14 salvation in Israel. Then said Samuel to the people, Come, and let us go to
15 Gilgal, and renew the kingdom there. And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

12 And Samuel said unto all Israel, Behold, I have hearkened unto your voice
2 in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood
3 unto this day. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.
4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast
5 thou taken aught of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.

6 And Samuel said unto the people, It is the Lord that advanced Moses and
7 Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord of all the
12 righteous acts of the Lord, which he did to you and to your fathers. And when he saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord
13 your God was your king. Now therefore, behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king
22 over you. For the Lord will not forsake his people for his great name's sake:
23 because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you:
24 but I will teach you the good and the right way: Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath
25 done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

The Attack of Saul and Jonathan on the Philistines

13 Saul reigned one year; and when he had reigned two years over Israel,
2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every
3 man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet through-
4 out all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and pitched in
6 Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in
7 pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from
9 him. And Saul said, Bring hither a burnt offering to me, and peace offerings.
10 And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at
12 Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now
14 would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people,
15 because thou hast not kept that which the Lord commanded thee. And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.
16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

13:19 Now there was no smith found throughout all the land of Israel: for the
20 Philistines said, Lest the Hebrews make them swords or spears: But all the
Israelites went down to the Philistines, to sharpen every man his share, and
21 his coulter, and his axe, and his mattock. Yet they had a file for the mattocks,
and for the coulters, and for the forks, and for the axes, and to sharpen the
22 goads. So it came to pass in the day of battle, that there was neither sword
nor spear found in the hand of any of the people that were with Saul and
23 Jonathan; but with Saul and with Jonathan his son was there found.† And
the garrison of the Philistines went out to the passage of Michmash.

14 Now it came to pass upon a day, that Jonathan the son of Saul said unto
the young man that bare his armor, Come, and let us go over to the Philis-
2 tines' garrison, that is on the other side. But he told not his father. And Saul
tarried in the uttermost part of Gibeah under a pomegranate tree which is in
Migron: and the people that were with him were about six hundred men; . . .
3,4 And the people knew not that Jonathan was gone. And between the passages,
by which Jonathan sought to go over unto the Philistines' garrison, there was
a sharp rock on the one side and a sharp rock on the other side: . . .
6 And Jonathan said to the young man that bare his armor, Come, and let us
go over unto the garrison of these uncircumcised: it may be that the Lord
will work for us: for there is no restraint to the Lord to save by many or by
7 few. And his armor-bearer said unto him, Do all that is in thy heart: turn
8 thee; behold, I am with thee according to thy heart. Then said Jonathan,
Behold, we will pass over unto these men, and we will discover ourselves
9 unto them. If they say thus unto us, Tarry until we come to you; then we
10 will stand still in our place, and will not go up unto them. But if they say
thus, Come up unto us; then we will go up: for the Lord hath delivered them
into our hand; and this shall be a sign unto us.
11 And both of them discovered themselves unto the garrison of the Philis-
tines: and the Philistines said, Behold, the Hebrews come forth out of the
12 holes where they had hid themselves. And the men of the garrison answered
Jonathan and his armor-bearer, and said, Come up to us, and we will show
you a thing. And Jonathan said unto his armor-bearer, Come up after me:
13 for the Lord hath delivered them into the hand of Israel. And Jonathan
climbed up upon his hands and upon his feet, and his armor-bearer after him.
14 and they fell before Jonathan; and his armor-bearer slew after him. And that
first slaughter, which Jonathan and his armor-bearer made, was about
twenty men, within as it were a half acre of land, which a yoke of oxen
15 might plow. And there was trembling in the host, in the field, and among all
the people: the garrison, and the spoilers, they also trembled, and the earth
quaked: so it was a very great trembling.
16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold,
the multitude melted away, and they went on beating down one another.
20 And Saul and all the people that were with him assembled themselves, and
they came to the battle: and, behold, every man's sword was against his fel-

14:21 low, and there was a very great discomfiture. Moreover, the Hebrews that
were with the Philistines before that time, which went up with them into
the camp from the country round about, even they also turned to be with the
22 Israelites that were with Saul and Jonathan. Likewise all the men of Israel
which had hid themselves in mount Ephraim, when they heard that the Philis-
23 tines fled, even they also followed hard after them in the battle. So the Lord
saved Israel that day: and the battle passed over unto Beth-aven.

Jonathan's Transgression and Reprieve

24 And the men of Israel were distressed that day: for Saul had adjured the
people, saying, Cursed be the man that eateth any food until evening, that
I may be avenged on mine enemies. So none of the people tasted any food.
25 And all they of the land came to a wood; and there was honey upon the
26 ground. And when the people were come into the wood, behold, the honey
dropped; but no man put his hand to his mouth: for the people feared the
27 oath. But Jonathan heard not when his father charged the people with the
oath: wherefore he put forth the end of the rod that was in his hand, and
dipped it in a honeycomb, and put his hand to his mouth; and his eyes were
28 enlightened. Then answered one of the people, and said, Thy father straitly
charged the people with an oath, saying, Cursed be the man that eateth any
food this day. And the people were faint.
29 Then said Jonathan, My father hath troubled the land: see, I pray you,
how mine eyes have been enlightened, because I tasted a little of this honey.
30 How much more, if haply the people had eaten freely to-day of the spoil of
their enemies which they found? for had there not been now a much greater
31 slaughter among the Philistines? And they smote the Philistines that day
from Michmash to Aijalon: and the people were very faint.
32 And the people flew upon the spoil, and took sheep, and oxen, and calves,
and slew them on the ground: and the people did eat them with the blood.
33 Then they told Saul, saying, Behold, the people sin against the Lord, in that
they eat with the blood. And he said, Ye have transgressed: roll a great stone
34 unto me this day. And Saul said, Disperse yourselves among the people, and
say unto them, Bring me hither every man his ox, and every man his sheep,
and slay them here, and eat; and sin not against the Lord in eating with the
blood.† And all the people brought every man his ox with him that night, and
35 slew them there. And Saul built an altar unto the Lord: the same was the
first altar that he built unto the Lord.
36 And Saul said, Let us go down after the Philistines by night, and spoil
them until the morning light, and let us not leave a man of them. And they
said, Do whatsoever seemeth good unto thee. Then said the priest, Let us
37 draw near hither unto God. And Saul asked counsel of God, Shall I go down
after the Philistines? wilt thou deliver them into the hand of Israel? But he

14:38 answered him not that day. And Saul said, Draw ye near hither, all the chief
39 of the people: and know and see wherein this sin hath been this day. For, as
the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall
surely die. But there was not a man among all the people that answered him.
40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son
will be on the other side. And the people said unto Saul, Do what seemeth
good unto thee.
41 Therefore Saul said unto the Lord God of Israel, Give a perfect lot. And
42 Saul and Jonathan were taken: but the people escaped. And Saul said, Cast
43 lots between me and Jonathan my son. And Jonathan was taken. Then Saul
said to Jonathan, Tell me what thou hast done. And Jonathan told him, and
said, I did but taste a little honey with the end of the rod that was in mine
44 hand, and, lo, I must die. And Saul answered, God do so and more also: for
thou shalt surely die, Jonathan.†
45 And the people said unto Saul, Shall Jonathan die, who hath wrought this
great salvation in Israel? God forbid: as the Lord liveth, there shall not one
hair of his head fall to the ground; for he hath wrought with God this day.
46 So the people rescued Jonathan, that he died not. Then Saul went up from
52 following the Philistines: and the Philistines went to their own place. And
there was sore war against the Philistines all the days of Saul: and when Saul
saw any strong man, or any valiant man, he took him unto him.

Saul's Disobedience Concerning the Amalekites

15 Samuel also said unto Saul, The Lord sent me to anoint thee to be king over
his people, over Israel: now therefore hearken thou unto the voice of the
2 words of the Lord. Thus saith the Lord of hosts, I remember that which
Amalek did to Israel,† how he laid wait for him in the way, when he came
3 up from Egypt. Now go and smite Amalek, and utterly destroy all that they
have, and spare them not; but slay both man and woman, infant and suckling,
ox and sheep, camel and ass.
7 And Saul smote the Amalekites from Havilah until thou comest to Shur,
8 that is over against Egypt. And he took Agag the king of the Amalekites
9 alive, and utterly destroyed all the people with the edge of the sword. But Saul
and the people spared Agag, and the best of the sheep, and of the oxen, and
of the fatlings, and the lambs, and all that was good, and would not utterly
destroy them: but every thing that was vile and refuse, that they destroyed
utterly.
10,11 Then came the word of the Lord unto Samuel, saying, It repenteth me
that I have set up Saul to be king: for he is turned back from following me,
and hath not performed my commandments. And it grieved Samuel; and he
12 cried unto the Lord all night. And when Samuel rose early to meet Saul in
the morning, it was told Samuel, saying, Saul came . . . down to Gilgal.

15:13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the
Lord: I have performed the commandment of the Lord.
14 And Samuel said, What meaneth then this bleating of the sheep in mine
ears, and the lowing of the oxen which I hear?
15 And Saul said, They have brought them from the Amalekites: for the
people spared the best of the sheep and of the oxen, to sacrifice unto the Lord
thy God; and the rest we have utterly destroyed.
16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath
17 said to me this night. And he said unto him, Say on. And Samuel said, When
thou wast little in thine own sight, wast thou not made the head of the tribes
18 of Israel, and the Lord anointed thee king over Israel? And the Lord sent
thee on a journey, and said, Go and utterly destroy the sinners the Amalek-
19 ites, and fight against them until they be consumed. Wherefore then didst
thou not obey the voice of the Lord, but didst fly upon the spoil, and didst
evil in the sight of the Lord?
20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and
have gone the way which the Lord sent me, and have brought Agag the king
21 of Amalek, and have utterly destroyed the Amalekites. But the people took
of the spoil, sheep and oxen, the chief of the things which should have been
utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.
22 And Samuel said, Hath the Lord as great delight in burnt offerings and
sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than
23 sacrifice, and to hearken than the fat of rams. For rebellion is as the sin
of witchcraft, and stubbornness is as iniquity and idolatry. Because thou
hast rejected the word of the Lord, he hath also rejected thee from being
king.
24 And Saul said unto Samuel, I have sinned:† for I have transgressed the
commandment of the Lord, and thy words: because I feared the people, and
25 obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn
again with me, that I may worship the Lord.
26 And Samuel said unto Saul, I will not return with thee: for thou hast re-
jected the word of the Lord, and the Lord hath rejected thee from being king
27 over Israel. And as Samuel turned about to go away, he laid hold upon the
28 skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath
rent the kingdom of Israel from thee this day, and hath given it to a neighbor
29 of thine, that is better than thou. And also the Strength of Israel will not lie
nor repent: for he is not a man, that he should repent.
30 Then he said, I have sinned: yet honor me now, I pray thee, before the
elders of my people, and before Israel, and turn again with me, that I may
31 worship the Lord thy God. So Samuel turned again after Saul; and Saul wor-
shipped the Lord.
32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites.
And Agag came unto him delicately. And Agag said, Surely the bitterness of
33 death is past. And Samuel said, As thy sword hath made women childless, so

shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

15:34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of
35 Saul. And Samuel came no more to see Saul until the day of his death. nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.†

SAUL AND DAVID

"*And the Spirit of the Lord Came upon David*" (16:13)

16 And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king
2 among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacri-
3 fice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.
4 And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peace-
5 ably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.
6 And it came to pass, when they were come, that he looked on Eliab, and
7 said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on
8 the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the
9 Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither
10 hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.
11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come
12 hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise,
13 anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.
14 But the Spirit of the Lord departed from Saul, and an evil spirit from the
15 Lord troubled him. And Saul's servants said unto him, Behold now, an evil
16 spirit from God troubleth thee. Let our lord now command thy servants,

which are before thee, to seek out a man, who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he
16:17 shall play with his hand, and thou shalt be well. And Saul said unto his serv-
18 ants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy
20 son, which is with the sheep. And Jesse took an ass laden with bread, and a
21 bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he
22 became his armor-bearer. And Saul sent to Jesse, saying, Let David, I pray
23 thee, stand before me; for he hath found favor in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

David's Victory over Goliath

17 Now the Philistines gathered together their armies to battle, and were
2 gathered together at Shochoh, which belongeth to Judah, . . . And Saul and the men of Israel were gathered together, and pitched by the valley of Elah,
3 and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 And there went out a champion out of the camp of the Philistines, named
5 Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and
6 the weight of the coat was five thousand shekels of brass. And he had greaves
7 of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six
8 hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants
9 to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve
10 us. And the Philistine said, I defy the armies of Israel this day; give me a
11 man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

13 And the three eldest sons of Jesse went and followed Saul to the battle:
14,15 . . . And David was the youngest: and the three eldest followed Saul. But

David went and returned from Saul to feed his father's sheep at Bethlehem.
17:16 And the Philistine drew near morning and evening, and presented himself
17 forty days. And Jesse said unto David his son, Take now for thy brethren
an ephah of this parched corn, and these ten loaves, and run to the camp to
18 thy brethren; And carry these ten cheeses unto the captain of their thousand,
and look how thy brethren fare, and take their pledge.
20 And David rose up early in the morning, and left the sheep with a keeper,
and took, and went, as Jesse had commanded him; and he came to the trench,
21 as the host was going forth to the fight, and shouted for the battle. For Israel
22 and the Philistines had put the battle in array, army against army. And David
left his carriage in the hand of the keeper of the carriage, and ran into the
23 army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words:
24 and David heard them. And all the men of Israel, when they saw the man,
25 fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it
26 shall be, that the man who killeth him, the king will enrich him . . . And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of
27 the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.
28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down
29 that thou mightest see the battle. And David said, What have I now done? Is there not a cause?
31 And when the words were heard which David spake, they rehearsed them
32 before Saul: and he sent for him. And David said to Saul, Let no man's heart
33 fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.
34 And David said unto Saul, Thy servant kept his father's sheep, and there
35 came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.
36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.
37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.
38 And Saul armed David with his armor, and he put a helmet of brass upon

17:39 his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And
40 David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that
42 bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a
43 fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.
44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of
46 hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that
47 all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the
49 Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his
50 forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling* and with a stone, and smote the Philistine, and slew
51 him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto
53 Gath, and unto Ekron. And the children of Israel returned from chasing after
54 the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner

* The reader who is intent on examining the Bible studiously will be interested in the note on II Sam. 21 on "Who Really Slew Goliath?" on p. 279a, b.

17:56 said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou
57 whose son the stripling is. And as David returned from the slaughter of the
Philistine, Abner took him, and brought him before Saul with the head of the
58 Philistine in his hand. And Saul said to him, Whose son art thou,† thou
young man? And David answered, I am the son of thy servant Jesse the
Bethlehemite.

18 And it came to pass, when he had made an end of speaking unto Saul, that
the soul of Jonathan was knit with the soul of David, and Jonathan loved him
2 as his own soul. And Saul took him that day, and would let him go no more
3 home to his father's house. Then Jonathan and David made a covenant, be-
4 cause he loved him as his own soul. And Jonathan stripped himself of the
robe that was upon him, and gave it to David, and his garments, even to his
sword, and to his bow, and to his girdle.

Saul's Jealousy of David

5 And David went out whithersoever Saul sent him, and behaved himself
wisely: and Saul set him over the men of war, and he was accepted in the
6 sight of all the people, and also in the sight of Saul's servants. And it came to
pass as they came, when David was returned from the slaughter of the Philis-
tine, that the women came out of all cities of Israel, singing and dancing, to
7 meet king Saul, with tabrets, with joy, and with instruments of music. And
the women answered one another as they played, and said,

Saul hath slain his thousands,
and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They
have ascribed unto David ten thousands, and to me they have ascribed but
9 thousands: and what can he have more but the kingdom? And Saul eyed
David from that day and forward.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing
21 pleased him. And Saul said, I will give him her, that she may be a snare to
22 him, and that the hand of the Philistines may be against him. . . . And Saul
commanded his servants, saying, Commune with David secretly, and say,
Behold, the king hath delight in thee, and all his servants love thee: now
23 therefore be the king's son-in-law. And Saul's servants spake those words
in the ears of David. And David said, Seemeth it to you a light thing to be a
24 king's son-in-law, seeing that I am a poor man, and lightly esteemed? And
the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any
dowry, but a hundred foreskins of the Philistines, to be avenged of the king's
enemies. But Saul thought to make David fall by the hand of the Philistines.
26 And when his servants told David these words, it pleased David well to be
27 the king's son-in-law: and the days were not expired. Wherefore David arose

and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

18:28 And Saul saw and knew that the Lord was with David, and that Michal
29 Saul's daughter loved him. And Saul was yet the more afraid of David; and
30 Saul became David's enemy continually. Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

19: 8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.
9 And the evil spirit from the Lord was upon Saul, as he sat in his house
10 with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.
11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save
12 not thy life to-night, to-morrow thou shalt be slain. So Michal let David
13 down through a window: and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his
14 bolster, and covered it with a cloth. And when Saul sent messengers to take
15 David, she said, He is sick. And Saul sent the messengers again to see David,
16 saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed, with a pil-
17 low of goats' hair for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?
18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.
19–24

The Devotion of Jonathan to David

20 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy
2 father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so.
5 And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide
6 myself in the field unto the third day at even. If thy father at all miss me,

then say, David earnestly asked leave of me that he might run to Bethlehem
20: 7 his city: for there is a yearly sacrifice there for all the family. If he say thus,
It is well; thy servant shall have peace: but if he be very wroth, then be sure
8 that evil is determined by him. Therefore thou shalt deal kindly with thy
servant; for thou hast brought thy servant into a covenant of the Lord with
thee: notwithstanding, if there be in me iniquity, slay me thyself; for why
shouldest thou bring me to thy father?
9 And Jonathan said, Far be it from thee: for if I knew certainly that evil
were determined by my father to come upon thee, then would not I tell it
10 thee? Then said David to Jonathan, Who shall tell me? or what if thy father
answer thee roughly?
11 And Jonathan said unto David, Come, and let us go out into the field. And
12 they went out both of them into the field. And Jonathan said unto David, O
Lord God of Israel, when I have sounded my father about to-morrow any
time, or the third day, and, behold, if there be good toward David, and I then
13 send not unto thee, and show it thee; The Lord do so and much more to
Jonathan: but if it please my father to do thee evil, then I will show it thee,
and send thee away, that thou mayest go in peace: and the Lord be with thee,
14 as he hath been with my father. And thou shalt not only while yet I live show
15 me the kindness of the Lord, that I die not: † But also thou shalt not cut off
thy kindness from my house for ever: no, not when the Lord hath cut off
16 the enemies of David every one from the face of the earth. So Jonathan made
a covenant with the house of David, saying, Let the Lord even require it at
17 the hand of David's enemies. And Jonathan caused David to swear again,
because he loved him: for he loved him as he loved his own soul.
18 Then Jonathan said to David, To-morrow is the new moon: and thou shalt
19 be missed, because thy seat will be empty. And when thou hast stayed three
days, then thou shalt go down quickly, and come to the place where thou
didst hide thyself when the business was in hand, and shalt remain by the
20 stone Ezel. And I will shoot three arrows on the side thereof, as though I shot
21 at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If
I expressly say unto the lad, Behold, the arrows are on this side of thee, take
them; then come thou: for there is peace to thee, and no hurt; as the Lord
22 liveth. But if I say thus unto the young man, Behold, the arrows are beyond
23 thee; go thy way: for the Lord hath sent thee away. And as touching the
matter which thou and I have spoken of, behold, the Lord be between thee
and me for ever.
24 So David hid himself in the field: and when the new moon was come, the
25 king sat him down to eat meat. And the king sat upon his seat, as at other
times, even upon a seat by the wall: and Jonathan arose, and Abner sat by
26 Saul's side, and David's place was empty. Nevertheless Saul spake not any
thing that day: for he thought, Something hath befallen him, he is not clean;
27 surely he is not clean. And it came to pass on the morrow, which was the
second day of the month, that David's place was empty: and Saul said unto

Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither
20:28 yesterday, nor to-day? And Jonathan answered Saul, David earnestly asked
29 leave of me to go to Bethlehem: And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy
31 mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and
32 fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?
33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it
34 was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field
36 at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he
37 shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not
38 the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.
39 But the lad knew not any thing: only Jonathan and David knew the matter.
40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.
42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

Saul's Rage Against the Friends of David

21 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and
2 no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee:
3 and I have appointed my servants to such and such a place. Now therefore

what is under thine hand? give me five loaves of bread in mine hand, or what
21: 4 there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men
5 have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in
6 the vessel. So the priest gave him hallowed bread: for there was no bread there but the showbread,† that was taken from before the Lord, to put hot
7 bread in the day when it was taken away. Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with
9 me, because the king's business required haste. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

10–15

22 David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither
2 to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

6 When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in
7 his hand, and all his servants were standing about him;) Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all cap-
8 tains of thousands, and captains of hundreds; That all of you have conspired against me, and there is none that showeth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son
10 of Ahitub. And he inquired of the Lord for him, and gave him victuals, and
11 gave him the sword of Goliath the Philistine. Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests
12 that were in Nob: and they came all of them to the king. And Saul said, Hear
13 now, thou son of Ahitub. And he answered, Here I am, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse,

in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

22:14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth
15 at thy bidding, and is honorable in thine house? Did I then begin to inquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.
16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy
17 father's house. And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of
18 the Lord. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that
19 day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.
20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar,
21 escaped, and fled after David. And Abiathar showed David that Saul had
22 slain the Lord's priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have
23 occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.†

Saul's Pursuit of David, and the Temporary Reconciliation

23 Then they told David, saying, Behold, the Philistines fight against Keilah,
2 and they rob the threshingfloors. Therefore David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David,
3 Go, and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to
4 Keilah against the armies of the Philistines? Then David inquired of the Lord yet again. And the Lord answered him and said, Arise, go down to
5 Keilah; for I will deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.
7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town
8 that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

23: 9 And David knew that Saul secretly practised mischief against him; and
10 he said to Abiathar the priest, Bring hither the ephod. Then said David, O
Lord God of Israel, thy servant hath certainly heard that Saul seeketh to
11 come to Keilah, to destroy the city for my sake. Will the men of Keilah de-
liver me up into his hand? will Saul come down, as thy servant hath heard?
O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said,
12 He will come down. Then said David, Will the men of Keilah deliver me
and my men into the hand of Saul? And the Lord said, They will deliver
thee up.
13 Then David and his men, which were about six hundred, arose and de-
parted out of Keilah, and went whithersoever they could go. And it was told
14 Saul that David was escaped from Keilah; and he forbare to go forth. And
David abode in the wilderness in strongholds, and remained in a mountain in
the wilderness of Ziph. . . .
19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide
himself with us in strongholds in the wood, in the hill of Hachilah, which is
20 on the south of Jeshimon? Now therefore, O king, come down according to
all the desire of thy soul to come down; and our part shall be to deliver him
21 into the king's hand. And Saul said, Blessed be ye of the Lord; for ye have
24,25 compassion on me. And they arose, and went to Ziph before Saul: . . . Saul
also and his men went to seek him. And they told David: wherefore he came
down into a rock, and abode in the wilderness of Maon. And when Saul
heard that, he pursued after David in the wilderness of Maon.
26 And Saul went on this side of the mountain, and David and his men on
that side of the mountain: and David made haste to get away for fear of Saul;
for Saul and his men compassed David and his men round about to take them.
27 But there came a messenger unto Saul, saying, Haste thee, and come; for
28 the Philistines have invaded the land. Wherefore Saul returned from pursu-
ing after David, and went against the Philistines: . . .
29
24 And it came to pass, when Saul was returned from following the Philis-
tines, that it was told him, saying, Behold, David is in the wilderness of
2 En-gedi. Then Saul took three thousand chosen men out of all Israel, and went
3 to seek David and his men upon the rocks of the wild goats. And he came to
the sheepcotes by the way, where was a cave; and Saul went in to cover his
4 feet: and David and his men remained in the sides of the cave. And the men
of David said unto him, Behold the day of which the Lord said unto thee,
Behold, I will deliver thine enemy into thine hand, that thou mayest do to
him as it shall seem good unto thee. Then David arose, and cut off the skirt
of Saul's robe privily.
5 And it came to pass afterward, that David's heart smote him, because he
6 had cut off Saul's skirt. And he said unto his men, The Lord forbid that I
should do this thing unto my master, the Lord's anointed, to stretch forth
7 mine hand against him, seeing he is the anointed of the Lord. So David

stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

24: 8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped
9 with his face to the earth, and bowed himself. And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy
10 hurt? Behold, this day thine eyes have seen how that the Lord hath delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord;
11 for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.
12 The Lord judge between me and thee, and the Lord avenge me of thee: but
13 mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.
14 After whom is the king of Israel come out? after whom dost thou pursue?
15 after a dead dog, after a flea. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.
16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.
17 And he said to David, Thou art more righteous than I: for thou hast re-
18 warded me good, whereas I have rewarded thee evil. And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the Lord
19 had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good
20 for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established
21 in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.
22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

Abigail's Timely Intercession and Her Reward

25:1,2 . . . And David arose, and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he
3 was shearing his sheep in Carmel. Now the name of the man was Nabal, and the name of his wife Abigail; and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

25:4,5 And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men, Get you
6 up to Carmel, and go to Nabal, and greet him in my name: And thus shall ye
say to him that liveth in prosperity, Peace be both to thee, and peace be to
7 thine house, and peace be unto all that thou hast. And now I have heard that
thou hast shearers: now thy shepherds which were with us, we hurt them
not, neither was there aught missing unto them, all the while they were in
8 Carmel. Ask thy young men, and they will show thee. Wherefore let the
young men find favor in thine eyes; for we come in a good day: give, I pray
thee, whatsoever cometh to thine hand unto thy servants, and to thy son
9 David. And when David's young men came, they spake to Nabal according
to all those words in the name of David, and ceased.

10 And Nabal answered David's servants, and said, Who is David? and who
is the son of Jesse? there be many servants nowadays that break away every
11 man from his master. Shall I then take my bread, and my water, and my
flesh that I have killed for my shearers, and give it unto men, whom I know
12 not whence they be? So David's young men turned their way, and went
13 again, and came and told him all those sayings. And David said unto his men,
Gird ye on every man his sword. And they girded on every man his sword;
and David also girded on his sword: and there went up after David about four
hundred men; and two hundred abode by the stuff.

14 But one of the young men told Abigail, Nabal's wife, saying, Behold,
David sent messengers out of the wilderness to salute our master; and he
15 railed on them. But the men were very good unto us, and we were not hurt,
neither missed we any thing, as long as we were conversant with them, when
16 we were in the fields. They were a wall unto us both by night and day, all
17 the while we were with them keeping the sheep. Now therefore know and
consider what thou wilt do; for evil is determined against our master, and
against all his household: for he is such a son of Belial, that a man cannot
speak to him.

18 Then Abigail made haste, and took two hundred loaves, and two bottles of
wine, and five sheep ready dressed, and five measures of parched corn, and a
hundred clusters of raisins, and two hundred cakes of figs, and laid them on
19 asses. And she said unto her servants, Go on before me; behold, I come after
20 you. But she told not her husband Nabal. And it was so, as she rode on the
ass, that she came down by the covert of the hill, and, behold, David and his
21 men came down against her; and she met them. Now David had said, Surely
in vain have I kept all that this fellow hath in the wilderness, so that nothing
was missed of all that pertained unto him: and he hath requited me evil for
good.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell
24 before David on her face, and bowed herself to the ground, And fell at his
feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine
handmaid, I pray thee, speak in thine audience, and hear the words of thine

25:27 handmaid. And now this blessing which thine handmaid hath brought unto
28 my lord, let it even be given unto the young men that follow my lord. I pray
thee, forgive the trespass of thine handmaid: for the Lord will certainly
make my lord a sure house; because my lord fighteth the battles of the Lord,
and evil hath not been found in thee all thy days.
32 And David said to Abigail, Blessed be the Lord God of Israel, which sent
33 thee this day to meet me: And blessed be thy advice, and blessed be thou,
which hast kept me this day from coming to shed blood, and from avenging
35 myself with mine own hand. So David received of her hand that which she
had brought him, and said unto her, Go up in peace to thine house; see, I have
hearkened to thy voice, and have accepted thy person.
36 And Abigail came to Nabal; and, behold, he held a feast in his house, like
the feast of a king; and Nabal's heart was merry within him, for he was
very drunken: wherefore she told him nothing, less or more, until the morn-
37 ing light. But it came to pass in the morning, when the wine was gone out
of Nabal, and his wife had told him these things, that his heart died within
38 him, and he became as a stone. And it came to pass about ten days after, that
the Lord smote Nabal, that he died.
39 And when David heard that Nabal was dead, he said, Blessed be the Lord,
that hath pleaded the cause of my reproach from the hand of Nabal, and hath
kept his servant from evil: for the Lord hath returned the wickedness of
Nabal upon his own head. And David sent and communed with Abigail, to
take her to him to wife.
40 And when the servants of David were come to Abigail to Carmel, they
spake unto her, saying, David sent us unto thee, to take thee to him to wife.
41 And she arose, and bowed herself on her face to the earth, and said, Behold,
let thine handmaid be a servant to wash the feet of the servants of my lord.
42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of
hers that went after her; and she went after the messengers of David, and
43 became his wife. David also took Ahinoam of Jezreel; and they were also
44 both of them his wives. But Saul had given Michal his daughter, David's
wife, to Phalti the son of Laish, which was of Gallim.

David's Escape to the Land of the Philistines

27 And David said in his heart, I shall now perish one day by the hand of
Saul: there is nothing better for me than that I should speedily escape into
the land of the Philistines; and Saul shall despair of me, to seek me any more
2 in any coast of Israel: so shall I escape out of his hand. And David arose, and
he passed over with the six hundred men that were with him unto Achish,
3 the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he
and his men, every man with his household, even David with his two wives,
4 Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. And it

was told Saul that David was fled to Gath: and he sought no more again for him.

27: 5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for
6 why should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah
7 unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months.
8 And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants
9 of the land, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and re-
10 turned, and came to Achish. And Achish said, Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of
11 the Jerahmeelites, and against the south of the Kenites. And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the
12 while he dwelleth in the country of the Philistines. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

28 And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy
2 men. And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

Saul's Communion with the Spirit of Samuel

3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar
4 spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel
5 together, and they pitched in Gilboa. And when Saul saw the host of the
6 Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.†
7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him,
8 Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto
9 thee. And the woman said unto him, Behold, thou knowest what Saul hath

done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me
28:10 to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.
11 Then said the woman, Whom shall I bring up unto thee? And he said,
12 Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.
13 And the king said unto her, Be not afraid: for what sawest thou? And the
14 woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.
15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.
16 Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord
17 is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine
18 hand, and given it to thy neighbor, even to David: Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek,
19 therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver
20 the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor
21 all the night. And the woman came unto Saul, and saw that he was sore
22 troubled, and said unto him, . . . let me set a morsel of bread before thee; and
23 eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the
24 earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake un-
25 leavened bread thereof: And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.†

David's Recovery of the Spoils of Zikiag

29 Now the Philistines gathered together all their armies to Aphek: and the
2 Israelites pitched by a fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rearward with Achish.

29: 3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this
4 day? And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down
5 with us to battle, lest in the battle he be an adversary to us: . . . Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?
6 Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy
7 coming unto me unto this day: nevertheless the lords favor thee not. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.
8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?†
9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding, the princes of the Philistines
10 have said, He shall not go up with us to the battle. Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.
11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

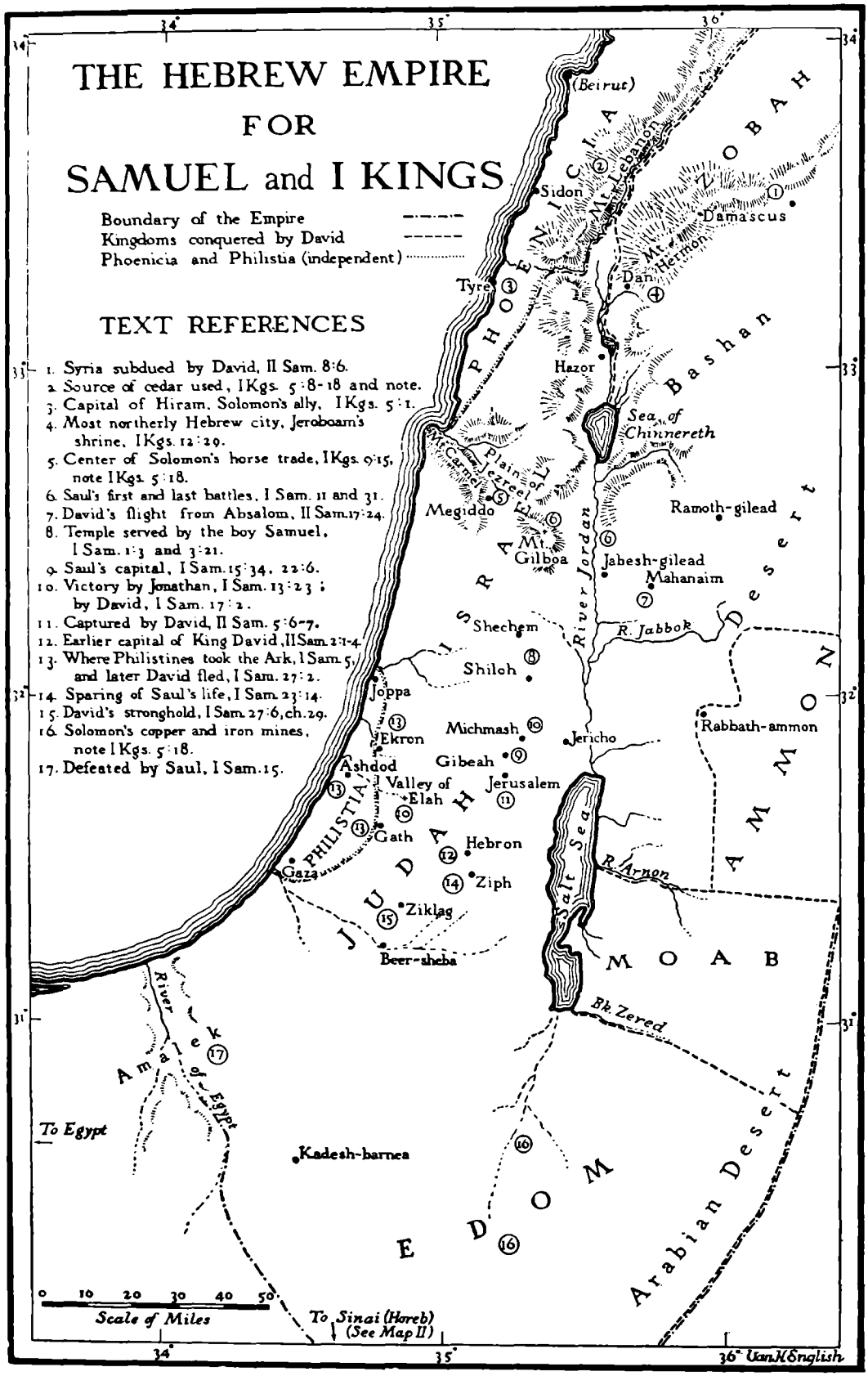
30 And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten
2 Ziklag, and burned it with fire; And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and
3 went on their way. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters,
4 were taken captives. Then David and the people that were with him lifted
5 up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.
6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for
7 his daughters: but David encouraged himself in the Lord his God. And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me
8 hither the ephod. And Abiathar brought thither the ephod to David. And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

30: 9 So David went, he and the six hundred men that were with him, and came
10 to the brook Besor, where those that were left behind stayed. But David
pursued, he and four hundred men: for two hundred abode behind, which
11 were so faint that they could not go over the brook Besor. And they found
an Egyptian in the field, and brought him to David, and gave him bread, and
12 he did eat; and they made him drink water; And they gave him a piece of a
cake of figs, and two clusters of raisins: and when he had eaten, his spirit
came again to him: for he had eaten no bread, nor drunk any water, three
13 days and three nights. And David said unto him, To whom belongest thou?
and whence art thou? And he said, I am a young man of Egypt, servant to an
Amalekite; and my master left me, because three days agone I fell sick.
15 And David said to him, Canst thou bring me down to this company? And
he said, Swear unto me by God, that thou wilt neither kill me, nor deliver
me into the hands of my master, and I will bring thee down to this company.
16 And when he had brought him down, behold, they were spread abroad upon
all the earth, eating and drinking, and dancing, because of all the great spoil
that they had taken out of the land of the Philistines, and out of the land of
Judah.
17 And David smote them from the twilight even unto the evening of the
next day: and there escaped not a man of them, save four hundred young
18 men, which rode upon camels, and fled. And David recovered all that the
19 Amalekites had carried away: and David rescued his two wives. And there
was nothing lacking to them, neither small nor great, neither sons nor daugh-
ters, neither spoil, nor any thing that they had taken to them: David recov-
20 ered all. And David took all the flocks and the herds, which they drave before
those other cattle, and said, This is David's spoil.
21 And David came to the two hundred men, which were so faint that they
could not follow David, whom they had made also to abide at the brook
Besor: and they went forth to meet David, and to meet the people that were
22 with him: and when David came near to the people, he saluted them. Then
answered all the wicked men, and men of Belial, of those that went with
David, and said, Because they went not with us, we will not give them aught
of the spoil that we have recovered, save to every man his wife and his chil-
dren, that they may lead them away, and depart.
23 Then said David, Ye shall not do so, my brethren, with that which the
Lord hath given us, who hath preserved us, and delivered the company that
24 came against us into our hand. For who will hearken unto you in this matter?
but as his part is that goeth down to the battle, so shall his part be that
25 tarrieth by the stuff: they shall part alike.† And it was so from that day for-
ward, that he made it a statute and an ordinance for Israel unto this day.
26 And when David came to Ziklag, he sent of the spoil unto the elders of
Judah, even to his friends, saying, Behold a present for you of the spoil of the
enemies of the Lord;

27–31

The Defeat and Death of Saul

31 Now the Philistines fought against Israel: and the men of Israel fled from
2 before the Philistines, and fell down slain in mount Gilboa. And the Philis-
tines followed hard upon Saul and upon his sons; and the Philistines slew
3 Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle went
sore against Saul, and the archers hit him; and he was sore wounded of the
archers.
4 Then said Saul unto his armor-bearer, Draw thy sword, and thrust me
through therewith; lest these uncircumcised come and thrust me through,
and abuse me. But his armor-bearer would not; for he was sore afraid.
5 Therefore Saul took a sword, and fell upon it. And when his armor-bearer
saw that Saul was dead, he fell likewise upon his sword, and died with him.
6 So Saul died, and his three sons, and his armor-bearer, and all his men, that
same day together.
7 And when the men of Israel that were on the other side of the valley, and
they that were on the other side Jordan, saw that the men of Israel fled, and
that Saul and his sons were dead, they forsook the cities, and fled; and the
Philistines came and dwelt in them.
8 And it came to pass on the morrow, when the Philistines came to strip
9 the slain, that they found Saul and his three sons fallen in mount Gilboa. And
they cut off his head, and stripped off his armor, and sent into the land of the
Philistines round about, to publish it in the house of their idols, and among
10 the people. And they put his armor in the house of Ashtaroth: and they
fastened his body to the wall of Beth-shan.
11 And when the inhabitants of Jabesh-gilead heard of that which the Philis-
12 tines had done to Saul, All the valiant men arose, and went all night, and took
the body of Saul and the bodies of his sons from the wall of Beth-shan, and
13 came to Jabesh, and burnt them there. And they took their bones, and buried
them under a tree at Jabesh, and fasted seven days.


THE HEBREW EMPIRE
FOR
SAMUEL and I KINGS
Boundary of the Empire
Kingdoms conquered by David
Phoenicia and Philistia (independent)
TEXT REFERENCES
1. Syria subdued by David, II Sam. 8:6.
2. Source of cedar used, I Kgs. 5:8-18 and note.
3. Capital of Hiram, Solomon's ally, I Kgs. 5:1.
4. Most northerly Hebrew city, Jeroboam's shrine, I Kgs. 12:29.
5. Center of Solomon's horse trade, I Kgs. 9:15, note I Kgs. 5:18.
6. Saul's first and last battles, I Sam. 11 and 31.
7. David's flight from Absalom, II Sam. 17:24.
8. Temple served by the boy Samuel, I Sam. 1:3 and 3:21.
9. Saul's capital, I Sam. 15:34, 22:6.
10. Victory by Jonathan, I Sam. 13:23; by David, I Sam. 17:2.
11. Captured by David, II Sam. 5:6-7.
12. Earlier capital of King David, II Sam. 2:1-4.
13. Where Philistines took the Ark, I Sam. 5, and later David fled, I Sam. 27:2.
14. Sparing of Saul's life, I Sam. 23:14.
15. David's stronghold, I Sam. 27:6, ch. 29.
16. Solomon's copper and iron mines, note I Kgs. 5:18.
17. Defeated by Saul, I Sam. 15.
(Beirut)
Sidon
Tyre
Dan
Damascus
Mt. Lebanon
Mt. Hermon
PHOENICIA
ZOBAH
Hazor
Bashan
Sea of Chinnereth
Mt. Carmel
Plain of Jezreel
Megiddo
Mt. Gilboa
ISRAEL
River Jordan
Ramoth-gilead
Jabesh-gilead
Mahanaim
Desert
Shechem
R. Jabbok
Shiloh
Joppa
Ekron
Michmash
Jericho
Rabbath-ammon
AMMON
Gibeah
Ashdod
Valley of Elah
Jerusalem
PHILISTIA
JUDAH
Gath
Hebron
Gaza
Ziph
Salt Sea
R. Arnon
Ziklag
Beer-sheba
MOAB
Bk. Zered
River of Egypt
To Egypt
Kadesh-barnea
EDOM
Arabian Desert
0 10 20 30 40 50
Scale of Miles
To Sinai (Horeb) (See Map II)
34°
35°
36°
Van H. English

The Second Book of Samuel

DAVID

David's Lament over Saul and Jonathan

1 Now it came to pass after the death of Saul, when David was returned
from the slaughter of the Amalekites, and David had abode two days in Zik-
2 lag; It came even to pass on the third day, that, behold, a man came out of
the camp from Saul with his clothes rent, and earth upon his head: and so it
was, when he came to David, that he fell to the earth, and did obeisance.
3 And David said unto him, From whence comest thou? And he said unto
4 him, Out of the camp of Israel am I escaped. And David said unto him, How
went the matter? I pray thee, tell me. And he answered, That the people are
fled from the battle, and many of the people also are fallen and dead; and
Saul and Jonathan his son are dead also.
5 And David said unto the young man that told him, How knowest thou
that Saul and Jonathan his son be dead?
6 And the young man that told him said, As I happened by chance upon
mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and
7 horsemen followed hard after him. And when he looked behind him, he saw
8 me, and called unto me. And I answered, Here am I. And he said unto me,
9 Who art thou? And I answered him, I am an Amalekite. He said unto me
again, Stand, I pray thee, upon me, and slay me: for anguish is come upon
10 me, because my life is yet whole in me. So I stood upon him, and slew him,
because I was sure that he could not live after that he was fallen: and I took
the crown that was upon his head, and the bracelet that was on his arm, and
have brought them hither unto my lord.†
11 Then David took hold on his clothes, and rent them; and likewise all the
12 men that were with him: And they mourned, and wept, and fasted until even,
for Saul, and for Jonathan his son, and for the people of the Lord, and for
the house of Israel; because they were fallen by the sword.
13 And David said unto the young man that told him, Whence art thou? And
14 he answered, I am the son of a stranger, an Amalekite. And David said unto
him, How wast thou not afraid to stretch forth thine hand to destroy the
15 Lord's anointed? And David called one of the young men, and said, Go near,
16 and fall upon him. And he smote him that he died. And David said unto him,
Thy blood be upon thy head; for thy mouth hath testified against thee, say-
ing, I have slain the Lord's anointed.
17 And David lamented with this lamentation over Saul and over Jonathan
18 his son: (Also he bade them teach the children of Judah the use of the bow:
behold, it is written in the book of Jasher:)

1:19 The beauty of Israel is slain upon thy high places:
how are the mighty fallen!†

20 Tell it not in Gath,
publish it not in the streets of Askelon;
lest the daughters of the Philistines rejoice,
lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew,
neither let there be rain, upon you, nor fields of offerings:
for there the shield of the mighty is vilely cast away,
the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain,
from the fat of the mighty,
the bow of Jonathan turned not back,
and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives,
and in their death they were not divided:
they were swifter than eagles,
they were stronger than lions.

24 Ye daughters of Israel, weep over Saul,
who clothed you in scarlet, with other delights;
who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle!
O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan:
very pleasant hast thou been unto me:
thy love to me was wonderful,
passing the love of women.

27 How are the mighty fallen,
and the weapons of war perished!

"There Was Long War Between the House of Saul and . . . of David" (3:1)

2 And it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.
2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess,
3 and Abigail Nabal's wife the Carmelite. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities
4 of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah. . . .
8 But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son

of Saul, and brought him over to Mahanaim; And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: . . .

And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe. And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am. And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor. But Asahel would not turn aside from following of him.

And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: . . . Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill. Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother. So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. And Abner and his men walked all that night through the plain, and passed over Jordan, . . . And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. But the servants

of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

2:32

3 Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed
6 weaker and weaker. And it came to pass, . . . that Abner made himself
7 strong for the house of Saul. And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore
8 hast thou gone in unto my father's concubine? Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?
11 And he could not answer Abner a word again, because he feared him.
12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be
13 with thee, to bring about all Israel unto thee. And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.
14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me for a hundred foreskins of the
15 Philistines. And Ish-bosheth sent, and took her from her husband, even from
16 Phaltiel the son of Laish. And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.
17 And Abner had communication with the elders of Israel, saying, Ye sought
18 for David in times past to be king over you: Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of
19 all their enemies. And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to
20 Israel, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and
21 the men that were with him a feast. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.
24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is
25 quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou
26 doest. And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it

3:27 not. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

28 And afterward when David heard it, he said, I and my kingdom are guilt-
31 less before the Lord for ever from the blood of Abner the son of Ner. And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king
32 David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people
33 wept. And the king lamented over Abner, and said,

Died Abner as a fool dieth?
34 Thy hands were not bound,
nor thy feet put into fetters:
as a man falleth before wicked men,
so fellest thou.

And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread,
36 or aught else, till the sun be down. And all the people took notice of it, and
37 it pleased them: as whatsoever the king did pleased all the people. For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38–39

4 And when Saul's son heard that Abner was dead in Hebron, his hands were
2 feeble, and all the Israelites were troubled. And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the
4 other Rechab, . . . And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.
5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at
7 noon. . . . and they smote him, and slew him, and beheaded him, and took
8 his head, and gat them away through the plain all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed.
9 And David . . . said unto them, As the Lord liveth, who hath redeemed my
10 soul out of all adversity, When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:
11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand,

4:12 and take you away from the earth? And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

"*And David Reigned over All Israel*" (8:15)

5 Then came all the tribes of Israel to David unto Hebron, and spake, say-
2 ing, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a
3 captain over Israel. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and
4 they anointed David king over Israel.† David was thirty years old when he
5 began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.
6 And the king and his men went to Jerusalem† unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David
7 cannot come in hither. Nevertheless, David took the stronghold of Zion: . . .
9 So David dwelt in the fort, and called it the city of David. And David built
10 round about from Millo and inward. And David went on, and grew great, and the Lord God of hosts was with him.
11 And Hiram king of Tyre sent messengers to David, and cedar trees, and
12 carpenters, and masons: and they built David a house. And David perceived that the Lord had established him king over Israel, and that he had exalted
13 his kingdom for his people Israel's sake. And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14–25

6: 2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called
3 by the name of the Lord of hosts that dwelleth between the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab,
5 drave the new cart. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.
6 And when they came to Nachon's threshingfloor, Uzzah put forth his
7 hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for
9 his error; and there he died by the ark of God. And David was afraid of the

6.10 Lord that day, and said, How shall the ark of the Lord come to me? So
David would not remove the ark of the Lord unto him into the city of David:
11 but David carried it aside into the house of Obed-edom the Gittite. And the
ark of the Lord continued in the house of Obed-edom the Gittite three
months: and the Lord blessed Obed-edom, and all his household.
12 And it was told king David, saying, The Lord hath blessed the house of
Obed-edom, and all that pertaineth unto him, because of the ark of God. So
David went and brought up the ark of God from the house of Obed-edom
13 into the city of David with gladness. And it was so, that when they that bare
14 the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. And
David danced before the Lord with all his might; and David was girded with
15 a linen ephod. So David and all the house of Israel brought up the ark of the
Lord with shouting, and with the sound of the trumpet.
16 And as the ark of the Lord came into the city of David, Michal Saul's
daughter looked through a window, and saw king David leaping and dancing
before the Lord; and she despised him in her heart.
17 And they brought in the ark of the Lord, and set it in his place, in the
midst of the tabernacle that David had pitched for it: and David offered
19 burnt offerings and peace offerings before the Lord. And he dealt among all
the people, even among the whole multitude of Israel, as well to the women
as men, to every one a cake of bread, and a good piece of flesh, and a flagon
of wine. So all the people departed every one to his house.
20 Then David returned to bless his household. And Michal the daughter of
Saul came out to meet David, and said, How glorious was the king of Israel
to-day, who uncovered himself to-day in the eyes of the handmaids of his
21 servants, as one of the vain fellows shamelessly uncovereth himself! And
David said unto Michal, It was before the Lord, which chose me before thy
father, and before all his house, to appoint me ruler over the people of the
23 Lord, over Israel: therefore will I play before the Lord. Therefore Michal
the daughter of Saul had no child unto the day of her death.

7 And it came to pass, when the king sat in his house, and the Lord had
2 given him rest round about from all his enemies; That the king said unto
Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God
3 dwelleth within curtains. And Nathan said to the king, Go, do all that is in
4 thine heart; for the Lord is with thee. And it came to pass that night, that
5 the word of the Lord came unto Nathan, saying, Go and tell my servant
David, Thus saith the Lord, Shalt thou build me a house for me to dwell in?
6 Whereas I have not dwelt in any house since the time that I brought up the
children of Israel out of Egypt, even to this day, but have walked in a tent
7 and in a tabernacle. In all the places wherein I have walked with all the chil-
dren of Israel spake I a word with any of the tribes of Israel, whom I com-
manded to feed my people Israel, saying, Why build ye not me a house of
cedar?
8 Now therefore so shalt thou say unto my servant David, Thus saith the

7:12 Lord of hosts, . . . And when thy days be fulfilled, and thou shalt sleep with
thy fathers, I will set up thy seed after thee, which shall proceed out of thy
13 bowels, and I will establish his kingdom. He shall build a house for my name,
14 and I will stablish the throne of his kingdom for ever. I will be his father,
and he shall be my son. If he commit iniquity, I will chasten him with the
15 rod of men, and with the stripes of the children of men: But my mercy shall
not depart away from him, as I took it from Saul, whom I put away before
16 thee. And thine house and thy kingdom shall be established for ever before
17 thee: thy throne shall be established for ever. According to all these words,
and according to all this vision, so did Nathan speak unto David.†

18–29

8 And after this it came to pass, that David smote the Philistines, and sub-
2 dued them: . . . And he smote Moab, . . . And so the Moabites became
3 David's servants, and brought gifts. David smote also Hadadezer, the son
of Rehob, king of Zobah, as he went to recover his border at the river
4 Euphrates. And David took from him a thousand chariots, and seven hun-
dred horsemen, and twenty thousand footmen: and David houghed all the
5 chariot horses, but reserved of them for a hundred chariots.† And when the
Syrians of Damascus came to succor Hadadezer king of Zobah, David slew
6 of the Syrians two and twenty thousand men. Then David put garrisons in
Syria of Damascus: and the Syrians became servants to David, and brought
gifts. And the Lord preserved David whithersoever he went.
9 When Toi king of Hamath heard that David had smitten all the host of
10 Hadadezer, Then Toi sent Joram his son unto king David, to salute him, and
to bless him, because he had fought against Hadadezer, and smitten him: for
Hadadezer had wars with Toi. And Joram brought with him vessels of sil-
11 ver, and vessels of gold, and vessels of brass: Which also king David did dedi-
cate unto the Lord, with the silver and gold that he had dedicated of all nations
12 which he subdued; Of Syria, and of Moab, and of the children of Ammon,
and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of
Rehob, king of Zobah.
14 And he put garrisons in Edom; throughout all Edom put he garrisons, and
all they of Edom became David's servants.† And the Lord preserved David
15 whithersoever he went. And David reigned over all Israel; and David exe-
cuted judgment and justice unto all his people.

16–18

David's Kindness to Jonathan's Son

9 And David said, Is there yet any that is left of the house of Saul, that I
2 may show him kindness for Jonathan's sake? And there was of the house of
Saul a servant whose name was Ziba. And when they had called him unto
David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.
3 And the king said, Is there not yet any of the house of Saul, that I may show
the kindness of God unto him? And Ziba said unto the king, Jonathan hath

9: 4 yet a son, which is lame on his feet. And the king said unto him, Where is
he? And Ziba said unto the king, Behold, he is in the house of Machir, the
5 son of Ammiel, in Lo-debar. Then king David sent, and fetched him out of
the house of Machir, the son of Ammiel, from Lo-debar.
6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come
unto David, he fell on his face, and did reverence. And David said, Mephibo-
7 sheth. And he answered, Behold thy servant! And David said unto him, Fear
not: for I will surely show thee kindness for Jonathan thy father's sake,† and
will restore thee all the land of Saul thy father; and thou shalt eat bread at my
8 table continually. And he bowed himself, and said, What is thy servant, that
thou shouldest look upon such a dead dog as I am?
9 Then the king called to Ziba, Saul's servant, and said unto him, I have
given unto thy master's son all that pertained to Saul and to all his house.
10 Thou therefore, and thy sons, and thy servants, shall till the land for him,
and thou shalt bring in the fruits, that thy master's son may have food to eat:
but Mephibosheth thy master's son shall eat bread alway at my table. Now
13 Ziba had fifteen sons and twenty servants. So Mephibosheth dwelt in Jeru-
salem: for he did eat continually at the king's table; and was lame on both
his feet.

David and Bath-sheba

11 And it came to pass, . . . that David sent Joab, and his servants with him,
and all Israel; and they destroyed the children of Ammon, and besieged
Rabbah. But David tarried still at Jerusalem.
2 And it came to pass in an eveningtide, that David arose from off his bed,
and walked upon the roof of the king's house: and from the roof he saw a
woman washing herself; and the woman was very beautiful to look upon.
3 And David sent and inquired after the woman. And one said, Is not this
4 Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David
sent messengers, and took her; and she came in unto him, and he lay with
her; for she was purified from her uncleanness: and she returned unto her
5 house. And the woman conceived, and sent and told David, and said, I am
with child.
6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent
7 Uriah to David. And when Uriah was come unto him, David demanded of
him how Joab did, and how the people did, and how the war prospered.
8 And David said to Uriah, Go down to thy house, and wash thy feet. And
Uriah departed out of the king's house, and there followed him a mess of
9 meat from the king. But Uriah slept at the door of the king's house with all
the servants of his lord, and went not down to his house.
10 And when they had told David, saying, Uriah went not down unto his
house, David said unto Uriah, Camest thou not from thy journey? why then
didst thou not go down unto thine house?

11:11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will
13 let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David wrote a letter to Joab,
15 and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he
16 may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.
17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18,19 Then Joab sent and told David all the things concerning the war; And charged the messenger, saying, When thou hast made an end of telling the
20 matters of the war unto the king, And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when
21 ye did fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and showed David all that Joab had sent
23 him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even
24 unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 And when the wife of Uriah heard that Uriah her husband was dead, she
27 mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

12 And the Lord sent Nathan unto David. And he came unto him, and said unto him,

2 There were two men in one city; the one rich, and the other poor. The
3 rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat

of his own meat, and drank of his own cup, and lay in his bosom, and was
1 unto him as a daughter. And there came a traveler unto the rich man, and
he spared to take of his own flock and of his own herd, to dress for the
wayfaring man that was come unto him; but took the poor man's lamb,
and dressed it for the man that was come to him.†

And David's anger was greatly kindled against the man; and he said to
Nathan, As the Lord liveth, the man that hath done this thing shall surely die:
6 And he shall restore the lamb fourfold, because he did this thing, and because
he had no pity.
7 And Nathan said to David, Thou art the man. Thus saith the Lord God of
Israel, I anointed thee king over Israel, and I delivered thee out of the hand
8 of Saul; And I gave thee thy master's house, and thy master's wives into thy
bosom, and gave thee the house of Israel and of Judah; and if that had been
too little, I would moreover have given unto thee such and such things.
9 Wherefore hast thou despised the commandment of the Lord, to do evil in
his sight? thou hast killed Uriah the Hittite with the sword, and hast taken
his wife to be thy wife, and hast slain him with the sword of the children of
10 Ammon. Now therefore the sword shall never depart from thine house; . . .
11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine
own house, and I will take thy wives before thine eyes, and give them unto
12 thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou
didst it secretly: but I will do this thing before all Israel, and before the sun.
13 And David said unto Nathan, I have sinned against the Lord. And Nathan
said unto David, The Lord also hath put away thy sin; thou shalt not die.
14 Howbeit, because by this deed thou hast given great occasion to the enemies
of the Lord to blaspheme, the child also that is born unto thee shall surely die.
15 And Nathan departed unto his house.

And the Lord struck the child that Uriah's wife bare unto David, and it
16 was very sick. David therefore besought God for the child; and David
17 fasted, and went in, and lay all night upon the earth. And the elders of his
house arose, and went to him, to raise him up from the earth: but he would
not, neither did he eat bread with them.
18 And it came to pass on the seventh day, that the child died. And the serv-
ants of David feared to tell him that the child was dead: for they said, Behold,
while the child was yet alive, we spake unto him, and he would not hearken
unto our voice: how will he then vex himself, if we tell him that the child is
19 dead? But when David saw that his servants whispered, David perceived that
the child was dead: therefore David said unto his servants, Is the child dead?
And they said, He is dead.
20 Then David arose from the earth, and washed, and anointed himself, and
changed his apparel, and came into the house of the Lord, and worshipped:
then he came to his own house; and when he required, they set bread before
him, and he did eat.
21 Then said his servants unto him, What thing is this that thou hast done?

thou didst fast and weep for the child, while it was alive; but when the child
12:22 was dead, thou didst rise and eat bread. And he said, While the child was yet
alive, I fasted and wept: for I said, Who can tell whether God will be gra-
23 cious to me, that the child may live? But now he is dead, wherefore should I
fast? can I bring him back again? I shall go to him, but he shall not return
to me.
24 And David comforted Bath-sheba his wife, and went in unto her, and lay
with her: and she bare a son, and he called his name Solomon: and the Lord
loved him.
25–31

Absalom's Avenging of His Sister

13 And it came to pass after this, that Absalom the son of David had a fair
2 sister, whose name was Tamar; and Amnon the son of David loved her. And
Amnon was so vexed, that he fell sick for his sister Tamar; for she was a
3 virgin; and Amnon thought it hard for him to do any thing to her. But Am-
non had a friend, whose name was Jonadab, the son of Shimeah David's
4 brother: and Jonadab was a very subtile man. And he said unto him, Why
art thou, being the king's son, lean from day to day? wilt thou not tell me?
5 And Amnon said unto him, I love Tamar, my brother Absalom's sister. And
Jonadab said unto him, Lay thee down on thy bed, and make thyself sick:
and when thy father cometh to see thee, say unto him, I pray thee, let my
sister Tamar come, and give me meat, and dress the meat in my sight, that I
may see it, and eat it at her hand.
6 So Amnon lay down, and made himself sick: and when the king was come
to see him, Amnon said unto the king, I pray thee, let Tamar my sister come,
7 and make me a couple of cakes in my sight, that I may eat at her hand. Then
David sent home to Tamar, saying, Go now to thy brother Amnon's house,
8 and dress him meat. So Tamar went to her brother Amnon's house; and he
was laid down. And she took flour, and kneaded it, and made cakes in his
9 sight, and did bake the cakes. And she took a pan, and poured them out be-
fore him; but he refused to eat. And Amnon said, Have out all men from me.
And they went out every man from him.
10 And Amnon said unto Tamar, Bring the meat into the chamber, that I
may eat of thine hand. And Tamar took the cakes which she had made, and
11 brought them into the chamber to Amnon her brother. And when she had
brought them unto him to eat, he took hold of her, and said unto her, Come
lie with me, my sister.
12 And she answered him, Nay, my brother, do not force me; for no such
13 thing ought to be done in Israel: do not thou this folly. And I, whither shall
I cause my shame to go? and as for thee, thou shalt be as one of the fools in
Israel. Now therefore, I pray thee, speak unto the king; for he will not with-
14 hold me from thee. Howbeit he would not hearken unto her voice: but,
being stronger than she, forced her, and lay with her.

3:15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Am-
16 non said unto her, Arise, be gone. And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.
17 Then he called his servant that ministered unto him, and said, Put now
18 this woman out from me, and bolt the door after her. And she had a garment of divers colors upon her: for with such robes were the king's daughters that were virgins appareled. Then his servant brought her out, and bolted the door after her.
19 And Tamar put ashes on her head, and rent her garment of divers colors
20 that was on her, and laid her hand on her head, and went on crying. And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing.
21 So Tamar remained desolate in her brother Absalom's house. But when king David heard of all these things, he was very wroth.
22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.
23 And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's
24 sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy serv-
25 ant. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.
26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us.
27 And the king said unto him, Why should he go with thee? But Absalom pressed him, that he let Amnon and all the king's sons go with him.
28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be
29 valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.
30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of
31 them left. Then the king arose, and tare his garments, and lay on the earth;
32 and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day
36 that he forced his sister Tamar. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

13:37 But Absalom fled, and went to Talmai, the son of Ammihud, king of
39 Geshur. And David mourned for his son every day. And the soul of king
David longed to go forth unto Absalom: for he was comforted concerning
Amnon, seeing he was dead.

The Return and Conspiracy of Absalom

14 Now Joab the son of Zeruiah perceived that the king's heart was toward
2 Absalom. And Joab sent to Tekoah, and fetched thence a wise woman, and
said unto her, I pray thee, feign thyself to be a mourner, and put on now
mourning apparel, and anoint not thyself with oil, but be as a woman that
3 had a long time mourned for the dead: And come to the king, and speak on
this manner unto him. So Joab put the words in her mouth.
4 And when the woman of Tekoah spake to the king, she fell on her face to
5 the ground, and did obeisance, and said, Help, O king. And the king said
unto her, What aileth thee? And she answered, I am indeed a widow woman,
6 and mine husband is dead. And thy handmaid had two sons, and they two
strove together in the field, and there was none to part them, but the one
7 smote the other, and slew him. And, behold, the whole family is risen
against thine handmaid, and they said, Deliver him that smote his brother,
that we may kill him, for the life of his brother whom he slew; and we will
destroy the heir also: and so they shall quench my coal which is left, and
shall not leave to my husband neither name nor remainder upon the earth.
10 And the king said, Whosoever saith aught unto thee, bring him to me, and
11 he shall not touch thee any more. Then said she, I pray thee, let the king re-
member the Lord thy God, that thou wouldest not suffer the revengers of
blood to destroy any more, lest they destroy my son. And he said, As the
Lord liveth, there shall not one hair of thy son fall to the earth.†
12 Then the woman said, Let thine handmaid, I pray thee, speak one word
13 unto my lord the king. And he said, Say on. And the woman said, Wherefore
then hast thou thought such a thing against the people of God? for the king
doth speak this thing as one which is faulty, in that the king doth not fetch
home again his banished.
18 Then the king answered and said unto the woman, Hide not from me, I
pray thee, the thing that I shall ask thee. And the woman said, Let my lord
19 the king now speak. And the king said, Is not the hand of Joab with thee in
all this? And the woman answered and said, As thy soul liveth, my lord the
king, none can turn to the right hand or to the left from aught that my lord
the king hath spoken: for thy servant Joab, he bade me, and he put all these
words in the mouth of thine handmaid:
21 And the king said unto Joab, Behold now, I have done this thing: go there-
23 fore, bring the young man Absalom again. So Joab arose and went to Geshur,
24 and brought Absalom to Jerusalem. And the king said, Let him turn to his

own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

4:25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no
26 blemish in him. And when he polled his head, (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's
27 weight. And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.
28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face.
29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.
30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field
31 on fire. Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?
32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let
33 me see the king's face; and if there be any iniquity in me, let him kill me. So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

The Flight of the King

5 And it came to pass after this, that Absalom prepared him chariots and
2 horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the
3 tribes of Israel. And Absalom said unto him, See, thy matters are good and
4 right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath
5 any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put
6 forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.
7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord,
8 in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve

15: 9 the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in
11 Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.
12 And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13 And there came a messenger to David, saying, The hearts of the men of
14 Israel are after Absalom.† And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and
15 bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do
16 whatsoever my lord the king shall appoint. And the king went forth, and all his household after him. And the king left ten women, which were concu-
18 bines, to keep the house. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men
23 which came after him from Gath, passed on before the king. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as
31 they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him
33 with his coat rent, and earth upon his head: Unto whom David said, If thou
34 passest on with me, then thou shalt be a burden unto me: But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then
35 mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to
36 Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye
37 shall send unto me every thing that ye can hear. So Hushai David's friend came into the city, and Absalom came into Jerusalem.

16 And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon

them two hundred loaves of bread, and a hundred bunches of raisins, and a
16: 2 hundred of summer fruits, and a bottle of wine. And the king said unto Ziba,
What meanest thou by these? And Ziba said, The asses be for the king's
household to ride on; and the bread and summer fruit for the young men to
eat; and the wine, that such as be faint in the wilderness may drink.
3 And the king said, And where is thy master's son? And Ziba said unto the
king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of
4 Israel restore me the kingdom of my father. Then said the king to Ziba,
Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I
humbly beseech thee that I may find grace in thy sight, my lord, O king.
5 And when king David came to Bahurim, behold, thence came out a man of
the family of the house of Saul, whose name was Shimei, the son of Gera: he
6 came forth, and cursed still as he came. And he cast stones at David, and at
all the servants of king David: and all the people and all the mighty men were
7 on his right hand and on his left. And thus said Shimei when he cursed, Come
8 out, come out, thou bloody man, and thou man of Belial. The Lord hath re-
turned upon thee all the blood of the house of Saul, in whose stead thou hast
reigned; and the Lord hath delivered the kingdom into the hand of Absalom
thy son: and, behold, thou art taken in thy mischief, because thou art a
bloody man.
9 Then said Abishai the son of Zeruiah unto the king, Why should this dead
dog curse my lord the king? let me go over, I pray thee, and take off his head.
11 And David said to Abishai, and to all his servants, Behold, my son, which came
forth of my bowels, seeketh my life: how much more now may this Ben-
jamite do it? let him alone, and let him curse; for the Lord hath bidden him.
12 It may be that the Lord will look on mine affliction, and that the Lord will
13 requite me good for his cursing this day. And as David and his men went by
the way, Shimei went along on the hillside over against him, and cursed as
14 he went, and threw stones at him, and cast dust.† And the king, and all the
people that were with him, came weary, and refreshed themselves there.

The Foiling of Absalom's Plans

15 And Absalom, and all the people the men of Israel, came to Jerusalem, and
16 Ahithophel with him. And it came to pass, when Hushai the Archite, David's
friend, was come unto Absalom, that Hushai said unto Absalom, God save
17 the king, God save the king. And Absalom said to Hushai, Is this thy kind-
ness to thy friend? why wentest thou not with thy friend?
18 And Hushai said unto Absalom, Nay; but whom the Lord, and this people,
and all the men of Israel, choose, his will I be, and with him will I abide.
19 And again, whom should I serve? should I not serve in the presence of his
son? as I have served in thy father's presence, so will I be in thy presence.
20 Then said Absalom to Ahithophel, Give counsel among you what we shall
21 do. And Ahithophel said unto Absalom, Go in unto thy father's concubines,

which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

16:22 So they spread Absalom a tent upon the top of the house; and Absalom went
23 in unto his father's concubines† in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

17 Moreover Ahithophel said unto Absalom, Let me now choose out twelve
2 thousand men, and I will arise and pursue after David this night: And I will come upon him while he is weary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the
3 king only: And I will bring back all the people unto thee: the man whom
4 thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear
6 likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given
8 is not good at this time. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not
9 lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the
10 people that follow Absalom. . . . for all Israel knoweth that thy father is a
11 mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle
12 in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as
13 one. Moreover if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus
16 have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17:22 Then David arose, and all the people that were with him, and they passed
over Jordan: by the morning light there lacked not one of them that was not
23 gone over Jordan. And when Ahithophel saw that his counsel was not fol-
lowed, he saddled his ass, and arose, and gat him home to his house, to his
city, and put his household in order, and hanged himself, and died, and was
24 buried in the sepulchre of his father. Then David came to Mahanaim. And
Absalom passed over Jordan, he and all the men of Israel with him.
25–29

David's Triumph and Grief

18 And David numbered the people that were with him, and set captains of
2 thousands and captains of hundreds over them. And David sent forth a third
part of the people under the hand of Joab, and a third part under the hand of
Abishai the son of Zeruiah, Joab's brother, and a third part under the hand
of Ittai the Gittite. And the king said unto the people, I will surely go forth
3 with you myself also. But the people answered, Thou shalt not go forth: for
if we flee away, they will not care for us; neither if half of us die, will they
care for us: but now thou art worth ten thousand of us: therefore now it is
4 better that thou succor us out of the city. And the king said unto them, What
seemeth you best I will do. And the king stood by the gate side, and all the
people came out by hundreds and by thousands.
5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently
for my sake with the young man, even with Absalom. And all the people
heard when the king gave all the captains charge concerning Absalom.
6 So the people went out into the field against Israel: and the battle was in
7 the wood of Ephraim; Where the people of Israel were slain before the
servants of David, and there was there a great slaughter that day of twenty
8 thousand men. For the battle was there scattered over the face of all the
country: and the wood devoured more people that day than the sword de-
voured.
9 And Absalom met the servants of David. And Absalom rode upon a mule,
and the mule went under the thick boughs of a great oak, and his head caught
hold of the oak, and he was taken up between the heaven and the earth; and
10 the mule that was under him went away. And a certain man saw it, and told
Joab, and said, Behold, I saw Absalom hanged in an oak.
11 And Joab said unto the man that told him, And, behold, thou sawest him,
and why didst thou not smite him there to the ground? and I would have
12 given thee ten shekels of silver, and a girdle. And the man said unto Joab,
Though I should receive a thousand shekels of silver in mine hand, yet would
I not put forth mine hand against the king's son: for in our hearing the king
charged thee and Abishai and Ittai, saying, Beware that none touch the young
13 man Absalom. Otherwise I should have wrought falsehood against mine own
life: for there is no matter hid from the king, and thou thyself wouldest have
set thyself against me.

18:14 Then said Joab, I may not tarry thus with thee. And he took three darts
in his hand, and thrust them through the heart of Absalom, while he was yet
15 alive in the midst of the oak. And ten young men that bare Joab's armor com-
16 passed about and smote Absalom, and slew him. And Joab blew the trumpet,
and the people returned from pursuing after Israel: for Joab held back the
17 people. And they took Absalom, and cast him into a great pit in the wood,
and laid a very great heap of stones upon him: and all Israel fled every one to
his tent.

19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king
20 tidings, how that the Lord hath avenged him of his enemies. And Joab said
unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings an-
other day: but this day thou shalt bear no tidings, because the king's son is
21 dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And
22 Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Za-
dok yet again to Joab, But howsoever, let me, I pray thee, also run after
Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou
23 hast no tidings ready? But howsoever, said he, let me run. And he said unto
him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and the watchman went up to the
roof over the gate unto the wall, and lifted up his eyes, and looked, and be-
25 hold a man running alone. And the watchman cried, and told the king. And
the king said, If he be alone, there is tidings in his mouth. And he came
26 apace, and drew near. And the watchman saw another man running: and the
watchman called unto the porter, and said, Behold another man running alone.
27 And the king said, He also bringeth tidings. And the watchman said, Me-
thinketh the running of the foremost is like the running of Ahimaaz the son
of Zadok. And the king said, He is a good man, and cometh with good tid-
28 ings. And Ahimaaz called, and said unto the king, All is well. And he fell
down to the earth upon his face before the king, and said, Blessed be the
Lord thy God, which hath delivered up the men that lifted up their hand
against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz an-
swered, When Joab sent the king's servant, and me thy servant, I saw a
30 great tumult, but I knew not what it was. And the king said unto him, Turn
aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings, my lord the king:
for the Lord hath avenged thee this day of all them that rose up against thee.
32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi
answered, The enemies of my lord the king, and all that rise against thee to
33 do thee hurt, be as that young man is. And the king was much moved, and
went up to the chamber over the gate, and wept: and as he went, thus he
said, O my son Absalom! my son, my son Absalom! would God I had died
for thee, O Absalom, my son, my son!

19 And it was told Joab, Behold, the king weepeth and mourneth for Absa-

19: 2 lom. And the victory that day was turned into mourning unto all the people:
for the people heard say that day how the king was grieved for his son.
3 And the people gat them by stealth that day into the city, as people being
4 ashamed steal away when they flee in battle. But the king covered his face,
and the king cried with a loud voice, O my son Absalom! O Absalom, my
son, my son!
5 And Joab came into the house to the king, and said, Thou hast shamed this
day the faces of all thy servants, which this day have saved thy life, and the
lives of thy sons and of thy daughters, and the lives of thy wives, and the
6 lives of thy concubines; In that thou lovest thine enemies, and hatest thy
friends. For thou hast declared this day, that thou regardest neither princes
nor servants: for this day I perceive, that if Absalom had lived, and all we
7 had died this day, then it had pleased thee well. Now therefore arise, go
forth, and speak comfortably unto thy servants: for I swear by the Lord, if
thou go not forth, there will not tarry one with thee this night: and that will
be worse unto thee than all the evil that befell thee from thy youth until now.
8 Then the king arose, and sat in the gate. And they told unto all the people,
saying, Behold, the king doth sit in the gate. And all the people came before
the king: for Israel had fled every man to his tent.
9 And all the people were at strife throughout all the tribes of Israel, saying,
The king saved us out of the hand of our enemies, and he delivered us out of
the hand of the Philistines; and now he is fled out of the land for Absalom.
10 And Absalom, whom we anointed over us, is dead in battle. Now therefore
why speak ye not a word of bringing the king back?
11 And king David sent to Zadok and to Abiathar the priests, saying, Speak
unto the elders of Judah, saying, Why are ye the last to bring the king back
to his house? seeing the speech of all Israel is come to the king, even to his
12 house. Ye are my brethren, ye are my bones and my flesh: wherefore then
13 are ye the last to bring back the king? And say ye to Amasa, Art thou not of
my bone, and of my flesh? God do so to me, and more also, if thou be not
14 captain of the host before me continually in the room of Joab. And he bowed
the heart of all the men of Judah, even as the heart of one man; so that they
15 sent this word unto the king, Return thou, and all thy servants. So the king
returned, and came to Jordan. And Judah came to Gilgal, to go to meet the
king, to conduct the king over Jordan.
16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted
17 and came down with the men of Judah to meet king David. And there were a
thousand men of Benjamin with him, and Ziba the servant of the house of
Saul, and his fifteen sons and his twenty servants with him; and they went
18 over Jordan before the king. And there went over a ferryboat to carry over
the king's household, and to do what he thought good. And Shimei the son
19 of Gera fell down before the king, as he was come over Jordan; And said
unto the king, Let not my lord impute iniquity unto me, neither do thou re-
member that which thy servant did perversely the day that my lord the king

19:20 went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

31 And Barzillai the Gileadite came down from Rogelim, and went over
39 Jordan with the king, to conduct him over Jordan. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai,
40 and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over
42 Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

The Crushing of the Israelite Rebellion

20 And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said,

> We have no part in David,
> neither have we inheritance in the son of Jesse:
> every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.†

3 And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

20: 4 Then said the king to Amasa, Assemble me the men of Judah within three
5 days, and be thou here present. So Amasa went to assemble the men of
Judah: but he tarried longer than the set time which he had appointed him.
6 And David said to Abishai, Now shall Sheba the son of Bichri do us more
harm than did Absalom: take thou thy lord's servants, and pursue after him,
7 lest he get him fenced cities, and escape us. And there went out after him
Joab's men, and the Cherethites, and the Pelethites, and all the mighty men:
and they went out of Jerusalem, to pursue after Sheba the son of Bichri.
8 When they were at the great stone which is in Gibeon, Amasa went be-
fore them. And Joab's garment that he had put on was girded unto him, and
upon it a girdle with a sword fastened upon his loins in the sheath thereof;
9 and as he went forth it fell out. And Joab said to Amasa, Art thou in health,
my brother? And Joab took Amasa by the beard with the right hand to kiss
10 him. But Amasa took no heed to the sword that was in Joab's hand: so he
smote him therewith in the fifth rib, and shed out his bowels to the ground,
and struck him not again; and he died. So Joab and Abishai his brother pur-
11 sued after Sheba the son of Bichri. And one of Joab's men stood by him, and
said, He that favoreth Joab, and he that is for David, let him go after Joab.
14 And he went through all the tribes of Israel unto Abel, and to Beth-maa-
chah, and all the Berites: and they were gathered together, and went also
15 after him. And they came and besieged him in Abel of Beth-maachah, and
they cast up a bank against the city, and it stood in the trench: and all the
people that were with Joab battered the wall, to throw it down.
16 Then cried a wise woman out of the city, Hear, hear; say, I pray you,
19 unto Joab, Come near hither, that I may speak with thee. I am one of them
that are peaceable and faithful in Israel: thou seekest to destroy a city and a
mother in Israel: why wilt thou swallow up the inheritance of the Lord?
20 And Joab answered and said, Far be it, far be it from me, that I should
21 swallow up or destroy. The matter is not so: but a man of mount Ephraim,
Sheba the son of Bichri by name, hath lifted up his hand against the king,
even against David: deliver him only, and I will depart from the city. And
the woman said unto Joab, Behold, his head shall be thrown to thee over the
22 wall. Then the woman went unto all the people in her wisdom: and they cut
off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a
trumpet, and they retired from the city, every man to his tent. And Joab re-
turned to Jerusalem unto the king.

23–26

The remaining chapters of II Samuel, interrupting the narrative resumed in I Kings, contain disjointed material clearly out of place in the text. They are obviously appendices and therefore require explanation and rearrangement. Some of the text, providing merely a list of the names of the chief warriors, may be omitted altogether. The parts retained in chapter 21 are regarded as supplements to the accounts of the wars with the Philistines before their defeat (reported in ch. 8). Chapter 22, clearly another and almost identical version of Psalm 18, thought by some to belong to a later period and to have been used in public services as a song of thanksgiving, perhaps in the Second Temple, makes a suitable ending for the book.

The Bloody Recompense of the Gibeonites

21 Then there was a famine in the days of David three years, year after year;
and David inquired of the Lord. And the Lord answered, It is for Saul, and
2 for his bloody house, because he slew the Gibeonites. And the king called the
Gibeonites, and said unto them; (now the Gibeonites were not of the chil-
dren of Israel, but of the remnant of the Amorites; and the children of Israel
had sworn unto them: and Saul sought to slay them in his zeal to the children
3 of Israel and Judah:) Wherefore David said unto the Gibeonites, What shall
I do for you? and wherewith shall I make the atonement, that ye may bless
the inheritance of the Lord?
4 And the Gibeonites said unto him, We will have no silver nor gold of
Saul, nor of his house; neither for us shalt thou kill any man in Israel. And
5 he said, What ye shall say, that will I do for you. And they answered the
king, The man that consumed us, and that devised against us that we should
6 be destroyed from remaining in any of the coasts of Israel, Let seven men of
his sons be delivered unto us, and we will hang them up unto the Lord in
Gibeah of Saul, whom the Lord did choose. And the king said, I will give
7 them. But the king spared Mephibosheth, the son of Jonathan the son of Saul,
because of the Lord's oath that was between them, between David and Jona-
8 than the son of Saul. But the king took the two sons of Rizpah the daughter
of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five
sons of Michal the daughter of Saul, whom she brought up for Adriel the son
9 of Barzillai the Meholathite: And he delivered them into the hands of the
Gibeonites, and they hanged them in the hill before the Lord: † and they fell
all seven together, and were put to death in the days of harvest, in the first
days, in the beginning of barley harvest.

The Slaying of the Four Giants

15 Moreover the Philistines had yet war again with Israel; and David went
down, and his servants with him, and fought against the Philistines: and
16 David waxed faint. And Ishbi-benob, which was of the sons of the giant, the
weight of whose spear weighed three hundred shekels of brass in weight, he
17 being girded with a new sword, thought to have slain David. But Abishai the
son of Zeruiah succored him, and smote the Philistine, and killed him. Then
the men of David sware unto him, saying, Thou shalt go no more out with
us to battle, that thou quench not the light of Israel.
18 And it came to pass after this, that there was again a battle with the Philis-
tines at Gob: then Sibbechai the Hushathite slew Saph, which was of the
19 sons of the giant. And there was again a battle in Gob with the Philistines,
where Elhanan the son of Jaare-oregim, a Bethlehemite, slew the brother of

21:20 Goliath† the Gittite, the staff of whose spear was like a weaver's beam. And
there was yet a battle in Gath, where was a man of great stature, that had on
every hand six fingers, and on every foot six toes, four and twenty in num-
21 ber; and he also was born to the giant. And when he defied Israel, Jonathan
22 the son of Shimeah the brother of David slew him. These four were born to
the giant in Gath, and fell by the hand of David, and by the hand of his
servants.

A Song of Deliverance

22 And David spake unto the Lord the words of this song, in the day that the
Lord had delivered him out of the hand of all his enemies, and out of the
2 hand of Saul: And he said,

The Lord is my rock, and my fortress,
and my deliverer;
3 The God of my rock; in him will I trust:
he is my shield, and the horn of my salvation,
my high tower, and my refuge,
my saviour; thou savest me from violence.
4 I will call on the Lord, who is worthy to be praised:
so shall I be saved from mine enemies.

5 When the waves of death compassed me,
the floods of ungodly men made me afraid;
6 The sorrows of hell compassed me about;
the snares of death prevented me.
7 In my distress I called upon the Lord,
and cried to my God:
and he did hear my voice out of his temple,
and my cry did enter into his ears.
8 Then the earth shook and trembled;
the foundations of heaven moved and shook,
because he was wroth.
9 There went up a smoke out of his nostrils,
and fire out of his mouth devoured:
coals were kindled by it.
10 He bowed the heavens also, and came down;
and darkness was under his feet.
14 The Lord thundered from heaven,
and the Most High uttered his voice.
15 And he sent out arrows, and scattered them;
lightning, and discomfited them.
16 And the channels of the sea appeared,
the foundations of the world were discovered,

at the rebuking of the Lord,
at the blast of the breath of his nostrils.

22:20 He brought me forth also into a large place:
he delivered me, because he delighted in me.
21 The Lord rewarded me according to my righteousness;
according to the cleanness of my hands hath he recompensed me.
22 For I have kept the ways of the Lord,
and have not wickedly departed from my God.

26 With the merciful thou wilt show thyself merciful,
and with the upright man thou wilt show thyself upright.
27 With the pure thou wilt show thyself pure;
and with the froward thou wilt show thyself unsavory.
28 And the afflicted people thou wilt save:
but thine eyes are upon the haughty,
that thou mayest bring them down.

29 For thou art my lamp, O Lord:
and the Lord will lighten my darkness.
30 For by thee I have run through a troop;
by my God have I leaped over a wall.
34 He maketh my feet like hinds' feet;
and setteth me upon my high places.
35 He teacheth my hands to war;
so that a bow of steel is broken by mine arms.
36 Thou hast also given me the shield of thy salvation:
and thy gentleness hath made me great.

50 Therefore I will give thanks unto thee, O Lord, among the heathen,
and I will sing praises unto thy name.
51 He is the tower of salvation for his king:
and showeth mercy to his anointed,
unto David, and to his seed for evermore.

Chapter 24, here omitted, contains a complex story which gives one explanation how a particular site might have been chosen for the Temple, but there is no certainty that this is the one so honored. (See note on I Kgs. 6.)

NOTES TO I AND II SAMUEL

"*To Sacrifice unto the Lord . . . in Shiloh*" (I Sam. 1:3). Shiloh seems to be the first of three sanctuaries of national significance in Hebrew history. In this period of the Judges (mostly in the twelfth century B.C.) it boasted a "temple of the Lord" (v. 9) housing the sacred Ark and was the scene of important religious festivals, such as the one where the depleted Benjamites seized wives "of them that danced" (Judg. 21:23, omitted). After the Ark was captured by the Philistines (4:11) and the shrine de-

troyed (Jer. 7:12), Shiloh lost its prominence and soon Jerusalem, taken by David around 1000 B.C., became the Holy City of the united kingdom with the Ark in its midst (see note on II Sam. 5). But when the northern tribes broke away to form their own kingdom, Jeroboam, who instigated the secession, built rival religious centers (I Kgs. 12:28). As his principal sanctuary he chose Bethel, long venerated (see note on Gen. 35), which had apparently been from time to time the temporary home of the Ark. See Maps III and IV, pp. 186 and 246.

Hannah's Prayer of Thanksgiving (I Sam. 2:1). This psalm of exultation over the birth of a long-desired child, thought to have been in common use in the centuries before Jesus, is regarded by some as the direct model of Mary's Magnificat (Lk. 1:46–55, pp. 868–69). The two are often cited as supreme examples of such expressions in literature.

"*The Ark of God Is Taken*" (I Sam. 4:17). The fatal shock to Eli when told of the loss of the Ark symbolizes the profound reverence for this sacred chest in previous Hebrew tradition (see note on Num. 10:33). Also it was regarded as having vast powers of destruction to Israel's enemies, as shown in chapters 5 and 6. Important subsequent episodes concerning it are its installation by David in his new capital (II Sam. 6) and its last appearance in Hebrew history (I Kgs. 8:5–9, omitted).

"*A Deadly Destruction Throughout All the City*" (I Sam. 5:11). The disease which devastated the coastal cities here reported has been explained by some scholars, who find the clue in the "golden mice" of 6:4, as bubonic plague which is transmitted by rats. The sending of the golden images with the returning Ark is interpreted as an example of sympathetic magic, used from before the dawn of history in healing. (See note on Num. 21:9, p. 148a.)

"*This Will Be the Manner of the King*" (I Sam. 8:11). This passage is held to have been written in rueful retrospect, after Israel's actual experience with kings. For a similar passage see Deut. 17:14–20 and note on p. 167a.

"*A Prophet . . . Beforetime Called a Seer*" (I Sam. 9:9). This passage reveals what the Hebrews seem to have expected of "a man of God" (v. 6) in this early period. They consulted him as an instrument through whom they wished "to inquire of God." They asked such practical questions as, in this case, to where asses had strayed, but also had confidence that what the man of God, if worthy to be honored, would say "cometh surely to pass" (v. 6). They recognized also that he was a professional oracle deserving to be paid (v. 7). On the other kind of prophet who became the ethical leader in Hebrew life, see notes on chapter 28, on Ex. 7, and on II Sam. 7.

"*That I May Thrust Out All Your Right Eyes*" (I Sam. 11:2). This curious condition for a covenant stipulated by the Ammonites assumes new meaning when it is realized that the shield of a warrior concealed the left eye, so that the loss of his right would incapacitate him for fighting.

The Prowess of the Philistines (I Sam. 13:22). The subjection of the Hebrews by the Philistines had been merely relieved by such exploits as those of Samson and of Jonathan, for chapter 14 concludes with the confession that "there was sore war against the Philistines all the days of Saul" (v. 52) and this book ends with the destruction by them of Saul's whole army. The distress to which the Hebrews were brought, forcing them to hide in caves or to flee across the Jordan, is shown in 13:6–7. Comments on Philistine history and culture are given in a note on Judg. 15 and on their god on Judg. 16.

Among the causes of their military supremacy was their national solidarity, as compared with the disunity of the Hebrew tribes at this period. They possessed not merely a thoroughly disciplined army (identified in reliefs by their feathered headdress in the Greek manner) but, above all, chariots and weapons of iron, a metal then lacking among the Hebrews. For, as indicated in the present passage, their monopoly in the use of iron, in large part imported

from the Hittites to the north, enabled them to enforce a disarmament upon the Hebrews suggestive of that imposed by the Allied Powers in 1945. The Israelites had long used the softer copper or bronze but learned to work with iron only after David's victories, reported in II Samuel. A passage in I Kgs. (4:21), perhaps over-optimistic, records that by the time of Solomon they had ceased to be a threat.

"*Sin Not . . . in Eating with the Blood*" (I Sam. 14:34). This solemn prohibition against eating meat with blood left in it, observed to this day by Jews, is discussed in a note on Lev. 17, p. 127b.

A Case History of Early Mores (I Sam. 14:44). The extreme to which Saul was ready to go in condemning his own son to death illustrates several aspects of ancient Hebrew society: the magic power imputed to a mere pronouncement of a curse (see note on Gen. 27:38); the solemn regard for a vow to the Lord, as for example also in the tragedy of Jephthah's daughter (Judg. 11); the indication that popular sentiment, which here forced the abandonment of the sentence (v. 45), tempered many rigid injunctions with mercy; and the primitive method, the casting of "lots" (v. 42), by which a transgressor was detected (see note on Josh. 7, p. 185a).

"*Remember That Which Amalek Did to Israel*" (I Sam. 15:2). The traditional enmity shown toward the Hebrews by the Amalekites, nomad tribesmen roving for centuries in the wastelands south of Palestine, is recorded from the earliest days in several incidental passages omitted in this abridgment, and in the time of Gideon (see Judg. 6:3 and 7:12 and note on Judg. 6). The hostility long continued, for they are reported to have been crushed twice by David (I Sam. 27:8 and 30:1 and 18. See also note on Esther 3).

The Nature of Saul's Sin (I Sam. 15:24). Samuel's rage because Saul did not "utterly destroy" (v. 3) the enemy tribe and its possessions and his inhuman ferocity toward Agag, whose seven-word appeal is one of the most touching expressions in all literature (v. 32), naturally astound the reader. The Amalekites had opposed the march of the Hebrew tribes at various times and Samuel's actions may be explained, in part, by the ancient injunction to Moses, until now unfulfilled, in which God is recorded as promising "I will utterly put out the remembrance of Amalek from under heaven" (Ex. 17:14, omitted).

Moreover, this gruesome compulsion is in accord with a mysterious primitive taboo, common to religions of those days, which occasionally marked out a whole people and their goods to sacrifice before the victor's deity. This has already been discussed in connection with another notable case (see note on Josh. 6). Saul's merely partial performance, for which he excuses himself, was unhappily not out of pity but "out of fear of the people" whom he was appointed to command and who were intent on spoils. Later it was by means of an Amalekite that he took his own life according to II Sam. 1:10 (and see note, p. 276a).

"*The Lord Repented That He Had Made Saul King*" (I Sam. 15:35). This is one of the notable cases in which God is reported as frankly admitting an unwise decision (see also Ex. 32:14). God had designated Saul to "save my people out of the hand of the Philistines" (9:16) and yet the warrior-king, a bold leader fit to fight but unsuited to rule in a theocratic state, ends even his military career in disaster (ch. 31). It is the late theocratic source which sought to explain the failure by ascribing to Saul errors in ritual (13:9–11) and by inserting such passages as the present one.

The strange personality of Saul has been a subject of analysis from various standpoints, even that of modern psychiatry. A victim of melancholy and fitful rages, as for example pictured also by Robert Browning in his poem *Saul*, his instability is regarded by some as the cause of his difficulty; to others his moods of depression were the effect of an increasing realization that he had been assigned to a task too great for his powers.

"*And Saul Said . . . Whose Son Art Thou*

. . ." (I Sam. 17:58). This question seems surprising after the previous account that David had already long been Saul's armor-bearer and an intimate member of his court (16:21–23). And the bringing of Goliath's head to "Jerusalem" (v. 54), as though that city was already the capital, attracts attention, for it was not to be captured until years later, well in the reign of David (II Sam. 5:6). The seemingly irreconcilable parts of these chapters are among the evidences of the point made in the headnote to chapter 9, concerning the belief held by many scholars that two separate accounts are combined in I Samuel. See p. 218a.

David and Jonathan (I Sam. 20:14). The two young men who found such immediate attraction to each other (18:1) are the first and perhaps most interesting pair of friends in the Bible and the passages concerning them are among the most warming in all literature. Their names, thus so closely associated, have become almost a synonym for inseparable comradeship and for loyalty through tribulation.

"The Showbread" (I Sam. 21:6). Jesus cited this episode of David's fugitive years to defend his "ahungered" disciples for plucking corn on the sabbath day. He said, "Have ye not read . . . how he entered into the house of God and did eat the showbread which . . . was only for the priests?" (Mt. 12:3–4, p. 880).

The Survival of Abiathar (I Sam. 22:23). The mention of Abiathar fleeing with David was an event of destiny, for Abiathar rose to be head of a national priesthood which became under Zadok and his descendants a chief element in Israel's life for six hundred years after the Exile. Abiathar maintained his exalted position until David's death, when he supported Adonijah instead of Solomon and was supplanted by Zadok (see I Kgs. 2:26).

"Neither by Dreams, Nor by Urim, Nor by Prophets" (I Sam. 28:6). In this fleeting allusion are revealed three common methods by which the early Hebrews sought to ascertain the will of God on various issues. Dreams take a prominent part in Genesis, as in Jacob's ladder-dream, and throughout in the Joseph story, appearing rarely thereafter (see, however, Solomon's dream, I Kgs. 3:5). The use of the Urim and Thummim, the sacred lots, is frequent, especially in the Books of Samuel (see note on Josh. 7:18). As the social ethics of the Hebrews matures, these earlier methods are gradually superseded by the living utterance of inspired and trusted individuals. The increasing reliance upon that type of religious leader, the prophet, passes through an evolution of its own (see notes on I Sam. 9 and II Sam. 7). In contrast to these methods of direct revelation from the Lord, occult sciences were regarded as illegitimate. (See Deut. 18:10–12 and note on Ex. 7, p. 112a.)

Saul's Séance at Endor (I Sam. 28:25). Saul's startling interview with the dead Samuel through a "woman that hath a familiar spirit" (v. 7) — hence the well-known expression "the witch of Endor" — appears to have occurred on his last night on earth. Some translators therefore place this chapter immediately before the account of the fatal battle, that is, before chapter 31.

Did David Intend to Fight on the Side of the Philistines? (I Sam. 29:8). Many have pondered David's intentions behind his pleading to be allowed to join the Philistines in the impending war against Saul and to fulfill his implied promise to Achish (28:2). It will be recalled here that David, the refugee, had been given a stronghold through the friendliness of Achish and had long been dwelling "in the country of the Philistines" (27:6–7). Yet it would appear that the Philistine princes were correct in their suspicion of David which resulted in his forced departure from the expedition (v. 11).

For while David had been pretending to side with Achish against the allies of Judah (27:10), he had actually been performing deeds of valor against the enemies of Judah (27:8). And thus it was that he became the popular choice for king of Judah (II Sam. 2:4), which would not have been possible if his sympathies had been in question.

The Equality of Men at War (I Sam. 30:24).

There is a modern ring in David's declaration that the men doing menial tasks far behind the fighting lines are as essential as the men at the front. His insistence upon giving an equal share to all, signifying that the national effort was a true partnership, is recognized, indeed, "unto this day" (v. 25).

The Second Version of Saul's Death (II Sam. 1:10). The Amalekite's account of his slaying of Saul seems to run counter to that in the preceding chapter, in which Saul is said to have taken his own life. One way which has been proposed to reconcile this difference is the suggestion that the Amalekite, for some purpose of his own, perhaps to curry favor with David, had merely invented his story. Another explanation given is the use of different documentary sources in the two chapters.

"*How Are the Mighty Fallen!*" (II Sam. 1:19). The dirge commencing with this verse and a passing lament in 3:33–34 have the distinction of being regarded by practically all scholars as actually compositions by David himself, whereas there are ample disagreements concerning the authorship of many of the poems and songs ascribed to him. This noble elegy is thus important in establishing David's high poetic gifts and making more credible the possibility of his authorship of other psalms and songs attributed to this "sweet psalmist of Israel" (23:1, omitted). See also the introduction to Psalms. "The book of Jasher" (v. 18, see also Josh. 10:13), apparently a lost collection of songs, is one of the few earlier source documents referred to in the Bible, and its rediscovery has long been a dream of scholars.

A King over All Israel (II Sam. 5:3). The decision of the "elders of Israel" of the independent northern tribes to anoint David, already king of the southern tribe of Judah, as their joint king — a new-found unity by voluntary agreement — is one of the few cases in history in which a merger of states was established by democratic action. This unity, however, as will be seen, was only of short duration, for even in David's own lifetime northern leaders arose who took up the cry: "We have no part in David . . . : every man to his tents, O Israel" (20:1).

"*And the King . . . Went to Jerusalem*" (II Sam. 5:6). Rarely in written history does one find an event of such epoch-making significance recorded so vaguely and so briefly as this matter-of-fact account of David's capture of Jerusalem. For the Hebrews the occupation of this key city was of the greatest importance not merely because of its military strength but also because of its destined part in the political and religious life of Israel.

This "stronghold of Zion" (v. 7) was, of course, not the Jerusalem of New Testament times. Excavations and historical references indicate that the Jebusite fortress was merely the southern shoulder of the present city. But, built high upon the rocky ridges of Judea, it had long been deemed impregnable by its inhabitants. Its defenses were strengthened by David and it became the core of whatever military power the Hebrews had for the next four centuries. The king's conquest of this alien stronghold, for many years a wedge separating the northern tribes from the southern, was a political master-stroke, for it removed the chief obstacle in the way of Hebrew unification. And since the city had never been entangled with tribal jealousies, it easily became and remained the national capital, first for the united kingdom and, after the division, for Judah.

The capstone was set when, in addition to the military and political feat of David, the installation of the Ark of the Covenant "in the midst of the tabernacle" (6:17) made the new capital the national shrine, the center of the Hebrew religion. Today, after nearly three thousand years, Jerusalem is still called "The Holy City" by the adherents of three world religions, Judaism, Christianity and Islam.

The Emergence of the Prophet-Counselor (II Sam. 7:17). Much may be learned from the prominence which Nathan takes in this episode, in which he first encourages David to build the Temple and then, after an overnight vision, declares (vv. 12–13) that

this honor would be reserved to his son (more clearly restated in I Chron. 17). It suggests the growing difference between the political and the religious forces in the Hebrew state and between the older and the newer forms of prophecy. For in the Books of Samuel there are two types of prophets; the first with which Saul was associated, itinerant bands of musicians and dancers (I Sam. 10:5) much like dervishes among Moslem peoples, the other exemplified by Samuel and Nathan, dignified, courageous spokesmen for Yahweh who become valued and powerful counselors in government.

This is a far cry from the direct rule of the state by the inspired leader, such as Moses or Samuel. As the kings became the political heads of the state and made no pretense of direct contact with Yahweh, it was natural for them more and more to seek the Divine will on important issues through a religious authority. At first this was done mostly through the official priests, such as Abiathar or Zadok, who were charged with the sacred lots. Later, the prophets took the leading place. Nathan is therefore a precursor of the shining stars of Israel, the galaxy of great prophets who directly contribute about a quarter of the entire Old Testament and indirectly leave their impress upon much of the rest. See notes on Ex. 7 and I Sam. 28, and the preface to the books of the Prophets.

Horses for a Hundred Chariots (II Sam. 8:4). This is the first mention in the Bible of the adoption of horses and chariots by Hebrews. Their unfamiliarity with this method of warfare, so common among the nations they fought, is seen in David's destruction of most of the chariot horses. That they soon learned to use them is evidenced by the extent to which his son Solomon relied upon chariots and horsemen for military strength (I Kgs. 10:26).

The Hebrew Empire at Its Peak (II Sam. 8:14–15). By a series of victorious wars of conquest, David came to rule over the largest territory ever controlled by a Hebrew king before that time or since (see note on Josh. 1:4). He defeated and exacted tribute of nations from the Euphrates to the Red Sea and from the Mediterranean to the Arabian desert, excepting apparently only the friendly Phoenicians under the king of Tyre (5:11). David's territorial successes, small as compared with other ancient empires, were made possible by the weakness at that particular time of Egypt and the Mesopotamian powers.

"For Jonathan Thy Father's Sake" (II Sam. 9:7). This remembering by a king of the son of a friend of long before, when David was in his direst and humblest moments, is a time-honored story too good to mar, but the text itself suggests other considerations. For in a later chapter, recording events which seem actually to have preceded this episode, David is reported to have yielded to the Gibeonites' request and ordered the hanging of Saul's two sons and five grandsons (21:1–9), sparing only the one survivor. The northern tribes apparently had not cherished toward David the loyalty they had had for Saul, and this gruesome act had made things worse. One of Saul's household, Shimei, was so infuriated that he cursed David as "thou bloody man, and thou man of Belial" (16:7).

David's restrained and sagacious response (16:11) and his forgiveness later of Shimei (19:23) have suggested to some that David's conscience was not clear or that his solicitude for Jonathan's son was also a desire to keep this possible rival under control. This would be a natural deduction from I Kgs. 2:9, in which David's request of Solomon is to avenge the insult, but this passage is suspected of being a later interpolation (see note on 16:13). In any event some interpreters regard the affair as showing that blend of nobility and practical shrewdness which is characteristic of David.

Nathan's Parable (II Sam. 12:4). A comparison of parables with fables and a discussion of the use of these two literary forms in the Bible is given in a note on Judg. 9. The technique of Nathan here is like that of the wise woman of Tekoa in chapter 14: a fictitious case is submitted to the king for judgment and it is then

pointed out that his decision applies to his own problem.

A King's Justice (II Sam. 14:11). Joab's ruse in behalf of Absalom, David's fugitive son, throws interesting sidelights on the Hebrew society of the time. For the fact that a lone, unknown widow could gain audience with the king on a family matter indicates the personal and informal administration of justice, while David's prompt sparing of her son shows that Israel had progressed beyond the primitive concept of justice, that murder must be avenged by the blood of the offender. (See note on Ex. 21:24, p. 115a.)

"*The Hearts of the Men of Israel Are After Absalom*" (II Sam. 15:13). It is difficult to explain why, when the crisis broke, the ageing king had to flee ignominiously with a few friends and his bodyguard of Philistine mercenaries (v. 18). Perhaps it was Absalom's extraordinary charm (14:25), like that of his father in his early years, his shrewd show of keen interest in the men of Israel, whom David seems to have slighted (see note on 20:2), and his skill at intrigue. Or, some may read between the lines David's own shortcomings, such as his failure to discipline his own sons (chs. 13 and 14) and his increasing remoteness from the common people, suggested by verses 3–4, thus losing the public esteem he had so long enjoyed.

The Insults and Curses by Shimei (II Sam. 16:13). For some light on the reasons for the bold abuse of the king by Shimei, it is necessary to read in succession 21:1–9 and 9:1–10 (with the notes on those passages) and, for the surprising sequel to the present episode, 19:16–23, I Kgs. 2, and the notes on that chapter.

"*Absalom Went In unto His Father's Concubines*" (II Sam. 16:22). This taking over by Absalom of the ten concubines David had left "to keep the house" when he fled (15:16) had special significance: it was equivalent to a public declaration that Absalom had taken over the throne as well. See on this subject the note on I Kgs. 2:24 on Adonijah's similar effrontery to Solomon.

The Wrangle Between Israel and Judah (II Sam. 20:2). Of far-reaching consequence is this bitter clash of words between "the men of Israel" — the ten tribes of the North who asserted they had "ten parts in the king" (19:43) — and "the men of Judah" of the South, over the privilege of escorting the king back to the capital. For it intensified a tension still existing in the country in spite of the voluntary choice of David (of Judah) as king of the united kingdom (see note on 5:3). David does not appear to have helped matters by favoring his own tribe (19:15) when the ten northern ones — independent and touchy — had sided with him, at least in part, in the uprising. But the reason for his seeming lack of sagacity may have been a desire to regain the allegiance of the Judeans because they had been the chief support of Absalom.

The acrimony which here flared up and led to the cry, "We have no part in David . . . every man to his tents, O Israel" (20:1), became more acute rather than lessened under David's son Solomon. The final breach came under Solomon's son Rehoboam, when the Israelites, using almost the same words (I Kgs. 12:16), irreparably divided the nation into two kingdoms. The northern, as will be related, eventually was overthrown by the Assyrians, and its people, merged with their conquerors, disappeared as an entity in Jewish history.

The Hanging of Saul's Descendants (II Sam. 21:9). The cruel revenge here granted by David to the Gibeonites is for a violation of the pact of protection between their fathers and the Hebrews over a century before, recorded in Josh. 9. This reference to Saul's slaughtering of many of the Gibeonites "in his zeal" (v. 2), not mentioned elsewhere in the Bible, probably meant a desire to eradicate foreign elements in the population (v. 5). On the consequences of David's act see note on 9:7. It has been pointed out that the oracle against Saul (v. 1), and the demand of the Gibeonites based upon it, seemed a convenient mode

for David to rid himself of all male descendants of Saul except the crippled Mephibosheth (9:3). Some scholars, noting that the occasion for David's expiation was a "famine" (v. 1) and that the hanging "unto the Lord" in Saul's capital (v. 6) was "in the days of the harvest," have suggested that primitive tribal notions of placating an offended deity by sacrifice were still associated with the worship of Yahweh.

Who Really Slew Goliath? (II Sam. 21:19). The words "the brother of" are printed in italics in the King James Version because they are wanting in the Hebrew of this verse (though present in the Hebrew of the parallel, I Chron. 20:5, a passage not included here). The RSV and other recent translations omit the three words for a number of reasons, one being that the Samuel text is regarded as superior to the Chronicles account, and make the verse read "Elhanan . . . slew . . . Goliath." Some scholars regard the story of David and his sling (I Sam. 17) as a legend rather than a fact.

I and II Kings

Preface: The Glory and Decline of the Hebrew State.

Solomon's Accession and Reign — History of the Separate Kingdom of Israel — Last Years of the Kingdom of Judah — Notes to I and II Kings.

THE GLORY AND DECLINE OF THE HEBREW STATE

THE MIDDAY BRILLIANCE of a united Hebrew kingdom under the appealing David, portrayed in II Samuel, continues with the magnificence of Solomon's reign, recorded in I Kings. Then follows the break-up, with sunset, twilight and finally the blackness of night — the story of gradual decline followed by extinction of the greater part and then calamity for the rest. The record of the Northern Kingdom, Israel, includes occasional military successes and periods of transitory prosperity, but more frequently internal dissension and civil warfare, political confusion and religious decay, tyranny and oppression, and increasing encroachments by more powerful neighbors. Its fall is followed also by that of the Southern Kingdom, Judah, with the destruction of the proud city, Jerusalem, and finally the scattering of the Jewish people.

The two Books of Kings, which like the parts of Samuel were originally one unit, may be divided into three sections, as the major titles indicate. The account of Solomon's succession and reign, to his death after 930 B.C., occupies the first eleven chapters of I Kings. Then comes the checkered history of the divided kingdoms. That of the Northern Kingdom, the bloody record of nineteen kings of Israel, of seven dynasties, covering slightly more than two hundred years, ends with the fall, in 721 B.C. (II Kgs. 17), of the northern capital, Samaria, and the deportation of 27,290 of the people. These chapters are complicated reading, especially because the story moves back and forth from Israel to Judah, each with its own royal names which are repeated so often as to cause endless confusion. The third section (II Kgs. 18–25) records the more stable course of Judah alone, its gradual decay and its final collapse in 586 B.C. After Solomon, all but one of its nineteen kings are descendants of David and their reigns cover the long span of about three hundred and fifty years.

Although these books fall definitely within the historic period, their chronology still remains only approximate because the numerous dates provided in the Bible are all relative — that is, based upon one another. For example, Solomon's Temple is said to have been begun four hundred and eighty years after the Exodus (I Kgs. 6:1), but scholarly opinions differ by two or three centuries with regard to the time when Moses led the Hebrews out of Egypt (see preface to Exodus). Or, to the technically minded reader, Jeroboam II of Israel took the throne in the fifteenth year of Amaziah's rule in Judah (II Kgs. 14:23), but in what year did Amaziah succeed his father? Neither the parallel history of I and II Chronicles (written under Priestly influence after the Exile) nor the historical references in the books of the prophets Amos, Hosea, Isaiah or Jeremiah solve such vexing problems.

Fortunately, however, these are incidental problems, for many of the statements in the Bible have now been corrected or confirmed by records and monuments of Assyria, Babylon and Egypt. Though few dates are universally agreed upon and leeway has to be allowed at almost every point, among those to be noted by the reader as an aid to the story are the fall of Samaria in 721 B.C., Sennacherib's invasion of Palestine in 701 B.C., the discovery of a new law book in the Temple (a part of Deuteronomy) in 621 B.C., the death of Josiah in 608 (or 609) B.C., and the destruction of Jerusalem in 586 (or 587) B.C.

Even a hurried reading of these books suggests that they were a compilation of several documents which are otherwise unknown. The first two chapters, describing the closing days of David's life, belong to the eye-witness narrative in the preceding book (see preface to I Sam.). The account of Solomon's reign (I Kgs. 3–11) appears to be based upon a semi-official document called "The Acts of Solomon" (I Kgs. 11:41). Most of the information concerning the southern kings comes from the official annals of Judah, mentioned fifteen times, and that concerning the northern kings from the chronicles of Israel, mentioned seventeen times. Some believe that the unusually full account of the reign of Ahab, one of the strong kings of Israel, was taken from a separate writing, "The Acts of Ahab" (I Kgs. 22:39). Supplementing these documents, which are usually regarded as political histories, a prominent place is taken by the stories of Elijah and Elisha, which by contrast express not an official but a popular point of view.

The combination of these various source documents into a first edition of Kings is thought to have been completed before the first capture of Jerusalem (597 B.C.) and after the reforms of Josiah which are described in II Kgs. 22–23 — that is, at the end of the seventh century B.C. This work was done by men under prophetic influence, usually considered to be the Deuteronomists who provided frameworks and interpretive comments for the narratives similar to those in Joshua and Judges (see preface to Joshua). In Kings the beginnings and endings of most episodes follow a standard pattern: each monarch, each event, tends to be measured by a single yardstick — loyalty to Yahweh. The final judgment on Solomon is based on neither his wisdom nor his magnificence, but on the idols he permitted in the capital city. Some of the greatest kings, measured in terms of power, wealth and military success, receive no more than a few verses because they "walked in the way of Jeroboam the son of Nebat and in his sins"; while some weak kings are called "good" and their cruel acts, stated to be suggested or approved by the Lord, receive fuller treatment because they "did that which was right in the sight of the Lord"— that is, they opposed idolatry. The strong-minded and ruthless Jezebel is the figure most execrated in these books because she suppressed Yahweh worship and held civil rights in contempt. The hero may be considered Elijah, the fighting champion of those rights and of Israel's God, or Elisha, upon whom his mantle fell.

From the literary standpoint, many passages in the Books of Kings are narratives of a high order. Some may like best the stories of Elijah in I Kgs. 18–19 and 21, or those of miracles wrought by Elisha in II Kgs. 5, while others will revel in the ornate descriptions of Solomon's splendor. Even many of the digests of official annals, though usually written with a didactic emphasis, show conscious craftsmanship and are vivid pages. The chapters crowded with condensed information may give the quick reader some trouble. But in those the text has been so handled as to clarify the puzzling sequence of events in these crucial years, while the notes, used less sparingly here than elsewhere in this volume, help to bridge some of the gaps in the Biblical account.

The First Book of the Kings

SOLOMON'S ACCESSION AND REIGN

Adonijah's Attempt to Secure the Throne

1 Now king David was old† and stricken in years; and they covered him
2 with clothes, but he gat no heat. Wherefore his servants said unto him, Let
there be sought for my lord the king a young virgin: and let her stand before
the king, and let her cherish him, and let her lie in thy bosom, that my lord
3 the king may get heat. So they sought for a fair damsel throughout all the
coasts of Israel, and found Abishag a Shunammite, and brought her to the
4 king. And the damsel was very fair, and cherished the king, and ministered
to him: but the king knew her not.
5 Then Adonijah the son of Haggith exalted himself, saying, I will be king:
and he prepared him chariots and horsemen, and fifty men to run before him.
6 And his father had not displeased him at any time in saying, Why hast thou
done so? and he also was a very goodly man; and his mother bare him after
7 Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar
8 the priest: and they following Adonijah helped him. But Zadok the priest,
and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and
Rei, and the mighty men which belonged to David, were not with Adonijah.
9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth,
which is by En-rogel, and called all his brethren the king's sons, and all the
10 men of Judah the king's servants: But Nathan the prophet, and Benaiah, and
the mighty men, and Solomon his brother, he called not.
11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying,
Hast thou not heard that Adonijah the son of Haggith doth reign, and David
12 our lord knoweth it not? Now therefore come, let me, I pray thee, give thee
counsel, that thou mayest save thine own life, and the life of thy son Solo-
13 mon. Go and get thee in unto king David, and say unto him, Didst not thou,
my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy
son shall reign after me, and he shall sit upon my throne? why then doth
14 Adonijah reign? Behold, while thou yet talkest there with the king, I also
will come in after thee, and confirm thy words.
15 And Bath-sheba went in unto the king into the chamber: and the king was
16 very old; and Abishag the Shunammite ministered unto the king. And
Bath-sheba bowed, and did obeisance unto the king. And the king said,
17 What wouldest thou? And she said unto him, My lord, thou swarest by the
Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son
18 shall reign after me, and he shall sit upon my throne. And now, behold, Adoni-
19 jah reigneth; and now, my lord the king, thou knowest it not: And he hath
slain oxen and fat cattle and sheep in abundance, and hath called all the sons

of the king, and Abiathar the priest, and Joab the captain of the host: but
1:20 Solomon thy servant hath he not called. And thou, my lord, O king, the eyes
of all Israel are upon thee, that thou shouldest tell them who shall sit on the
21 throne of my lord the king after him. Otherwise it shall come to pass, when
my lord the king shall sleep with his fathers, that I and my son Solomon
shall be counted offenders.
22 And, lo, while she yet talked with the king, Nathan the prophet also came
23 in. And they told the king, saying, Behold Nathan the prophet. And when he
was come in before the king, he bowed himself before the king with his face
24 to the ground. And Nathan said, My lord, O king, hast thou said, Adonijah
27 shall reign after me, and he shall sit upon my throne? Is this thing done by my
lord the king, and thou hast not showed it unto thy servant, who should sit
on the throne of my lord the king after him?
28 Then king David answered and said, Call me Bath-sheba. And she came
29 into the king's presence, and stood before the king. And the king sware, and
said, As the Lord liveth, that hath redeemed my soul out of all distress,
30 Even as I sware unto thee by the Lord God of Israel, saying, Assuredly
Solomon thy son shall reign after me, and he shall sit upon my throne in my
stead; even so will I certainly do this day.
32 And king David said, Call me Zadok the priest, and Nathan the prophet,
33 and Benaiah the son of Jehoiada. And they came before the king.† The king
also said unto them, Take with you the servants of your lord, and cause Solo-
mon my son to ride upon mine own mule, and bring him down to Gihon:
39 And Zadok the priest took a horn of oil out of the tabernacle, and anointed
Solomon. And they blew the trumpet; and all the people said, God save king
40 Solomon. And all the people came up after him, and the people piped with
pipes, and rejoiced with great joy, so that the earth rent with the sound of
them.
41 And Adonijah and all the guests that were with him heard it as they had
made an end of eating. And when Joab heard the sound of the trumpet, he
42 said, Wherefore is this noise of the city being in an uproar? And while he
yet spake, behold, Jonathan the son of Abiathar the priest came: and Adoni-
jah said unto him, Come in; for thou art a valiant man, and bringest good
43 tidings. And Jonathan answered and said to Adonijah, Verily our lord king
44 David hath made Solomon king. And the king hath sent with him Zadok the
priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the
Cherethites, and the Pelethites, and they have caused him to ride upon the
45 king's mule: And Zadok the priest and Nathan the prophet have anointed
him king in Gihon; and they are come up from thence rejoicing, so that the
city rang again. This is the noise that ye have heard.
49 And all the guests that were with Adonijah were afraid, and rose up, and
50 went every man his way. And Adonijah feared because of Solomon, and
51 arose, and went, and caught hold on the horns of the altar. And it was told
Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath

caught hold on the horns of the altar, saying, Let king Solomon swear unto
1:52 me to-day that he will not slay his servant with the sword. And Solomon
said, If he will show himself a worthy man, there shall not a hair of him fall
53 to the earth: but if wickedness shall be found in him, he shall die. So king
Solomon sent, and they brought him down from the altar. And he came and
bowed himself to king Solomon: and Solomon said unto him, Go to thine
house.

David's Dying Charge to Solomon

2 Now the days of David drew nigh that he should die; and he charged Solo-
2 mon his son, saying, I go the way of all the earth: be thou strong therefore,
3 and show thyself a man; And keep the charge of the Lord thy God, to walk
in his ways, to keep his statutes, and his commandments, and his judgments,
and his testimonies, as it is written in the law of Moses, that thou mayest
5 prosper in all that thou doest, and whithersoever thou turnest thyself: More-
over thou knowest also what Joab the son of Zeruiah did to me, and what he
did to the two captains of the hosts of Israel, unto Abner the son of Ner, and
unto Amasa the son of Jether, whom he slew, and shed the blood of war in
peace, and put the blood of war upon his girdle that was about his loins, and
6 in his shoes that were on his feet. Do therefore according to thy wisdom, and
let not his hoar head go down to the grave in peace.
7 But show kindness unto the sons of Barzillai the Gileadite, and let them
be of those that eat at thy table: for so they came to me when I fled because
8 of Absalom thy brother. And, behold, thou hast with thee Shimei the son of
Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the
day when I went to Mahanaim: but he came down to meet me at Jordan,
and I sware to him by the Lord, saying, I will not put thee to death with the
9 sword. Now therefore hold him not guiltless: for thou art a wise man, and
knowest what thou oughtest to do unto him; but his hoar head bring thou
down to the grave with blood.
10 So David slept with his fathers, and was buried in the city of David.
11 And the days that David reigned over Israel were forty years: seven years
reigned he in Hebron, and thirty and three years reigned he in Jerusalem.
12 Then sat Solomon upon the throne of David his father; and his kingdom
was established greatly.
13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solo-
14 mon. And she said, Comest thou peaceably? And he said, Peaceably. He
15 said moreover, I have somewhat to say unto thee. And she said, Say on. And
he said, Thou knowest that the kingdom was mine, and that all Israel set
their faces on me, that I should reign: howbeit the kingdom is turned about,
16 and is become my brother's: for it was his from the Lord. And now I ask
17 one petition of thee, deny me not. And she said unto him, Say on. And he

said, Speak, I pray thee, unto Solomon the king, (for he will not say thee
2:18 nay,) that he give me Abishag the Shunammite to wife. And Bath-sheba said,
Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother;
20 and she sat on his right hand. Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my
21 mother; for I will not say thee nay. And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and
23 for Joab the son of Zeruiah. Then king Solomon sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word
24 against his own life. Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made
25 me a house, as he promised, Adonijah shall be put to death this day.† And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was
27 afflicted. So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spoke concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord,
29 and caught hold on the horns of the altar.† And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.
34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him:
35 and he was buried in his own house in the wilderness. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 And the king sent and called for Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.
37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall
38 be upon thine own head. And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in
39 Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of

2:40 Gath. And they told Shimei, saying, Behold, thy servants be in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath,
42 and was come again. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word
43 that I have heard is good. Why then hast thou not kept the oath of the Lord,
44 and the commandment that I have charged thee with? The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father; therefore the Lord shall return thy
46 wickedness upon thine own head: So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

"*God Gave Solomon Wisdom*" (4:29)

3 And Solomon made affinity with Pharaoh king of Egypt, and took Pha-
2 raoh's daughter, and brought her into the city of David, . . . Only the people sacrificed in high places, because there was no house built unto the name of
3 the Lord, until those days. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high
4 places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.†
5 In Gibeon the Lord appeared to Solomon in a dream by night: and God
6 said, Ask what I shall give thee. And Solomon said, Thou hast showed unto
7 thy servant David my father great mercy, . . . And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little
8 child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be num-
9 bered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10,11 And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern
12 judgment; Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before
13 thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there
14 shall not be any among the kings like unto thee all thy days. And if thou wilt

walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

3:15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 Then came there two women, that were harlots, unto the king, and stood
17 before him. And the one woman said, O my lord, I and this woman dwell in
18 one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house,
19 save we two in the house. And this woman's child died in the night; because
20 she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child
21 in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not
22 my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is
24 the living. And the king said, Bring me a sword. And they brought a sword
25 before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor
27 thine, but divide it. Then the king answered and said, Give her the living
28 child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment.

4:20 Judah and Israel were many, as the sand which is by the sea in multitude,
21 eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.
25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26 And Solomon had forty thousand stalls of horses for his chariots, and
27 twelve thousand horsemen. And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his
28 month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

29 And God gave Solomon wisdom and understanding exceeding much, and

4:30 largeness of heart, even as the sand that is on the seashore. And Solomon's
wisdom excelled the wisdom of all the children of the east country, and all
31 the wisdom of Egypt. For he was wiser than all men: than Ethan the Ezra-
hite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame
32 was in all nations round about. And he spake three thousand proverbs: and
33 his songs were a thousand and five. And he spake of trees, from the cedar
tree that is in Lebanon even unto the hyssop that springeth out of the wall
he spake also of beasts, and of fowl, and of creeping things, and of fishes.
34 And there came of all people to hear the wisdom of Solomon, from all kings
of the earth, which had heard of his wisdom.

"The House . . . Solomon Built for the Lord" (6:2)

5 And Hiram king of Tyre sent his servants unto Solomon; for he had
heard that they had anointed him king in the room of his father: for Hiram
2,3 was ever a lover of David. And Solomon sent to Hiram, saying, Thou know-
est how that David my father could not build a house unto the name of the
Lord his God, for the wars which were about him on every side, until the
4 Lord put them under the soles of his feet. But now the Lord my God hath
given me rest on every side, so that there is neither adversary nor evil occur-
5 rent. And, behold, I purpose to build a house unto the name of the Lord my
God, as the Lord spake unto David my father, saying, Thy son, whom I will
6 set upon thy throne in thy room, he shall build a house unto my name. Now
therefore command thou that they hew me cedar trees out of Lebanon; and
my servants shall be with thy servants: and unto thee will I give hire for
thy servants according to all that thou shalt appoint: for thou knowest that
there is not among us any that can skill to hew timber like unto the Sidonians.
7 And it came to pass, when Hiram heard the words of Solomon, that he
rejoiced greatly, and said, Blessed be the Lord this day, which hath given
8 unto David a wise son over this great people. And Hiram sent to Solomon,
saying, I have considered the things which thou sentest to me for: and I will
do all thy desire concerning timber of cedar, and concerning timber of fir.
9 My servants shall bring them down from Lebanon unto the sea; and I will
convey them by sea in floats unto the place that thou shalt appoint me, and
will cause them to be discharged there, and thou shalt receive them: and thou
10 shalt accomplish my desire, in giving food for my household. So Hiram gave
11 Solomon cedar trees and fir trees according to all his desire. And Solomon
gave Hiram twenty thousand measures of wheat for food to his household,
and twenty measures of pure oil: thus gave Solomon to Hiram year by year.
12 And the Lord gave Solomon wisdom, as he promised him: and there was
peace between Hiram and Solomon; and they two made a league together.
13 And king Solomon raised a levy out of all Israel; and the levy was thirty
14 thousand men. And he sent them to Lebanon, ten thousand a month by

courses: a month they were in Lebanon, and two months at home: and Ado-
5:15 niram was over the levy. And Solomon had threescore and ten thousand that
16 bare burdens, and fourscore thousand hewers in the mountains; Besides the
chief of Solomon's officers which were over the work, three thousand and
17 three hundred, which ruled over the people that wrought in the work. And
the king commanded, and they brought great stones, costly stones, and hewed
18 stones, to lay the foundation of the house. And Solomon's builders and
Hiram's builders did hew them, and the stonesquarers: so they prepared
timber and stones to build the house.†

6 And it came to pass in the four hundred and eightieth year after the chil-
dren of Israel were come out of the land of Egypt, in the fourth year of
Solomon's reign over Israel, in the month Zif, which is the second month,
2 that he began to build the house of the Lord. And the house which king Solo-
mon built for the Lord, the length thereof was threescore cubits, and the
3 breadth thereof twenty cubits, and the height thereof thirty cubits. And the
porch before the temple of the house, twenty cubits was the length thereof,
according to the breadth of the house; and ten cubits was the breadth thereof
4 before the house. And for the house he made windows of narrow lights.

7 And the house, when it was in building, was built of stone made ready be-
fore it was brought thither: so that there was neither hammer nor axe nor
8 any tool of iron heard in the house, while it was in building. The door for the
middle chamber was in the right side of the house: and they went up with
winding stairs into the middle chamber, and out of the middle into the third.
10 And then he built chambers against all the house, five cubits high: and they
rested on the house with timber of cedar.

15 And he built the walls of the house within with boards of cedar, both the
floor of the house, and the walls of the ceiling: and he covered them on the
18 inside with wood, and covered the floor of the house with planks of fir. And
the cedar of the house within was carved with knops and open flowers: all
19 was cedar; there was no stone seen. And the oracle he prepared in the house
22 within, to set there the ark of the covenant of the Lord. And the whole house
he overlaid with gold, until he had finished all the house: also the whole altar
27 that was by the oracle he overlaid with gold. And he set the cherubim within
the inner house; and they stretched forth the wings of the cherubim, so that
the wing of the one touched the one wall, and the wing of the other cherub
touched the other wall; and their wings touched one another in the midst of
29 the house. And he carved all the walls of the house round about with carved
figures of cherubim and palm trees and open flowers, within and without.
30 And the floor of the house he overlaid with gold, within and without.

37 In the fourth year was the foundation of the house of the Lord laid, in the
38 month Zif: And in the eleventh year, in the month Bul, which is the eighth
month, was the house finished throughout all the parts thereof, and according
to all the fashion of it. So was he seven years in building it.†

7 But Solomon was building his own house thirteen years, and he finished all

7: 2 his house. He built also the house of the forest of Lebanon; the length thereof
was a hundred cubits, and the breadth thereof fifty cubits, and the height
thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon
4 the pillars. And there were windows in three rows, and light was against light
6 in three ranks. And he made a porch of pillars; the length thereof was fifty
7 cubits, . . . Then he made a porch for the throne where he might judge, even
the porch of judgment: and it was covered with cedar from one side of the floor
8 to the other. And his house where he dwelt had another court within the
porch, which was of the like work. Solomon made also a house for Pharaoh's
9 daughter, whom he had taken to wife, like unto this porch. All these were of
costly stones, according to the measures of hewed stones, sawed with saws,
within and without, even from the foundation unto the coping, and so on the
outside toward the great court.

13,14 And king Solomon sent and fetched Hiram out of Tyre.† He was a widow's
son of the tribe of Naphtali, and his father was a man of Tyre, a worker in
brass: and he was filled with wisdom, and understanding, and cunning to
work all works in brass. And he came to king Solomon, and wrought all his
15 work. For he cast two pillars of brass, of eighteen cubits high apiece: and a
22 line of twelve cubits did compass either of them about. And upon the top of
the pillars was lily work: so was the work of the pillars finished.

23 And he made a molten sea, ten cubits from the one brim to the other: it
was round all about, and his height was five cubits: and a line of thirty cubits
25 did compass it round about. It stood upon twelve oxen, three looking toward
the north, and three looking toward the west, and three looking toward the
south, and three looking toward the east: and the sea was set above upon
26 them, and all their hinder parts were inward. And it was a handbreadth thick,
and the brim thereof was wrought like the brim of a cup, with flowers of
27 lilies: it contained two thousand baths. And he made ten bases of brass; four
cubits was the length of one base, and four cubits the breadth thereof, and
29 three cubits the height of it. And on the borders that were between the ledges
were lions, oxen, and cherubim: and upon the ledges there was a base above:
and beneath the lions and oxen were certain additions made of thin work.

40,45 And Hiram made the lavers, and the shovels, and the basins. . . . And the
pots, and the shovels, and the basins: and all these vessels, which Hiram
48 made to king Solomon for the house of the Lord, were of bright brass. And
Solomon made all the vessels that pertained unto the house of the Lord: the
49 altar of gold, and the table of gold, whereupon the showbread was, And the
candlesticks of pure gold, five on the right side, and five on the left, before
50 the oracle, with the flowers, and the lamps, and the tongs of gold, And the
bowls, and the snuffers, and the basins, and the spoons, and the censers of
pure gold; and the hinges of gold, both for the doors of the inner house, the
51 most holy place, and for the doors of the house, to wit, of the temple. So
was ended all the work that king Solomon made for the house of the Lord.
And Solomon brought in the things which David his father had dedicated;

even the silver, and the gold, and the vessels, did he put among the treasures of the Lord.

"*The King . . . Dedicated the House of the Lord*" (8:63)

8 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord
5 out of the city of David, which is Zion. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for mul-
6 titude. And the priests brought in the ark of the covenant† of the Lord unto his place, into the oracle of the house, to the most holy place, even under the
9 wings of the cherubim. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant
10 with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the
11 cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

22 And Solomon stood before the altar of the Lord in the presence of all the
23 congregation of Israel, and spread forth his hands toward heaven: And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk
30 before thee with all their heart; And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

41 Moreover concerning a stranger, that is not of thy people Israel, but com-
42 eth out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall
43 come and pray toward this house: Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

46 If they sin against thee, (for there is no man that sinneth not.) and thou be angry with them, and deliver them to the enemy, so that they carry them
47 away captives unto the land of the enemy, far or near; Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed
48 wickedness; And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city

8:49 which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place,
50 and maintain their cause, And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:
54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the
55 Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying,
56 Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise,
61 which he promised by the hand of Moses his servant. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.
62 And the king, and all Israel with him, offered sacrifice before the Lord.
63 And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of
65 the Lord. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.
66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

"*Solomon Exceeded All . . . for Riches*" (10:23)

9:15 And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jeru-
16 salem, and Hazor, and Megiddo, and Gezer. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's
17,18 wife. And Solomon built Gezer, and Beth-horon the nether. And Baalath,
19 and Tadmor in the wilderness, in the land, And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.
26 And king Solomon made a navy of ships in Ezion-geber, which is beside
27 Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the serv-
28 ants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

10 And when the queen of Sheba heard of the fame of Solomon concerning
2 the name of the Lord, she came to prove him with hard questions. And she
came to Jerusalem with a very great train, with camels that bare spices, and
very much gold, and precious stones: and when she was come to Solomon,
3 she communed with him of all that was in her heart. And Solomon told her
all her questions: there was not any thing hid from the king, which he told
her not.
4 And when the queen of Sheba had seen all Solomon's wisdom, and the
5 house that he had built, And the meat of his table, and the sitting of his serv-
ants, and the attendance of his ministers, and their apparel, and his cupbear-
ers, and his ascent by which he went up unto the house of the Lord; there
6 was no more spirit in her. And she said to the king, It was a true report that
7 I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed
not the words, until I came, and mine eyes had seen it; and, behold, the half
was not told me: thy wisdom and prosperity exceedeth the fame which I
8 heard. Happy are thy men, happy are these thy servants, which stand con-
9 tinually before thee, and that hear thy wisdom. Blessed be the Lord thy God,
which delighted in thee, to set thee on the throne of Israel: because the Lord
loved Israel for ever, therefore made he thee king, to do judgment and justice.
10 And she gave the king a hundred and twenty talents of gold, and of spices
very great store, and precious stones: there came no more such abundance of
13 spices as these which the queen of Sheba gave to king Solomon. And king Solo-
mon gave unto the queen of Sheba all her desire,† whatsoever she asked, be-
sides that which Solomon gave her of his royal bounty. So she turned and
went to her own country, she and her servants.
14 Now the weight of gold that came to Solomon in one year was six hundred
15 threescore and six talents of gold, Besides that he had of the merchantmen,
and of the traffic of the spice merchants, and of all the kings of Arabia, and of
18 the governors of the country. Moreover, the king made a great throne of
19 ivory, and overlaid it with the best gold. The throne had six steps, and the
top of the throne was round behind: and there were stays on either side on
20 the place of the seat, and two lions stood beside the stays. And twelve lions
stood there on the one side and on the other upon the six steps: there was not
21 the like made in any kingdom. And all king Solomon's drinking vessels were
of gold, and all the vessels of the house of the forest of Lebanon were of pure
gold; none were of silver: it was nothing accounted of in the days of Solo-
22 mon. For the king had at sea a navy of Tharshish with the navy of Hiram:
once in three years came the navy of Tharshish, bringing gold, and silver,
23 ivory, and apes, and peacocks. So king Solomon exceeded all the kings of
the earth for riches and for wisdom.
24 And all the earth sought to Solomon, to hear his wisdom, which God had
25 put in his heart. And they brought every man his present, vessels of silver,
and vessels of gold, and garments, and armor, and spices, horses, and mules,
26 a rate year by year. And Solomon gathered together chariots and horsemen:

and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at
10:27 Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars
28 made he to be as the sycamore trees that are in the vale, for abundance. And Solomon had horses brought out of Egypt, and linen yarn: the king's mer-
29 chants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites,† and for the kings of Syria, did they bring them out by their means.

"*And the Lord Was Angry with Solomon*" (11:9)

11 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and
2 Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto
3 these in love. And he had seven hundred wives, princesses, and three hun-
4 dred concubines:† and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of
5 David his father. For Solomon went after Ashtoreth the goddess of the Zi-
7 donians, and after Milcom the abomination of the Ammonites. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children
8 of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.
9 And the Lord was angry with Solomon, because his heart was turned from
10 the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods:
11 but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely
12 rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it
13 out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.
14 And the Lord stirred up an adversary unto Solomon, Hadad the Edomite:
15 he was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he
17 had smitten every male in Edom; That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little

11:19 child. And Hadad found great favor in the sight of Pharaoh, so that he gave
him to wife the sister of his own wife, the sister of Tahpenes the queen.
21 And when Hadad heard in Egypt that David slept with his fathers, and that
Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart,
22 that I may go to mine own country. Then Pharaoh said unto him, But what
hast thou lacked with me, that, behold, thou seekest to go to thine own
country? And he answered, Nothing: howbeit let me go in any wise.
23 And God stirred him up another adversary, Rezon the son of Eliadah,
24 which fled from his lord Hadadezer king of Zobah: And he gathered men
unto him, and became captain over a band, when David slew them of Zobah:
and they went to Damascus, and dwelt therein, and reigned in Damascus.
25 And he was an adversary to Israel all the days of Solomon, besides the mis-
chief that Hadad did: and he abhorred Israel, and reigned over Syria.
26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's serv-
ant, whose mother's name was Zeruah, a widow woman, even he lifted up
28 his hand against the king. And the man Jeroboam was a mighty man of valor:
and Solomon seeing the young man that he was industrious, he made him
29 ruler over all the charge of the house of Joseph. And it came to pass at that
time when Jeroboam went out of Jerusalem, that the prophet Ahijah the
Shilonite found him in the way; and he had clad himself with a new garment;
30 and they two were alone in the field: And Ahijah caught the new garment
31 that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take
thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend
the kingdom out of the hand of Solomon, and will give ten tribes to thee:
37 And I will take thee, and thou shalt reign according to all that thy soul de-
40 sireth, and shalt be king over Israel. Solomon sought therefore to kill Jero-
boam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt,
and was in Egypt until the death of Solomon.
41 And the rest of the acts of Solomon, and all that he did, and his wisdom,†
42 are they not written in the book of the acts of Solomon? And the time that
43 Solomon reigned in Jerusalem over all Israel was forty years. And Solomon
slept with his fathers, and was buried in the city of David his father: and
Rehoboam his son reigned in his stead.

The Secession of Israel from the United Kingdom

12 And Rehoboam went to Shechem: for all Israel were come to Shechem to
2 make him king. And it came to pass, when Jeroboam the son of Nebat, who
was yet in Egypt, heard of it, (for he was fled from the presence of king
3 Solomon, and Jeroboam dwelt in Egypt,) That they sent and called him. And
Jeroboam and all the congregation of Israel came, and spake unto Rehoboam,
4 saying, Thy father made our yoke grievous: now therefore make thou the
grievous service of thy father, and his heavy yoke which he put upon us,
5 lighter, and we will serve thee. And he said unto them, Depart yet for three
days, then come again to me. And the people departed.

12: 6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may
7 answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.
8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood
9 before him: And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy
10 father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be
11 thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.
12 So Jeroboam and all the people came to Rehoboam the third day, as the
13 king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they
14 gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.
16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,

What portion have we in David?
neither have we inheritance in the son of Jesse:
to your tents, O Israel:
now see to thine own house, David.

17 So Israel departed unto their tents. But as for the children of Israel which
18 dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to
19 his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day.
20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of
25 Judah only.† Then Jeroboam built Shechem in mount Ephraim, and dwelt
26 therein; and went out from thence, and built Penuel. And Jeroboam said in
27 his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

12:28 Whereupon the king took counsel, and made two calves of gold,† and said
unto them, It is too much for you to go up to Jerusalem: behold thy gods, O
29 Israel, which brought thee up out of the land of Egypt. And he set the one in
31 Beth-el, and the other put he in Dan. And he made a house of high places, and
made priests of the lowest of the people, which were not of the sons of Levi.
32–33
13:33 After this thing Jeroboam returned not from his evil way, but made again
of the lowest of the people priests of the high places: whosoever would, he
34 consecrated him, and he became one of the priests of the high places. And
this thing became sin unto the house of Jeroboam, even to cut it off, and to
destroy it from off the face of the earth.
14:1,2 At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his
wife, Arise, I pray thee, and disguise thyself, that thou be not known to be
the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the
3 prophet, which told me that I should be king over this people. And take with
thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall
4 tell thee what shall become of the child. And Jeroboam's wife did so, and
arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could
not see; for his eyes were set by reason of his age.
5 And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to
ask a thing of thee for her son; for he is sick: thus and thus shalt thou say
unto her: for it shall be, when she cometh in, that she shall feign herself to
6 be another woman. And it was so, when Ahijah heard the sound of her feet,
as she came in at the door, that he said, Come in, thou wife of Jeroboam; why
feignest thou thyself to be another? for I am sent to thee with heavy tidings.
7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I ex-
alted thee from among the people, and made thee prince over my people
8 Israel, And rent the kingdom away from the house of David, and gave it thee:
and yet thou hast not been as my servant David, who kept my command-
ments, and who followed me with all his heart, to do that only which was
9 right in mine eyes; But hast done evil above all that were before thee: for
thou hast gone and made thee other gods, and molten images, to provoke
me to anger, and hast cast me behind thy back:
10 Therefore, behold, I will bring evil upon the house of Jeroboam, . . . and
will take away the remnant of the house of Jeroboam, as a man taketh away
11 dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs
eat; and him that dieth in the field shall the fowls of the air eat: for the Lord
12 hath spoken it. Arise thou therefore, get thee to thine own house: and when
15 thy feet enter into the city, the child shall die. For the Lord shall smite Israel,
as a reed is shaken in the water, and he shall root up Israel out of this good
land, which he gave to their fathers, and shall scatter them beyond the river,
16 because they have made their groves, provoking the Lord to anger. And he
shall give Israel up because of the sins of Jeroboam, who did sin, and who
made Israel to sin.

14:17 And Jeroboam's wife arose, and departed, and came to Tirzah: and when
18 she came to the threshold of the door, the child died; And they buried him,
and all Israel mourned for him, according to the word of the Lord, which he
19 spake by the hand of his servant Ahijah the prophet. And the rest of the acts
of Jeroboam, how he warred, and how he reigned, behold, they are written
20 in the book of the Chronicles of the kings of Israel. And the days which Jero-
boam reigned were two and twenty years: and he slept with his fathers, and
Nadab his son reigned in his stead.

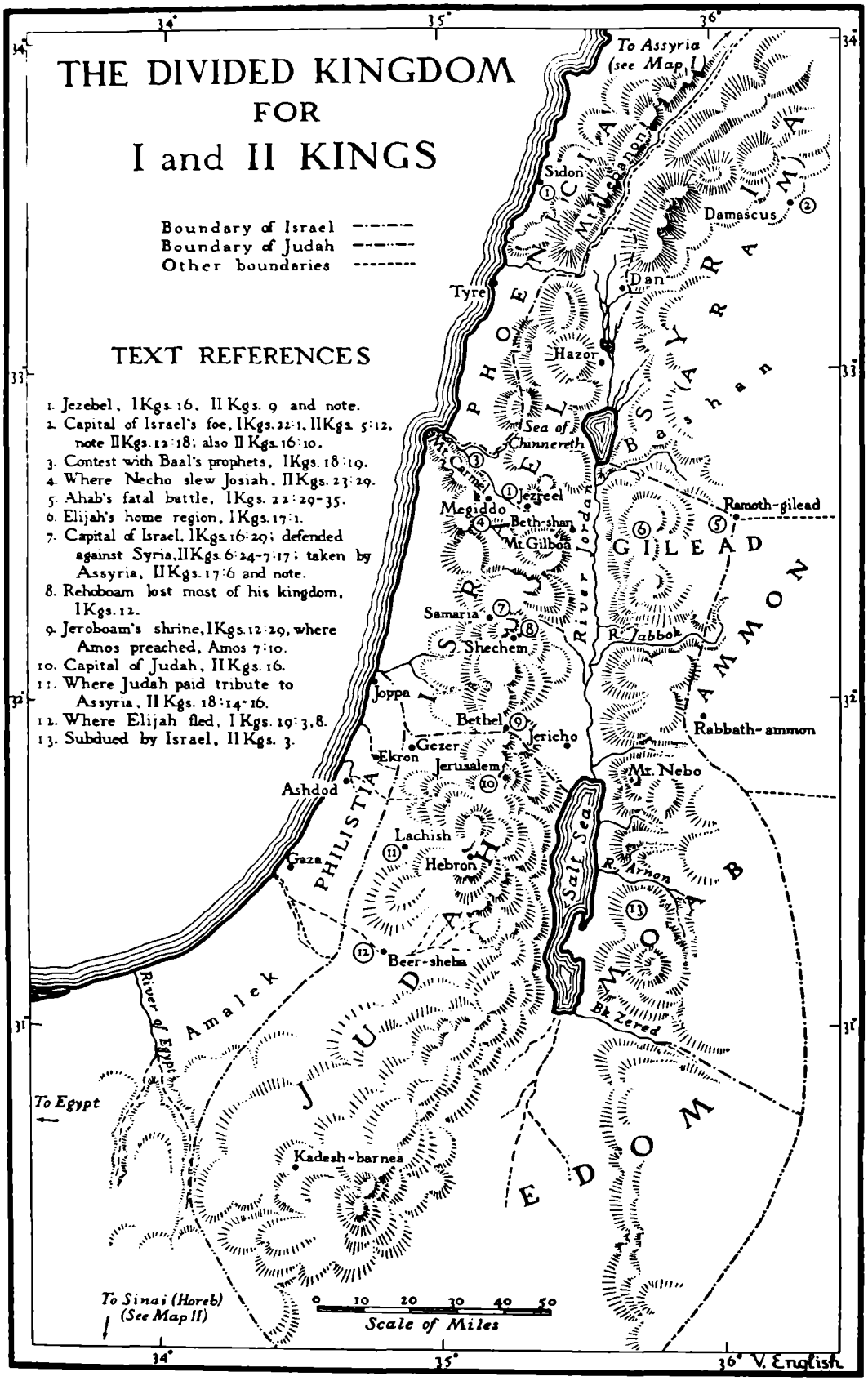
21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty
and one years old when he began to reign, and he reigned seventeen years in
Jerusalem, the city which the Lord did choose out of all the tribes of Israel,
to put his name there. And his mother's name was Naamah an Ammonitess.
22 And Judah did evil in the sight of the Lord, and they provoked him to jeal-
ousy with their sins which they had committed, above all that their fathers
23 had done. For they also built them high places, and images, and groves, on
24 every high hill, and under every green tree. And there were also sodomites
in the land: and they did according to all the abominations of the nations
which the Lord cast out before the children of Israel.

25 And it came to pass in the fifth year of king Rehoboam, that Shishak king
26 of Egypt came up against Jerusalem: And he took away the treasures of the
house of the Lord, and the treasures of the king's house; he even took away
27 all: and he took away all the shields of gold which Solomon had made.† And
king Rehoboam made in their stead brazen shields, and committed them unto
the hands of the chief of the guard, which kept the door of the king's house.
28 And it was so, when the king went into the house of the Lord, that the guard
bare them, and brought them back into the guard chamber.

29 Now the rest of the acts of Rehoboam, and all that he did, are they not
30 written in the book of the Chronicles of the kings of Judah? And there was
31 war between Rehoboam and Jeroboam all their days.† And Rehoboam slept
with his fathers, and was buried with his fathers in the city of David. And
his mother's name was Naamah an Ammonitess. And Abijam his son reigned
in his stead.

The reigns of seven kings are briefly recorded in chapters 15 and 16:1–28 — in Judah two kings, from perhaps 915 to 872 B.C., and in Israel five, from approximately 910 to 871 B.C. As history these are dry annals and they are omitted because they are quite incidental in character and because the point of view from which they are written results in a picture out of focus as compared with non-Biblical sources.

This may be illustrated in the case of Omri, king of Israel, who ruled twelve years, early in the ninth century B.C. He appears in several Assyrian inscriptions, and his domain was known for a century after him as the "house of Omri." He enlarged his holdings east of the Jordan, established peace with Judah after decades of war, and built the new, strongly fortified capital city of Israel, Samaria, whose glories later rivaled those of Jerusalem. Yet the Bible allows to his rule only six verses, which dwell chiefly on "his sin wherewith he made Israel to sin" (16:26, omitted).


THE DIVIDED KINGDOM
FOR
I and II KINGS
Boundary of Israel
Boundary of Judah
Other boundaries
TEXT REFERENCES
1. Jezebel, 1Kgs. 16, II Kgs. 9 and note.
2. Capital of Israel's foe, 1Kgs. 22:1, IIKgs. 5:12, note IIKgs. 12:18; also II Kgs. 16:10.
3. Contest with Baal's prophets, 1Kgs. 18:19.
4. Where Necho slew Josiah, IIKgs. 23:29.
5. Ahab's fatal battle, 1Kgs. 22:29-35.
6. Elijah's home region, 1Kgs. 17:1.
7. Capital of Israel, 1Kgs. 16:29; defended against Syria, IIKgs. 6:24-7:17; taken by Assyria, IIKgs. 17:6 and note.
8. Rehoboam lost most of his kingdom, 1Kgs. 12.
9. Jeroboam's shrine, 1Kgs. 12:29, where Amos preached, Amos 7:10.
10. Capital of Judah, IIKgs. 16.
11. Where Judah paid tribute to Assyria, II Kgs. 18:14-16.
12. Where Elijah fled, 1Kgs. 19:3,8.
13. Subdued by Israel, II Kgs. 3.
To Assyria (see Map I)
Sidon
Damascus
Dan
Tyre
Hazor
Sea of Chinnereth
Mt. Carmel
Jezreel
Megiddo
Beth-shan
Mt. Gilboa
Ramoth-gilead
Samaria
Shechem
R. Jabbok
Joppa
Bethel
Jericho
Gezer
Ekron
Jerusalem
Rabbath-ammon
Mt. Nebo
Ashdod
Lachish
Gaza
Hebron
Salt Sea
R. Arnon
Beer-sheba
River of Egypt
Amalek
Brook Zered
To Egypt
Kadesh-barnea
To Sinai (Horeb) (See Map II)
0 10 20 30 40 50
Scale of Miles
PHOENICIA
ISRAEL
SYRIA (Aram)
Bashan
GILEAD
AMMON
PHILISTIA
JUDAH
MOAB
EDOM
River Jordan
34°
35°
36°
V. English

HISTORY OF THE SEPARATE KINGDOM OF ISRAEL

"*And . . . Began Ahab . . . to Reign over Israel*" (16:29)

16:29 And in the thirty and eighth year of Asa king of Judah began Ahab the
son of Omri to reign over Israel: and Ahab the son of Omri reigned over
30 Israel in Samaria twenty and two years. And Ahab the son of Omri did evil
31 in the sight of the Lord above all that were before him. And it came to pass,
as if it had been a light thing for him to walk in the sins of Jeroboam the son
of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the
33 Zidonians, and went and served Baal, and worshipped him. And Ahab made
a grove; and Ahab did more to provoke the Lord God of Israel to anger than
all the kings of Israel that were before him.

34

17 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto
Ahab, As the Lord God of Israel liveth, before whom I stand, there shall
2 not be dew nor rain these years, but according to my word. And the word
3 of the Lord came unto him, saying, Get thee hence, and turn thee eastward,
4 and hide thyself by the brook Cherith, that is before Jordan. And it shall
be, that thou shalt drink of the brook; and I have commanded the ravens to
5 feed thee there. So he went and did according unto the word of the Lord:
6 for he went and dwelt by the brook Cherith, that is before Jordan. And the
ravens brought him bread and flesh in the morning, and bread and flesh in
7 the evening; and he drank of the brook. And it came to pass after a while,
that the brook dried up, because there had been no rain in the land.

8–24

18 And it came to pass after many days, that the word of the Lord came to
Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send
2 rain upon the earth. And Elijah went to show himself unto Ahab. And there
3 was a sore famine in Samaria. And Ahab called Obadiah, which was the gov-
4 ernor of his house. (Now Obadiah feared the Lord greatly: For it was so,
when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred
prophets, and hid them by fifty in a cave, and fed them with bread and water.)
5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water,
and unto all brooks: peradventure we may find grass to save the horses and
6 mules alive, that we lose not all the beasts. So they divided the land between
them to pass throughout it: Ahab went one way by himself, and Obadiah
went another way by himself.
7 And as Obadiah was in the way, behold, Elijah met him: and he knew him,
8 and fell on his face, and said, Art thou that my lord Elijah? And he answered
16 him, I am: go, tell thy lord, Behold, Elijah is here. So Obadiah went to meet
Ahab, and told him: and Ahab went to meet Elijah.

Elijah's Contest with the Prophets of Baal

18:17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art
18 thou he that troubleth Israel? And he answered, I have not troubled Israel;
but thou, and thy father's house, in that ye have forsaken the commandments
19 of the Lord, and thou hast followed Baalim. Now therefore send, and gather
to me all Israel unto mount Carmel, and the prophets of Baal four hundred
and fifty, and the prophets of the groves four hundred, which eat at Jezebel's
20 table. So Ahab sent unto all the children of Israel, and gathered the prophets
together unto mount Carmel.
21 And Elijah came unto all the people, and said, How long halt ye between
two opinions?* if the Lord be God, follow him: but if Baal, then follow him.
22 And the people answered him not a word. Then said Elijah unto the people,
I, even I only, remain a prophet of the Lord; but Baal's prophets are four
23 hundred and fifty men. Let them therefore give us two bullocks; and let them
choose one bullock for themselves, and cut it in pieces, and lay it on wood,
and put no fire under: and I will dress the other bullock, and lay it on wood,
24 and put no fire under: And call ye on the name of your gods, and I will call
on the name of the Lord: and the God that answereth by fire, let him be God.
And all the people answered and said, It is well spoken.
25 And Elijah said unto the prophets of Baal, Choose you one bullock for
yourselves, and dress it first; for ye are many; and call on the name of your
26 gods, but put no fire under. And they took the bullock which was given them,
and they dressed it, and called on the name of Baal from morning even until
noon, saying, O Baal, hear us. But there was no voice, nor any that answered.
27 And they leaped upon the altar which was made. And it came to pass at noon,
that Elijah mocked them, and said, Cry aloud: for he is a god; either he is
talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth,
28 and must be awaked. And they cried aloud, and cut themselves after their
29 manner with knives and lancets, till the blood gushed out upon them. And it
came to pass, when midday was past, and they prophesied until the time of
the offering of the evening sacrifice, that there was neither voice, nor any to
answer, nor any that regarded.
30 And Elijah said unto all the people, Come near unto me. And all the people
came near unto him. And he repaired the altar of the Lord that was broken
31 down. And Elijah took twelve stones, according to the number of the tribes
of the sons of Jacob, unto whom the word of the Lord came, saying, Israel
32 shall be thy name: And with the stones he built an altar in the name of the
Lord: and he made a trench about the altar, as great as would contain two
33 measures of seed. And he put the wood in order, and cut the bullock in pieces,

* In the ARV the rendering of this famous challenge is, "How long go ye limping between the two sides?" In the RSV it is ". . . with two different opinions?"

and laid him on the wood, and said, Fill four barrels with water, and pour it
18:34 on the burnt sacrifice, and on the wood. And he said, Do it the second time.
And they did it the second time. And he said, Do it the third time. And they
35 did it the third time. And the water ran round about the altar; and he filled
the trench also with water.
36 And it came to pass at the time of the offering of the evening sacrifice,
that Elijah the prophet came near, and said, Lord God of Abraham, Isaac,
and of Israel, let it be known this day that thou art God in Israel, and that I
37 am thy servant, and that I have done all these things at thy word. Hear me,
O Lord, hear me, that this people may know that thou art the Lord God, and
38 that thou hast turned their heart back again. Then the fire of the Lord fell,
and consumed the burnt sacrifice, and the wood, and the stones, and the dust,
39 and licked up the water that was in the trench. And when all the people saw
it, they fell on their faces: and they said, The Lord, he is the God; the Lord,
40 he is the God. And Elijah said unto them, Take the prophets of Baal; let not
one of them escape. And they took them: and Elijah brought them down to
the brook Kishon, and slew them there.
41 And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound
42 of abundance of rain. So Ahab went up to eat and to drink. And Elijah went
up to the top of Carmel; and he cast himself down upon the earth, and put his
43 face between his knees, And said to his servant, Go up now, look toward the
sea. And he went up, and looked, and said, There is nothing. And he said,
44 Go again seven times. And it came to pass at the seventh time, that he said,
Behold, there ariseth a little cloud out of the sea, like a man's hand. And he
said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the
45 rain stop thee not. And it came to pass in the mean while, that the heaven was
black with clouds and wind, and there was a great rain. And Ahab rode, and
46 went to Jezreel. And the hand of the Lord was on Elijah; † and he girded up
his loins, and ran before Ahab to the entrance of Jezreel.

Elijah's Flight from Jezebel

19 And Ahab told Jezebel all that Elijah had done, and withal how he had
2 slain all the prophets with the sword. Then Jezebel sent a messenger unto
Elijah, saying, So let the gods do to me, and more also, if I make not thy life
3 as the life of one of them by to-morrow about this time. And when he saw
that, he arose, and went for his life, and came to Beer-sheba, which belongeth
4 to Judah, and left his servant there. But he himself went a day's journey into
the wilderness, and came and sat down under a juniper tree: and he requested
for himself that he might die; and said, It is enough; now, O Lord, take away
my life; for I am not better than my fathers.
5 And as he lay and slept under a juniper tree, behold, then an angel touched
6 him, and said unto him, Arise and eat. And he looked, and, behold, there was

a cake baked on the coals, and a cruse of water at his head. And he did eat
19: 7 and drink, and laid him down again. And the angel of the Lord came again
the second time, and touched him, and said, Arise and eat; because the jour-
8 ney is too great for thee. And he arose, and did eat and drink, and went in the
strength of that meat forty days and forty nights unto Horeb the mount of
God.

9 And he came thither unto a cave, and lodged there; and, behold, the word
of the Lord came to him, and he said unto him, What doest thou here,
10 Elijah? And he said, I have been very jealous for the Lord God of hosts: for
the children of Israel have forsaken thy covenant, thrown down thine altars,
and slain thy prophets with the sword; and I, even I only, am left; and they
11 seek my life, to take it away. And he said, Go forth, and stand upon the
mount before the Lord. And, behold, the Lord passed by, and a great and
strong wind rent the mountains, and brake in pieces the rocks before the
Lord; but the Lord was not in the wind: and after the wind an earthquake;
12 but the Lord was not in the earthquake: And after the earthquake a fire; but
13 the Lord was not in the fire: and after the fire a still small voice. And it was
so, when Elijah heard it, that he wrapped his face in his mantle, and went out,
and stood in the entering in of the cave. And, behold, there came a voice unto
him, and said, What doest thou here, Elijah?

15 And the Lord said unto him, Go, return on thy way to the wilderness of
Damascus: and when thou comest, anoint Hazael to be king over Syria:
16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and
Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in
17 thy room. And it shall come to pass, that him that escapeth the sword of
Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall
18 Elisha slay. Yet I have left me seven thousand in Israel, all the knees which
have not bowed unto Baal, and every mouth which hath not kissed him.

19–21

Elijah's Denunciation of Ahab and Jezebel

21 And it came to pass after these things, that Naboth the Jezreelite had a
vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.
2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may
have it for a garden of herbs, because it is near unto my house: and I will give
thee for it a better vineyard than it; or, if it seem good to thee, I will give
3 thee the worth of it in money. And Naboth said to Ahab, The Lord forbid
4 it me, that I should give the inheritance of my fathers unto thee. And Ahab
came into his house heavy and displeased because of the word which Naboth
the Jezreelite had spoken to him: for he had said, I will not give thee the in-
heritance of my fathers. And he laid him down upon his bed, and turned
away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so

21: 6 sad, that thou eatest no bread? And he said unto her, Because I spake unto
Naboth the Jezreelite, and said unto him, Give me thy vineyard for money;
or else, if it please thee, I will give thee another vineyard for it: and he an-
7 swered, I will not give thee my vineyard. And Jezebel his wife said unto him,
Dost thou now govern the kingdom of Israel? arise, and eat bread, and let
thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.
8 So she wrote letters in Ahab's name, and sealed them with his seal, and
sent the letters unto the elders and to the nobles that were in his city, dwell-
9 ing with Naboth. And she wrote in the letters, saying, Proclaim a fast, and
10 set Naboth on high among the people: And set two men, sons of Belial, be-
fore him, to bear witness against him, saying, Thou didst blaspheme God
11 and the king. And then carry him out, and stone him, that he may die. And
the men of his city, even the elders and the nobles who were the inhabitants
in his city, did as Jezebel had sent unto them, and as it was written in the
12 letters which she had sent unto them. They proclaimed a fast, and set Naboth
13 on high among the people. And there came in two men, children of Belial,
and sat before him: and the men of Belial witnessed against him, even
against Naboth, in the presence of the people, saying, Naboth did blaspheme
God and the king. Then they carried him forth out of the city, and stoned
14 him with stones, that he died. Then they sent to Jezebel, saying, Naboth is
stoned, and is dead.
15 And it came to pass, when Jezebel heard that Naboth was stoned, and was
dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of
Naboth the Jezreelite, which he refused to give thee for money: for Naboth
16 is not alive, but dead. And it came to pass, when Ahab heard that Naboth
was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezre-
elite, to take possession of it.
17,18 And the word of the Lord came to Elijah the Tishbite, saying, Arise, go
down to meet Ahab king of Israel, which is in Samaria: behold, he is in the
19 vineyard of Naboth, whither he is gone down to possess it. And thou shalt
speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken
possession? And thou shalt speak unto him, saying, Thus saith the Lord, In
the place where dogs licked the blood of Naboth shall dogs lick thy blood,
20 even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy?
And he answered, I have found thee: because thou hast sold thyself to work
21 evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take
23 away thy posterity, . . . And of Jezebel also spake the Lord, saying, The
24 dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the
city the dogs shall eat; and him that dieth in the field shall the fowls of the
air eat.
27 And it came to pass, when Ahab heard those words, that he rent his
clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth,
28 and went softly. And the word of the Lord came to Elijah the Tishbite, say-
29 ing, Seest thou how Ahab humbleth himself before me? because he humbleth

himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.†

The Disastrous War Against Syria

22 And they continued three years without war between Syria and Israel.
2 And it came to pass in the third year, that Jehoshaphat the king of Judah
3 came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of
4 the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.
5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the
6 word of the Lord to-day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.
7 And Jehoshaphat said, Is there not here a prophet of the Lord besides, that
8 we might inquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil.
9 And Jehoshaphat said, Let not the king say so. Then the king of Israel called
10 an officer, and said, Hasten hither Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.
11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have
12 consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand.
13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak
14 that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.
15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him,
16 Go, and prosper: for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me
17 nothing but that which is true in the name of the Lord? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in
18 peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

22:19 And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right
20 hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and an-
21 other said on that manner. And there came forth a spirit, and stood before
22 the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go
23 forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak
25 unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon
27 the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction
28 and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.†

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ra-
30 moth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of
31 Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying,
32 Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against
33 him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned
34 back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound
36 into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria; and they buried the king in
38 Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of
39 the Lord which he spake. Now the rest of the acts of Ahab, and all that he

did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

22:51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.
52 And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat,
53 who made Israel to sin: For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

The Second Book of the Kings

Elijah's Final Prophecies

1:1,2 Then Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-
5 zebub the god of Ekron whether I shall recover of this disease. And when the messengers turned back unto him, he said unto them, Why are ye now
6 turned back? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.
7 And he said unto them, What manner of man was he which came up to meet
8 you, and told you these words? And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of a hill. And he spake unto him,
10 Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from
11 heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of
12 God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and

1:15 the life of these fifty thy servants, be precious in thy sight. And the angel of
the Lord said unto Elijah, Go down with him: be not afraid of him. And he
16 arose, and went down with him unto the king. And he said unto him, Thus
saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-
zebub the god of Ekron, is it not because there is no God in Israel to inquire
of his word? therefore thou shalt not come down off that bed on which thou
17 art gone up, but shalt surely die. So he died according to the word of the
Lord which Elijah had spoken. And Jehoram reigned in his stead, in the sec-
ond year of Jehoram the son of Jehoshaphat king of Judah;† because he had
no son.
18

Elisha and the Mantle of Elijah

2 And it came to pass, when the Lord would take up Elijah into heaven by a
5 whirlwind, that Elijah went with Elisha from Gilgal. And the sons of the
prophets that were at Jericho came to Elisha, and said unto him, Knowest
thou that the Lord will take away thy master from thy head to-day? And he
6 answered, Yea, I know it; hold ye your peace. And Elijah said unto him,
Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said,
As the Lord liveth, and as thy soul liveth, I will not leave thee. And they
7 two went on. And fifty men of the sons of the prophets went, and stood to
8 view afar off: and they two stood by Jordan. And Elijah took his mantle, and
wrapped it together, and smote the waters, and they were divided hither and
thither, so that they two went over on dry ground.
9 And it came to pass, when they were gone over, that Elijah said unto
Elisha, Ask what I shall do for thee, before I be taken away from thee. And
10 Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he
said, Thou hast asked a hard thing: nevertheless, if thou see me when I am
11 taken from thee, it shall be so unto thee; but if not, it shall not be so. And it
came to pass, as they still went on, and talked, that, behold, there appeared
a chariot of fire, and horses of fire, and parted them both asunder; and Elijah
went up by a whirlwind† into heaven.
12 And Elisha saw it, and he cried, My father, my father, the chariot of Is-
rael, and the horsemen thereof! And he saw him no more: and he took hold of
13 his own clothes, and rent them in two pieces. He took up also the mantle of
Elijah that fell from him, and went back, and stood by the bank of Jordan;
14 And he took the mantle of Elijah that fell from him, and smote the waters,
and said, Where is the Lord God of Elijah? And when he also had smitten the
15 waters, they parted hither and thither: and Elisha went over. And when the
sons of the prophets which were to view at Jericho saw him, they said, The
spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed
themselves to the ground before him.
23 And he went up from thence unto Beth-el: and as he was going up by the

way, there came forth little children out of the city, and mocked him, and
2:24 said unto him, Go up, thou bald head; go up, thou bald head. And he turned
back, and looked on them, and cursed them in the name of the Lord. And
there came forth two she bears out of the wood, and tare forty and two chil-
dren of them.

25

3 Now Jehoram the son of Ahab began to reign over Israel in Samaria in the
2 eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And
he wrought evil in the sight of the Lord; but not like his father, and like his
3 mother: for he put away the image of Baal that his father had made. Never-
theless he cleaved unto the sins of Jeroboam the son of Nebat, which made
Israel to sin; he departed not therefrom.
4 And Mesha king of Moab was a sheepmaster, and rendered unto the king
of Israel a hundred thousand lambs, and a hundred thousand rams, with the
5 wool. But it came to pass, when Ahab was dead, that the king of Moab re-
belled against the king of Israel.
6 And king Jehoram went out of Samaria the same time, and numbered all
7 Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The
king of Moab hath rebelled against me: wilt thou go with me against Moab
to battle? And he said, I will go up: I am as thou art, my people as thy
8 people, and my horses as thy horses. And he said, Which way shall we go
up? And he answered, The way through the wilderness of Edom.
9 So the king of Israel went, and the king of Judah, and the king of Edom:
and they fetched a compass of seven days' journey: and there was no water
10 for the host, and for the cattle that followed them. And the king of Israel
said, Alas! that the Lord hath called these three kings together, to deliver
11 them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet
of the Lord, that we may inquire of the Lord by him? And one of the king of
Israel's servants answered and said, Here is Elisha the son of Shaphat, which
12 poured water on the hands of Elijah. And Jehoshaphat said, The word of the
Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom
went down to him.
13,14 And Elisha said unto the king of Israel, . . . As the Lord of hosts liveth,
before whom I stand, surely, were it not that I regard the presence of Je-
15 hoshaphat the king of Judah, I would not look toward thee, nor see thee. But
now bring me a minstrel. And it came to pass, when the minstrel played, that
16 the hand of the Lord came upon him. And he said, Thus saith the Lord, Make
17 this valley full of ditches. For thus saith the Lord, Ye shall not see wind,
neither shall ye see rain; yet that valley shall be filled with water, that ye
18 may drink, both ye, and your cattle, and your beasts. And this is but a light
thing in the sight of the Lord: he will deliver the Moabites also into your
19 hand. And ye shall smite every fenced city, and every choice city, and shall
fell every good tree, and stop all wells of water, and mar every good piece of
20 land with stones. And it came to pass in the morning, when the meat offering

was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

3:21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward,
22 and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as
23 red as blood: And they said, This is blood: the kings are surely slain, and
24 they have smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

25–27

"*Naaman . . . Was a Leper*" (5:1)

5 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliver-
2 ance unto Syria: he was also a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of
3 the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid
5 that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.
6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee,
7 that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there
9 is a prophet in Israel. So Naaman came with his horses and with his chariot,
10 and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his
12 God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?

may I not wash in them, and be clean? So he turned and went away in a rage.
5:13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?
14 how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.
15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy
16 servant. But he said, As the Lord liveth, before whom I stand, I will receive
19 none. And he urged him to take it; but he refused. And he said unto him, Go in peace. So he departed from him a little way.
20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of
21 him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?
22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of gar-
23 ments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments,
24 and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.
25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.
26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and
27 menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

"Syria Came No More into . . . Israel" (6:23)

6: 8 Then the king of Syria warred against Israel, and took counsel with his
9 servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a
10 place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved
11 himself there, not once nor twice. Therefore the heart of the king of Syria

was sore troubled for this thing; and he called his servants, and said unto
6:12 them, Will ye not show me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he is, that I may send and fetch him. And
14 it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and com-
15 passed the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we
16 do? And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.
18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them
20 to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father,
22 shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they
23 may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

The Siege of Samaria and Its Relief

24 And it came to pass after this, that Ben-hadad king of Syria gathered all
25 his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five
26 pieces of silver. And as the king of Israel was passing by upon the wall,
27 there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barnfloor,

6:28 or out of the winepress? And the king said unto her, What aileth thee? And
she answered, This woman said unto me, Give thy son, that we may eat him
29 to-day, and we will eat my son to-morrow. So we boiled my son, and did
eat him: and I said unto her on the next day, Give thy son, that we may eat
him: and she hath hid her son.
30 And it came to pass, when the king heard the words of the woman, that
he rent his clothes; and he passed by upon the wall, and the people looked,
31 and, behold, he had sackcloth within upon his flesh. Then he said, God do so
and more also to me, if the head of Elisha the son of Shaphat shall stand on
32 him this day. But Elisha sat in his house, and the elders sat with him; and the
king sent a man from before him: but ere the messenger came to him, he said
to the elders, See ye how this son of a murderer hath sent to take away mine
head? look, when the messenger cometh, shut the door, and hold him fast at
the door: is not the sound of his master's feet behind him?
33

7 Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-
morrow about this time shall a measure of fine flour be sold for a shekel, and
2 two measures of barley for a shekel, in the gate of Samaria. Then a lord on
whose hand the king leaned answered the man of God, and said, Behold, if
the Lord would make windows in heaven, might this thing be? And he said,
Behold, thou shalt see it with thine eyes, but shalt not eat thereof.
3 And there were four leprous men at the entering in of the gate: and they
4 said one to another, Why sit we here until we die? If we say, We will enter
into the city, then the famine is in the city, and we shall die there: and if we
sit still here, we die also. Now therefore come, and let us fall unto the host
of the Syrians: if they save us alive, we shall live; and if they kill us, we
5 shall but die. And they rose up in the twilight, to go unto the camp of the
Syrians: and when they were come to the uttermost part of the camp of
6 Syria, behold, there was no man there. For the Lord had made the host of
the Syrians to hear a noise of chariots, and a noise of horses, even the noise
of a great host: and they said one to another, Lo, the king of Israel hath
hired against us the kings of the Hittites, and the kings of the Egyptians, to
7 come upon us. Wherefore they arose and fled in the twilight, and left their
tents, and their horses, and their asses, even the camp as it was, and fled for
their life.
8 And when these lepers came to the uttermost part of the camp, they
went into one tent, and did eat and drink, and carried thence silver, and
gold, and raiment, and went and hid it; and came again, and entered into an-
9 other tent, and carried thence also, and went and hid it. Then they said one
to another, We do not well: this day is a day of good tidings, and we hold
our peace: if we tarry till the morning light, some mischief will come upon
10 us: now therefore come, that we may go and tell the king's household. So
they came and called unto the porter of the city: and they told them, saying,
We came to the camp of the Syrians, and, behold, there was no man there,

neither voice of man, but horses tied, and asses tied, and the tents as they
7:11 were. And he called the porters; and they told it to the king's house within.
16 And the people went out, and spoiled the tents of the Syrians. So a measure
of fine flour was sold for a shekel, and two measures of barley for a shekel,
17 according to the word of the Lord. And the king appointed the lord on whose
hand he leaned to have the charge of the gate: and the people trode upon him
in the gate, and he died, as the man of God had said, who spake when the
king came down to him.
18–20

The Anointing of Jehu as King of Israel

9 And Elisha the prophet called one of the children of the prophets, and said
unto him, Gird up thy loins, and take this box of oil in thine hand, and go to
2 Ramoth-gilead: And when thou comest thither, look out there Jehu the son
of Jehoshaphat the son of Nimshi, and go in, and make him arise up from
3 among his brethren, and carry him to an inner chamber; Then take the box
of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed
thee king over Israel. Then open the door, and flee, and tarry not.
4 So the young man, even the young man the prophet, went to Ramoth-
5 gilead. And when he came, behold, the captains of the host were sitting; and
he said, I have an errand to thee, O captain. And Jehu said, Unto which of
6 all us? And he said, To thee, O captain. And he arose, and went into the
house; and he poured the oil on his head, and said unto him, Thus saith the
Lord God of Israel, I have anointed thee king over the people of the Lord,
7 even over Israel. And thou shalt smite the house of Ahab thy master, that I
may avenge the blood of my servants the prophets, and the blood of all the
8 servants of the Lord, at the hand of Jezebel. For the whole house of Ahab
10 shall perish: . . . And the dogs shall eat Jezebel in the portion of Jezreel, and
there shall be none to bury her. And he opened the door, and fled.

Jehu's Massacre of the Hebrew Royal Families and the Worshippers of Baal

11 Then Jehu came forth to the servants of his lord: and one said unto him,
Is all well? wherefore came this mad fellow to thee? And he said unto them,
12 Ye know the man, and his communication. And they said, It is false; tell us
now. And he said, Thus and thus spake he to me, saying, Thus saith the
13 Lord, I have anointed thee king over Israel. Then they hasted, and took
every man his garment, and put it under him on the top of the stairs, and
16 blew with trumpets, saying, Jehu is king. So Jehu rode in a chariot, and went
to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down
to see Joram.†
17 And there stood a watchman on the tower in Jezreel, and he spied the com-

pany of Jehu as he came, and said, I see a company. And Joram said, Take a
9:18 horseman, and send to meet them, and let him say, Is it peace? So there went
one on horseback to meet him, and said, Thus saith the king, Is it peace?
And Jehu said, What hast thou to do with peace? turn thee behind me. And
the watchman told, saying, The messenger came to them, but he cometh not
19 again. Then he sent out a second on horseback, which came to them, and
said, Thus saith the king, Is it peace? And Jehu answered, What hast thou
20 to do with peace? turn thee behind me. And the watchman told, saying, He
came even unto them, and cometh not again: and the driving is like the driv-
21 ing of Jehu the son of Nimshi; for he driveth furiously. And Joram said,
Make ready. And his chariot was made ready. And Joram king of Israel
and Ahaziah king of Judah went out, each in his chariot, and they went out
against Jehu, and met him in the portion of Naboth the Jezreelite.
22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu?
And he answered, What peace, so long as the whoredoms of thy mother
23 Jezebel and her witchcrafts are so many? And Joram turned his hands, and
24 fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a
bow with his full strength, and smote Jehoram between his arms, and the ar-
25 row went out at his heart, and he sunk down in his chariot. Then said Jehu
to Bidkar his captain, Take up, and cast him in the portion of the field of
Naboth the Jezreelite: for remember how that, when I and thou rode to-
26 gether after Ahab his father, the Lord laid this burden upon him; Surely I
have seen yesterday the blood of Naboth, and the blood of his sons, saith the
Lord; and I will requite thee in this plat, saith the Lord. Now therefore take
and cast him into the plat of ground, according to the word of the Lord.
27 But when Ahaziah the king of Judah saw this, he fled by the way of the
garden house. And Jehu followed after him, and said, Smite him also in the
chariot. And they did so at the going up to Gur, which is by Ibleam. And he
28 fled to Megiddo, and died there. And his servants carried him in a chariot to
Jerusalem, and buried him in his sepulchre with his fathers in the city of
David.
30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted
31 her face, and tired her head, and looked out at a window. And as Jehu en-
32 tered in at the gate, she said, Had Zimri peace, who slew his master? And he
lifted up his face to the window, and said, Who is on my side? who? And
33 there looked out to him two or three eunuchs. And he said, Throw her down.
So they threw her down: and some of her blood was sprinkled on the wall,
34 and on the horses: and he trode her under foot. And when he was come in, he
did eat and drink, and said, Go, see now this cursed woman, and bury her:
35 for she is a king's daughter. And they went to bury her: but they found no
36 more of her than the skull, and the feet, and the palms of her hands. Where-
fore they came again, and told him. And he said, This is the word of the
Lord, which he spake by his servant Elijah the Tishbite, saying, In the por-
37 tion of Jezreel shall dogs eat the flesh of Jezebel: And the carcass of Jezebel

shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.†

10 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought
3 up Ahab's children, saying, Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's
4 house. But they were exceedingly afraid, and said, Behold, two kings stood
5 not before him: how then shall we stand? And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which
7 brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in
8 baskets, and sent him them to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master,
10 and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant
11 Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolk, and his priests, until he left him none remaining.

12 And he arose and departed, and came to Samaria. And as he was at the
13 shearing house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children
14 of the queen. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

18 And Jehu gathered all the people together, and said unto them, Ahab
19 served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might
20 destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly
21 for Baal. And they proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not.

And they came into the house of Baal; and the house of Baal was full from one end to another.

10:25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword, and the guard and the captains cast them out, and went to the city of the
26 house of Baal. And they brought forth the images out of the house of Baal,
27 and burned them. And they brake down the image of Baal, and brake down
28 the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel.

30 And the Lord said unto Jehu, Because thou hast done well† in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation
31 shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins
32 of Jeroboam, which made Israel to sin. In those days the Lord began to cut
33 Israel short: and Hazael smote them in all the coasts of Israel; From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Ba-
35 shan. And Jehu slept with his fathers: and they buried him in Samaria. . . .
36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

The Usurpation of Judah's Throne by Athaliah of Israel

11 And when Athaliah the mother of Ahaziah saw that her son was dead, she
2 arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and
3 his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.

4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the
10 house of the Lord, and showed them the king's son. And to the captains over hundreds did the priest give king David's spears and shields, that were in the
11 temple of the Lord. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left
12 corner of the temple, along by the altar and the temple. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

11:13 And when Athaliah heard the noise of the guard and of the people, she
14 came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with
15 trumpets: and Athaliah rent her clothes, and cried, Treason, treason. But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be
16 slain in the house of the Lord. And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.†

17 And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the
18 people. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers
21 over the house of the Lord. Seven years old was Jehoash when he began to
12:1,2 reign. . . . and forty years reigned he in Jerusalem. . . . And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the
3 priest instructed him. But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

17 Then Hazael king of Syria went up, and fought against Gath, and took
18 it: and Hazael set his face to go up to Jerusalem. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away from
20 Jerusalem.† And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21

13: 3 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad
7 the son of Hazael, all their days. Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

The Death of Elisha

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O
15 my father, my father! the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow and arrows. And he took unto him bow and

13:16 arrows. And he said to the king of Israel, Put thine hand upon the bow. And
17 he put his hand upon it: and Elisha put his hands upon the king's hands. And
he said, Open the window eastward. And he opened it. Then Elisha said,
Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and
20 the arrow of deliverance from Syria: . . . And Elisha died, and they buried
him. . . .†
21–25

"*So Was Israel Carried Away . . . to Assyria*" (17:23)

14:23 In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam
the son of Joash king of Israel began to reign in Samaria, and reigned forty
24 and one years. And he did that which was evil in the sight of the Lord: he
departed not from all the sins of Jeroboam the son of Nebat, who made Is-
25 rael to sin. He restored the coast of Israel from the entering of Hamath
unto the sea of the plain, according to the word of the Lord God of Israel,
which he spake by the hand of his servant Jonah, the son of Amittai, the
27 prophet, which was of Gath-hepher. And the Lord said not that he would
blot out the name of Israel from under heaven: but he saved them by the
hand of Jeroboam the son of Joash.
28 Now the rest of the acts of Jeroboam, and all that he did, and his might,
how he warred, and how he recovered Damascus, and Hamath, which be-
longed to Judah, for Israel, are they not written in the book of the Chronicles
29 of the kings of Israel? And Jeroboam slept with his fathers, even with the
kings of Israel; and Zachariah his son reigned in his stead.

The brief account above of the successful reign of Jeroboam II of Israel (perhaps 785–745 B.C.) is followed in the next two chapters by one of the most difficult sections of Hebrew history in the Bible. A condensed record of three Judean kings, Azariah (elsewhere known as Uzziah), his son Jotham and his grandson Ahaz, approximately from 785 to 725 B.C., is broken up by short sketches of six successors of Jeroboam, who through intrigue and assassination held Israel's shaking throne for more than two decades (about 745 to 721 B.C.). Most of this material, which reflects increasing religious and social disintegration, is omitted so that attention may be directed to the black clouds on the northern horizon — the desperate struggle of Syria in which the Hebrew states were inevitably linked, and the sudden rise to world power of Assyria.

16: 5 Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came
up to Jerusalem to war: and they besieged Ahaz, but could not overcome
6 him. At that time Rezin king of Syria recovered Elath to Syria, and drave the
Jews† from Elath: and the Syrians came to Elath, and dwelt there unto this
7 day. So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I
am thy servant and thy son: come up, and save me out of the hand of the
king of Syria, and out of the hand of the king of Israel, which rise up against
8 me. And Ahaz took the silver and gold that was found in the house of the

Lord, and in the treasures of the king's house, and sent it for a present to the
16: 9 king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the
11 workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against
12 king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

19 Now the rest of the acts of Ahaz which he did, are they not written in the
20 book of the Chronicles of the kings of Judah? And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

17 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to
2 reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him.
3 Against him came up Shalmaneser king of Assyria; and Hoshea became his
4 servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to
6 Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away† into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the
10 hand of Pharaoh king of Egypt, and had feared other gods, And they set them
11 up images and groves in every high hill, and under every green tree: And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the
17 Lord to anger: And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves
23 to do evil in the sight of the Lord, to provoke him to anger. Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Sa-

17:29 maria, and dwelt in the cities thereof. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30–41

LAST YEARS OF THE KINGDOM OF JUDAH

Oppression by the Assyrians

18 Now it came to pass in the third year of Hoshea son of Elah king of Israel,
2 that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five
years old was he when he began to reign; and he reigned twenty and nine
4 years in Jerusalem. . . . He removed the high places, and brake the images,
and cut down the groves, and brake in pieces the brazen serpent that Moses
had made: for unto those days the children of Israel did burn incense to it:
5 and he called it Nehushtan. He trusted in the Lord God of Israel; so that
after him was none like him among all the kings of Judah, nor any that were
6 before him. For he clave to the Lord, and departed not from following him,
7 but kept his commandments, which the Lord commanded Moses. And the
Lord was with him; and he prospered whithersoever he went forth: and he
8 rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the
watchmen to the fenced city.

13 Now in the fourteenth year of king Hezekiah did Sennacherib king of
14 Assyria come up against all the fenced cities of Judah, and took them. And
Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have
offended; return from me: that which thou puttest on me will I bear. And
the king of Assyria appointed unto Hezekiah king of Judah three hundred
15 talents of silver and thirty talents of gold. And Hezekiah gave him all the
silver that was found in the house of the Lord, and in the treasures of the
16 king's house. At that time did Hezekiah cut off the gold from the doors of
the temple of the Lord, and from the pillars which Hezekiah king of Judah
had overlaid, and gave it to the king of Assyria.†

17 And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from
Lachish to king Hezekiah with a great host against Jerusalem: and they
went up and came to Jerusalem. And when they were come up, they came
and stood by the conduit of the upper pool, which is in the highway of the
18 fuller's field. And when they had called to the king, there came out to them
Eliakim the son of Hilkiah, which was over the household, and Shebna the
scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith
the great king, the king of Assyria, What confidence is this wherein thou
20 trustest? Thou sayest, (but they are but vain words,) I have counsel and

strength for the war. Now on whom dost thou trust, that thou rebellest
18.21 against me? Now, behold, thou trustest upon the staff of this bruised reed,
even upon Egypt, on which if a man lean, it will go into his hand, and pierce
23 it: so is Pharaoh king of Egypt unto all that trust on him. Now therefore, I
pray thee, give pledges to my lord the king of Assyria, and I will deliver
thee two thousand horses, if thou be able on thy part to set riders upon them.
26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.
27 But Rab-shakeh said unto them, Hath my master sent me to thy master,
and to thee, to speak these words? hath he not sent me to the men which sit
on the wall, that they may eat their own dung, and drink their own piss with
28 you? Then Rab-shakeh stood and cried with a loud voice in the Jews' lan-
guage, and spake, saying, Hear the word of the great king, the king of As-
29 syria: Thus saith the king, Let not Hezekiah deceive you: for he shall not be
30 able to deliver you out of his hand: Neither let Hezekiah make you trust in
the Lord, saying, The Lord will surely deliver us, and this city shall not be
33 delivered into the hand of the king of Assyria. Hath any of the gods of the
34 nations delivered at all his land out of the hand of the king of Assyria? Where
are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim,
35 Hena, and Ivah? have they delivered Samaria out of mine hand? Who are
they among all the gods of the countries, that have delivered their country
out of mine hand, that the Lord should deliver Jerusalem out of mine hand?
36 But the people held their peace, and answered him not a word: for the
37 king's commandment was, saying, Answer him not. Then came Eliakim the
son of Hilkiah, which was over the household, and Shebna the scribe, and
Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and
told him the words of Rab-shakeh.

Isaiah's Prophecies and the Destruction of the Assyrian Host

19 And it came to pass, when king Hezekiah heard it, that he rent his clothes,
and covered himself with sackcloth, and went into the house of the Lord.
2 And he sent Eliakim, which was over the household, and Shebna the scribe,
and the elders of the priests, covered with sackcloth, to Isaiah the prophet
3 the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is
a day of trouble, and of rebuke, and blasphemy: for the children are come to
4 the birth, and there is not strength to bring forth. It may be the Lord thy
God will hear all the words of Rab-shakeh, whom the king of Assyria his
master hath sent to reproach the living God; and will reprove the words
which the Lord thy God hath heard: wherefore lift up thy prayer for the
remnant that are left.

19: 6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith
the Lord, Be not afraid of the words which thou hast heard, with which the
7 servants of the king of Assyria have blasphemed me. Behold, I will send a
blast upon him, and he shall hear a rumor, and shall return to his own land;
and I will cause him to fall by the sword in his own land.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel,
which dwellest between the cherubim, thou art the God, even thou alone, of
16 all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow
down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words
17 of Sennacherib, which hath sent him to reproach the living God. Of a truth,
18 Lord, the kings of Assyria have destroyed the nations and their lands, And
have cast their gods into the fire: for they were no gods, but the work of
19 men's hands, wood and stone: therefore they have destroyed them. Now
therefore, O Lord our God, I beseech thee, save thou us out of his hand, that
all the kingdoms of the earth may know that thou art the Lord God, even
thou only.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the
Lord God of Israel, That which thou hast prayed to me against Sennacherib
king of Assyria I have heard.

21 This is the word that the Lord hath spoken concerning him;

The virgin the daughter of Zion hath despised thee, and laughed thee
to scorn;
the daughter of Jerusalem hath shaken her head at thee.
22 Whom hast thou reproached and blasphemed?
and against whom hast thou exalted thy voice,
and lifted up thine eyes on high?
even against the Holy One of Israel.

32 Therefore thus saith the Lord concerning the king of Assyria,

He shall not come into this city, nor shoot an arrow there,
nor come before it with shield, nor cast a bank against it.
33 By the way that he came, by the same shall he return,
and shall not come into this city, saith the Lord.
34 For I will defend this city, to save it,
for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the Lord went out, and
smote in the camp of the Assyrians† a hundred fourscore and five thousand:
and when they arose early in the morning, behold, they were all dead corpses.
36 So Sennacherib king of Assyria departed, and went and returned, and dwelt
37 at Nineveh. And it came to pass, as he was worshipping in the house of
Nisroch his god, that Adrammelech and Sharezer his sons smote him with
the sword: and they escaped into the land of Armenia. And Esar-haddon his
son reigned in his stead.

20 In those days was Hezekiah sick unto death. And the prophet Isaiah the
son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine
2 house in order; for thou shalt die, and not live. Then he turned his face to
3 the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.
4 And it came to pass, afore Isaiah was gone out into the middle court, that
5 the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the
6 third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for
7 my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

12 At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had
13 been sick. And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah
15 said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.†

16,17 And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon: nothing shall be
18 left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written
21 in the book of the Chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Evil Reigns of Manasseh and Amon

21 Manasseh was twelve years old when he began to reign, and reigned fifty
2 and five years in Jerusalem. And his mother's name was Hephzi-bah. And he
did that which was evil in the sight of the Lord, after the abominations of the
3 heathen, whom the Lord cast out before the children of Israel. For he built
up again the high places which Hezekiah his father had destroyed; and he
reared up altars for Baal, and made a grove, as did Ahab king of Israel; and
5 worshipped all the host of heaven, and served them. And he built altars for
6 all the host of heaven in the two courts of the house of the Lord. And he
made his son pass through the fire, and observed times, and used enchant-
ments, and dealt with familiar spirits and wizards: he wrought much wick-
edness in the sight of the Lord, to provoke him to anger.

10,11 And the Lord spake by his servants the prophets, saying, Because Manas-
12 seh king of Judah hath done these abominations, . . . † Therefore thus saith
the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and
13 Judah, that whosoever heareth of it, both his ears shall tingle. And I will
stretch over Jerusalem the line of Samaria, and the plummet of the house of
Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turn-
14 ing it upside down. And I will forsake the remnant of mine inheritance, and
deliver them into the hand of their enemies; and they shall become a prey
15 and a spoil to all their enemies; Because they have done that which was evil
in my sight, and have provoked me to anger, since the day their fathers came
forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much, till he had filled Je-
rusalem from one end to another; besides his sin wherewith he made Judah
18 to sin, in doing that which was evil in the sight of the Lord. And Manasseh
slept with his fathers, and was buried in the garden of his own house, in the
garden of Uzza: and Amon his son reigned in his stead.

19 Amon was twenty and two years old when he began to reign, and he
20 reigned two years in Jerusalem. . . . And he did that which was evil in the
23 sight of the Lord, as his father Manasseh did. And the servants of Amon con-
24 spired against him, and slew the king in his own house. And the people of the
land slew all them that had conspired against king Amon; and the people of
the land made Josiah his son king in his stead.

25–26

The Enforcement of the New Book of Law Under Josiah

22 Josiah was eight years old when he began to reign, and he reigned thirty
2 and one years in Jerusalem. . . . And he did that which was right in the sight
of the Lord, and walked in all the way of David his father, and turned not
aside to the right hand or to the left.

22: 3 And it came to pass in the eighteenth year of king Josiah, that the king
sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the
4 house of the Lord, saying, Go up to Hilkiah the high priest, that he may sum
the silver which is brought into the house of the Lord, which the keepers of
5 the door have gathered of the people: And let them deliver it into the hand
of the doers of the work, that have the oversight of the house of the Lord:
and let them give it to the doers of the work, which is in the house of the
6 Lord, to repair the breaches of the house, Unto carpenters, and builders, and
masons, and to buy timber and hewn stone to repair the house.
8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the
book of the law in the house of the Lord. And Hilkiah gave the book to
10 Shaphan, and he read it. And Shaphan the scribe showed the king, saying,
Hilkiah the priest hath delivered me a book. And Shaphan read it before the
11 king. And it came to pass, when the king had heard the words of the book
of the law, that he rent his clothes.
12 And the king commanded Hilkiah the priest, and Ahikam the son of Sha-
phan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a
13 servant of the king's, saying, Go ye, inquire of the Lord for me, and for the
people, and for all Judah, concerning the words of this book that is found:
for great is the wrath of the Lord that is kindled against us, because our
fathers have not hearkened unto the words of this book, to do according
14 unto all that which is written concerning us. So Hilkiah the priest, and Ahi-
kam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophet-
ess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the
wardrobe; (now she dwelt in Jerusalem in the college;) and they communed
with her.
15 And she said unto them, Thus saith the Lord God of Israel, Tell the man
16 that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this
place, and upon the inhabitants thereof, even all the words of the book which
17 the king of Judah hath read: Because they have forsaken me, and have burned
incense unto other gods, that they might provoke me to anger with all the
works of their hands; therefore my wrath shall be kindled against this place,
18 and shall not be quenched. But to the king of Judah which sent you to inquire
of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel,
19 As touching the words which thou hast heard; Because thine heart was tender,
and thou hast humbled thyself before the Lord, when thou heardest what I
spake against this place, and against the inhabitants thereof, that they should
become a desolation and a curse, and hast rent thy clothes, and wept before
20 me; I also have heard thee, saith the Lord. Behold therefore, I will gather
thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and
thine eyes shall not see all the evil which I will bring upon this place. And
they brought the king word again.
23 And the king sent, and they gathered unto him all the elders of Judah and
2 of Jerusalem. And the king went up into the house of the Lord, and all the

men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found† in the
23: 3 house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of
5 Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to
7 the planets, and to all the host of heaven. And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove
10 hangings for the grove. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass
11 through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them
13 down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon,
14 did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small
19 to powder, and burned the grove. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to
20 all the acts that he had done in Beth-el. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon
24 them, and returned to Jerusalem. Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that

were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law, which were written in the book that
23.25 Hilkiah the priest found in the house of the Lord.† And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the
27 provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I
28 said, My name shall be there. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

The Egyptian and Babylonian Victories over Judah

29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he
30 slew him at Megiddo, when he had seen him.† And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the
33 daughter of Jeremiah of Libnah. And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put
34 the land to a tribute of a hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he
35 came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36–37

24 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim be-
2 came his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he
7 spake by his servants the prophets. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river

of Egypt unto the river Euphrates all that pertained to the king of Egypt.

24: 8 Jehoiachin was eighteen years old when he began to reign, and he reigned
10 in Jerusalem three months. . . . At that time the servants of Nebuchadnez-
zar† king of Babylon came up against Jerusalem, and the city was besieged.
13 And he carried out thence all the treasures of the house of the Lord, and the
treasures of the king's house, and cut in pieces all the vessels of gold which
Solomon king of Israel had made in the temple of the Lord, as the Lord had
14 said. And he carried away all Jerusalem, and all the princes, and all the
mighty men of valor, even ten thousand captives, and all the craftsmen and
15 smiths: none remained, save the poorest sort of the people of the land. And
he carried away Jehoiachin to Babylon, and the king's mother, and the king's
wives, and his officers, and the mighty of the land, those carried he into cap-
16 tivity from Jerusalem to Babylon. And all the men of might, even seven
thousand, and craftsmen and smiths a thousand, all that were strong and apt
for war, even them the king of Babylon brought captive to Babylon.
17 And the king of Babylon made Mattaniah his father's brother king in his
18 stead, and changed his name to Zedekiah. Zedekiah was twenty and one
years old when he began to reign, and he reigned eleven years in Jerusalem.
And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.
19 And he did that which was evil in the sight of the Lord, according to all that
20 Jehoiakim had done. For through the anger of the Lord it came to pass in
Jerusalem and Judah, until he had cast them out from his presence, that Zede-
kiah rebelled against the king of Babylon.†

The Destruction of Jerusalem, and the Babylonian Captivity

25 And it came to pass in the ninth year of his reign, in the tenth month, in
the tenth day of the month, that Nebuchadnezzar king of Babylon came, he,
and all his host, against Jerusalem, and pitched against it; and they built forts
2 against it round about. And the city was besieged unto the eleventh year of
3 king Zedekiah. And on the ninth day of the fourth month the famine pre-
vailed in the city, and there was no bread for the people of the land.
4 And the city was broken up, and all the men of war fled by night by the
way of the gate between two walls, which is by the king's garden: (now the
Chaldees were against the city round about:) and the king went the way to-
5 ward the plain. And the army of the Chaldees† pursued after the king, and
overtook him in the plains of Jericho: and all his army were scattered from
6 him. So they took the king, and brought him up to the king of Babylon to
7 Riblah; and they gave judgment upon him. And they slew the sons of Zede-
kiah before his eyes, and put out the eyes of Zedekiah, and bound him with
fetters of brass, and carried him to Babylon.
8 And in the fifth month, on the seventh day of the month, which is the
nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-

adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:
25: 9 And he burnt the house of the Lord, and the king's house, and all the houses
10 of Jerusalem, and every great man's house burnt he with fire. And all the
army of the Chaldees, that were with the captain of the guard, brake down
11 the walls of Jerusalem round about. Now the rest of the people that were left
in the city, and the fugitives that fell away to the king of Babylon, with the
remnant of the multitude, did Nebuzar-adan the captain of the guard carry
12 away. But the captain of the guard left of the poor of the land to be vine-
13 dressers and husbandmen.† And the pillars of brass that were in the house of
the Lord, and the bases, and the brazen sea that was in the house of the Lord,
did the Chaldees break in pieces, and carried the brass of them to Babylon.
14 And the pots, and the shovels, and the snuffers, and the spoons, and all the
15 vessels of brass wherewith they ministered, took they away. And the fire-
pans, and the bowls, and such things as were of gold, in gold, and of silver, in
silver, the captain of the guard took away.

18 And the captain of the guard took Seraiah the chief priest, and Zephaniah
19 the second priest, and the three keepers of the door: And out of the city he
took an officer that was set over the men of war, and five men of them that
were in the king's presence, which were found in the city, and the principal
scribe of the host, which mustered the people of the land, and threescore men
20 of the people of the land that were found in the city: And Nebuzar-adan cap-
tain of the guard took these, and brought them to the king of Babylon to
21 Riblah: And the king of Babylon smote them, and slew them at Riblah in the
land of Hamath. So Judah was carried away out of their land.

22 And as for the people that remained in the land of Judah, whom Nebu-
chadnezzar king of Babylon had left, even over them he made Gedaliah the
25 son of Ahikam, the son of Shaphan, ruler. But it came to pass in the seventh
month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed
royal, came, and ten men with him, and smote Gedaliah, that he died, and
26 the Jews and the Chaldees that were with him at Mizpah. And all the people,
both small and great, and the captains of the armies, arose, and came to
Egypt: for they were afraid of the Chaldees.

* * * *

27 And it came to pass in the seven and thirtieth year of the captivity of
Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth
day of the month, that Evil-merodach king of Babylon in the year that he
began to reign did lift up the head of Jehoiachin king of Judah out of prison;
28 And he spake kindly to him, and set his throne above the throne of the kings
29 that were with him in Babylon; And changed his prison garments: and he
30 did eat bread continually before him all the days of his life.† And his allow-
ance was a continual allowance given him of the king, a daily rate for every
day, all the days of his life.

NOTES TO I AND II KINGS

"King David Was Old" (I Kgs. 1:1). The date of the events with which the book begins is approximately 970 B.C. and David is now about seventy. Solomon was almost twenty years old at the time of his succession to the throne, so that the assertion in 3:7, "I am but a little child," is to be interpreted figuratively.

A Two-Party Struggle (I Kgs. 1:32). The two factions opposing each other here may be characterized as "old guard" versus a "young guard." Adonijah himself was born in Hebron when David was still residing there (II Sam. 3:2–4, omitted) as king only of Judah, and Adonijah's supporters were David's henchmen from those times — Joab, Abiathar and "the men of Judah" (v. 9). Solomon, on the other hand, was born in Jerusalem and his partisans — Zadok, Benaiah, Nathan, Shimei and Rei (v. 8) — were all men who had joined David's entourage only after he had become king of both Israel and Judah and had moved his capital to Jerusalem.

Puzzling Aspects of Solomon's Sentence upon Adonijah (I Kgs. 2:24). The melodramatic events preceding Solomon's order to despatch his older half-brother throw light on the court intrigue resulting in the blood purge, but leave haunting questions about the whole chapter. Adonijah, the oldest surviving son of David, fully expected under the law of primogeniture to succeed to the throne. He states that this was also the expectation of "all Israel" (v. 15) and of such pillars of the monarchy as the veteran Joab and the priest Abiathar (1:7). But primogeniture was not the invariable rule of succession, as shown by various episodes in the Bible. Bathsheba was working with the aid of the prophet Nathan to induce the senescent David to designate her son Solomon as king. She reminds David of a promise (1:13) unsupported elsewhere in the Bible and the passage contains other curious statements.

For according to these chapters, Adonijah had urged Bathsheba to secure Solomon's consent to marry David's widow Abishag (v. 17). This hardly seems credible, after the fate of his brother Absalom who had committed a similar effrontery (II Sam. 16:22). Under the customs of the time a king's widows became the wives of his successor, and such a request was regarded as a declaration of royal pretensions. If Adonijah had them, why would he reveal them to the queen-mother, already suspicious of him (v. 13), or court the instant fury her intervention would bring upon his head? Such considerations have led some to conclude either that Solomon and Adonijah were both victims of Bathsheba's intrigue or that the text was distorted in additions by later editors.

"And Joab . . . Caught Hold on the Horns of the Altar" (I Kgs. 2:28). Little tower-like projections at the four corners of the altar, these "horns" were perhaps used originally to hold incense bowls or for tying animals about to be sacrificed, but they also had some symbolism which provided asylum from threatened punishment. Thus Adonijah had postponed his fate (1:50), but the expedient did not avail Joab. And this is somewhat of a surprise, for this loyal commander-in-chief of the army had hitherto stood out in the text for his dogged, fearless devotion to David, both through his years as a fugitive and when king, and for his blind willingness to commit any act in his behalf.

Various interpretations have been given to the unexpected request by David that Solomon execute Joab (2:5) and Shimei (2:8). Some read between the lines that David had feared the resolute Joab and had never forgiven him for "what Joab . . . did to me" — that is, the killing of Absalom, the king's son. More convincing to many scholars, however, is the view that the first part of chapter 2 is a later addition by the Deuteronomists, a justification of Solomon's own act of retaliation because "Joab had turned after Adonijah," as stated in this

verse, and because he resented and feared the intrepid Shimei.

The Glorification of David and Solomon (I Kgs. 3:4). The vividness characterizing the story of David's later years (II Sam. 9–20 and I Kgs. 1–2), because it was probably written by a witness of the events, now gives place to a less intimate perspective. From this point the narrative is often colored by a more religious slant. For example, the warm-hearted, erring David here is pictured as without blemish (3:14), Solomon is described as hardly a real person but as the personification of divine wisdom and regal magnificence, and the official records of his reign and those of his successors are edited with a didactic purpose.

The Price of Solomon's Magnificence (I Kgs. 5:18). Chapter 5 is a most revealing passage because it suggests the human and social cost of Solomon's love of splendor. For, no less than the Egyptian tombs and pyramids and other ancient buildings, Solomon's edifices rose out of the sacrifices of enslaved laborers, in this case of his own people. The highly prized cedar, cut in the Lebanon Mountains and floated a hundred miles down the coast, and many of the huge stones quarried in colossal quantities to build up the vast Temple area, had to be transported long distances, making quite plausible the enormous levies here recorded.

Like the exactions of Nero and the lavishness of Louis XIV, this recklessness had far-reaching consequences. To supplement the meager income of Palestine proper, which had few natural resources and few manufacturing skills, Solomon engaged in various commercial ventures. He opened maritime routes in both the Red Sea (9:26) and the Mediterranean (10:22), became the biggest horse dealer in the Near East (10:26), exploited mines in Edom and, according to recent excavations, developed copper smelting in Ezion-Geber.

But the extravagances also required crushing taxes on his people and laid so heavy a burden as to spread wide disaffection. Moreover, the fact that the forced labor was drawn chiefly from the northern tribes (the usual interpretation of verse 13, although the term "all Israel" may be held to include the whole nation) was such an impolitic step in favor of Solomon's own tribe, Judah, as to widen the rift between the two (11:26–31) and to lead soon to secession and disruption of the kingdom. Chapter 12 shows clearly that this was a principal cause of Israel's discontent.

The Temple Which Solomon Built (I Kgs. 6:38). It is surprising to learn that this edifice, once listed among the wonders of the world, was only about one hundred feet long, thirty-five feet wide and fifty feet high — smaller by far, for example, than the Taj Mahal. The lavishness of its appointments — gold, silver, copper or bronze, and costly stones — has led one treatise to place its cost at two billion dollars in modern currency. The Temple owed its fame, therefore, partly to its rich beauty, so minutely described here, but more importantly to the veneration it later acquired as the supreme symbol in Hebrew history.

The Temple itself rose above a paved platform constructed by Solomon, estimated at from fifteen to twenty acres in extent. The foundation walls identified at one end of the Temple area contain stones thirty feet long and over seven feet thick and must have required prodigious labor for the quarrying. Yet the fact has been noted that, as compared with the thirteen years spent on Solomon's own palace (7:1), only seven sufficed for "the house of the Lord," and the suggestion has therefore been made that the Temple was first projected merely as a royal chapel.

The basis of choice of the site of the Temple remains a matter of scholarly debate. While II Sam. 24 presents a complicated episode (omitted) explaining the manner by which it was designated, there is no certainty that this was the actual area used.

"Hiram out of Tyre" (I Kgs. 7:13). The renowned artisan whose artistic achievements are described in this chapter is to be distinguished from the king of the same name, Solomon's ally (5:1). His most famous work was the "molten sea" (v. 23),

a huge basin fifteen feet in diameter and half as deep. All this work in "brass" (translated as "bronze" in modern versions) reflects the exploiting of the copper ores by Solomon and the increase in metallurgical skills.

"*The Ark of the Covenant*" (I Kgs. 8:6). The eventful history of this most highly venerated object in the early religion of the Hebrews, especially under Samuel, Saul and David, is brought to a close with its installation in the Temple. There is no further information, in the Bible or elsewhere, as to its ultimate fate. For the previous story of this holy chest and of its significance, see notes on Num. 10:33, p. 146b, and I Sam. 4:17, p. 273a.

"*And King Solomon Gave . . . Sheba All Her Desire*" (I Kgs. 10:13). The Italian invasion of modern Ethiopia called to the world's attention one of the ancient traditions of that country, that its king, Haile Selassie, bearing the honorific title "Lion of Judah," claimed direct descent from Solomon and the Queen of Sheba. Her domain was in the southwest portion of the Arabian peninsula.

"*A Horse for a Hundred and Fifty . . . for . . . the Hittites*" (I Kgs. 10:29). This confusing verse is now held to indicate the price at which, and to whom, Solomon sold chariots and horses. The Hittites, frequently mentioned in the Bible, either as a great nation of the north or as colonists in Palestine (see note on Gen. 23:19), were long a mystery people to scholars. Their political power, as indicated on monuments in Egypt and Mesopotamia, and their art objects, long familiar to antiquarians, revealed an advanced culture. But no direct knowledge of them was secured until early in the twentieth century when continental scholars excavated some of their cities and from inscriptions and thousands of clay tablets deciphered their language.

This people is now believed to have been of Indo-European stock. Their code of laws compares favorably with that of the famous Hammurabi (see preface to Genesis). During the long stretch from about 1900 to 1200 B.C., Asia Minor and much of Syria were ruled by Hittite kings, one of whom sacked Babylon in the fifteenth century and ended the dynasty of Hammurabi. The record of their wars indicates that from then to the thirteenth century they were the greatest rival of the Egyptian Pharaohs for the control of the Fertile Crescent.

In Solomon's time (the middle of the tenth century) their empire, gradually disintegrating, had left smaller yet still powerful Hittite states in Syria, the chief of which was centered in Carchemish on the Euphrates. With these the Hebrew king maintained profitable trade and he sought them as allies through official marriages (11:1). Nearly a century later, in the reign of the northern king Joram, they were still a people to be reckoned with, as shown by II Kgs. 7:6.

"*Seven Hundred Wives . . . and Three Hundred Concubines*" (I Kgs. 11:3). The obviously legendary size of Solomon's marital establishment here reported may be compared with that given in the Song of Solomon: "threescore queens, and fourscore concubines, and virgins without number" (6:8). The text does not criticize Solomon for sensuousness nor for an over-large harem, for it was generally recognized that many of his unions were marriages of state — a politically astute means of cementing alliances with neighbor nations. But it does condemn him vigorously for building shrines to the gods of his numerous foreign wives (vv. 7–8), thus making Jerusalem no longer the city of Yahweh alone, but a pantheon of diverse deities.

"*Solomon . . . and His Wisdom*" (I Kgs. 11:41). The age-old phrase "wise as Solomon" is based on such assertions in the Bible (4:34, 10:23), his decision in the case of the disputed child (3:27), his assumed authorship of three thousand proverbs (4:32, but see preface to The Proverbs), and the ascription to him of such works as Ecclesiastes and The Song of Solomon (better known as "The Song of Songs"). But a review of his reign makes the reflective reader wonder whether Solomon's wisdom was as great as his fame for it and,

certainly, whether he showed it in affairs of state.

According to one authoritative work, Solomon "proved one of the most foolish rulers that ever sat on the throne of Israel." His magnificence, at the expense of his subjects (see note on 5:18), and his display of idolatry (see note on 11:3) were generating disaffection within Palestine. The present chapter tells also that not only were the remote conquests bequeathed to him by David slipping from his grasp but also that he had to quell a rebellion in the North. These ominous rumblings portended the end of the united kingdom, as will be seen in the next chapter.

Dissolution of the United Kingdom (I Kgs. 12:20). The friction between the ten northern tribes of Israel and the southern tribe of Judah, smoldering almost from the time of the union of the hitherto scattered tribes, under Solomon's father, David (II Sam. 5:3), here bursts into a flame with the accession of Solomon's belligerent and tactless son, Rehoboam. The momentous decision of the Israelites to secede from the united kingdom ultimately meant their disappearance from Hebrew life, as stated in the note on II Sam. 20. That note should be reviewed in this connection, but a further analysis of the causes of the explosion is necessary. See also Map V, facing p. 298.

Many scholars believe that more deep-seated reasons explain the unstable nature of the original union. They point out that North and South were of separate origin, that they were never combined even loosely until under David, and that ancient jealousies and other differences precluded an integrated state. Judah, living in seclusion on the hilltops, was parochial in spirit, while the Northerners, whose more fertile region was crossed by the main trade routes, were more worldly-minded and more interested in the development of trade. Nor was the religious tie as strong. Judah, accepting wholeheartedly the Divine promise to David that his house and kingdom would be "established for ever" (II Sam. 7:16), remained loyal throughout its history to its one dynasty. But in Israel the bond with the Davidic line had been loosened by Solomon's political and religious shortcomings (see note on 11:41) and by his military failures, as for example his loss of the northern portion of David's empire (Aram or Syria, 11:25) and his "gift" to the Phoenicians of twenty cities belonging to Israel (9:11, omitted).

"Two Calves of Gold" (I Kgs. 12:28). Jeroboam, establishing two new shrines, each with an idol as an object of worship, was excoriated in the historical and prophetic books of the Old Testament as the one above all others who "made Israel to sin" (for example, 14:16). As the text emphasizes, his reason for placing the shrines in the most widely separated cities of his new realm, Dan and Bethel, was to wean his people away from reverence for Solomon's Temple, in the capital of the rival state, but not from Yahweh. Contrary to common opinion, worshippers adored not the idol but the deity who was thought to reside in or upon it. At Bethel, Yahweh was conceived of as standing invisible upon the bull image. That may explain the molten god made by Aaron centuries before. But see Ex. 32:20 and note on p. 116a.

The Reappearance of Egypt as a Foe (I Kgs. 14:26). Except for casual encounters, the Hebrews had ceased to worry about the Pharaohs whom they had long ago escaped. Egypt had, however, not abandoned her aspirations to regain her Asiatic empire, and here the Bible records a disastrous raid upon Palestine by Shishak (the first Pharaoh mentioned by name in the Bible). Interestingly, this is confirmed, with embellishment, on the southern wall of the great temple of Karnak. Though Solomon had married a daughter of a preceding Pharaoh, this had only superficial significance, for Egypt had given asylum to Jeroboam, arch-enemy of Solomon, who precipitated the division of the Hebrew state.

The Long War Between the Two Hebrew Kingdoms (I Kgs. 14:30). The chief cause for this constant internecine warfare was the fact that Israel, the Northern Kingdom, included the tribe of Benjamin dwelling just north of Jerusalem, for this proximity to

the capital and the heart of the Southern Kingdom was regarded by the kings residing there as an intolerable threat to their security. The warlike efforts of the kings Rehoboam, Abijam and Asa (15:16–22, omitted) succeeded in what in the language of today might be called "liberating" Benjamin and making it part of Judah.

"*And the Hand of the Lord Was on Elijah*" (I Kgs. 18:46). The prophet here presented so picturesquely is the spokesman of the stern and spiritual religion of Yahweh. Elijah's lifelong struggle against both the extravagant worship of the Phoenician Baal and the royal greed which were reducing the people to poverty is in the spirit of the ethical prophets, Amos and Hosea, of the following century. His dramatic career, which has been the inspiration of many works of art, is the theme of Mendelssohn's oratorio *Elijah*, which reaches its climax in this contest with the four hundred and fifty prophets of Baal.

The Significance of the Crime Against Naboth (I Kgs. 21:29). The refusal of a small farmer to take in exchange a "better vineyard" at the king's request for the one he owned "hard by the palace" seems merely unaccommodating to a monarch unless one sees the implications of the protest: "The Lord forbid it me, that I should give the inheritance of my fathers" (vv. 1–3). For the possession and transmission of a family estate was still a sacred obligation and the accumulation of such holdings by princes or landowners was considered a shocking invasion of time-honored rights. A century later this tendency had grown to such proportions that the prophets were vigorously condemning the practice of adding "field to field" (Isa. 5:8, Mic. 2:2).

The foreign queen Jezebel could not realize what execration she would heap upon King Ahab and herself by her bloody confiscation of Naboth's land. Once the outrage occurred, it was easy for Elijah to flay the pair and natural for Ahab, on learning of the rebuke, to repent so despairingly. The legal murder of Naboth subjected Ahab's family to the law of blood-revenge, not yet eradicated from tribal memory. Public reactions to this lawless act may help to explain Elisha's choice of the fiery Jehu "to smite the house of Ahab" (II Kgs. 9:7) and Jehu's fiendish thoroughness in carrying out his assigned task.

Micaiah, the Fearless (I Kgs. 22:28). This defiance of the king and bold dissent from the judgment of the four hundred official prophets led by Zedekiah (v. 6) strongly resembles Elijah's contest with the four hundred and fifty prophets of Baal (ch. 18). In sharp contrast to the sycophants of the royal household, Micaiah, though mentioned only in this passage in the Bible, belongs among those independent voices characterized in an earlier note as prophet-counselors (II Sam. 7) and he is one of the forerunners of the line of great ethical prophets, beginning with Amos about a century later.

The Names of the Monarchs (II Kgs. 1:17) The attempt to keep track of the kings of Israel and of Judah in this book makes some of the hardest reading and often proves baffling. Here, for example, appear two kings named Jehoram. The first, a king of Israel, is a second son of Ahab and Jezebel (successor to Ahaziah, I Kgs. 22:51), who later is called Joram (9:16). The second Jehoram, a king of Judah, married Athaliah, a daughter of Ahab, and is therefore the brother-in-law of the first. As an act of mercy to the reader, most of the uneventful reigns and confusing names are omitted

"*And Elijah Went Up by a Whirlwind*" (II Kgs. 2:11). The life of the unfathomable Elijah ends amidst the mystery with which his whole career was shrouded. The impression which he left upon posterity has been only slightly dimmed by time. His single handed struggle against Baalism and against the tyrannies of unscrupulous rulers made him the irresistible champion of the pure worship of Yahweh, of justice and of simplicity in human relations. His name appears frequently in later Hebrew writings, often as one who will return as herald of the Messiah (see Mal. 4 and note).

His rugged loyalty, also mentioned in numerous New Testament passages, was a

continuous inspiration to the early Christians. The high regard for him is shown by the passage known as "The Transfiguration," in which Jesus assures his disciples that Elijah (there *Elias*) had already reappeared in a troubled world "to restore all things" (Mt. 17:12, p. 908). It is said that among Orthodox Jews even today a chair is placed for him at the circumcision of a child, and that at the time of the Passover Feast the door is kept open for him to enter.

Joram, Jehoram, Ahaziah (II Kgs. 9:16). The Joram mentioned here ("Jehoram" in v. 24) is the second son of Ahab and Jezebel (see note on 1:17). He is the brother of Athaliah, soon to become queen of Judah because of the murder of her son Ahaziah (v. 27).

Jezebel, Synonym of Evil in Israel (II Kgs. 9:37). This baleful genius of the dynasty of Omri moves through the pages of I and II Kings like a sinister force in a Greek tragedy, and her very touch meant trouble or death for those she loved. The daughter of a Zidonian king and priest of the Phoenician Baal (I Kgs. 16:31), she was not content merely to bring into Israel her cult, but used her position as queen and later as queen-mother to substitute the worship of Baal for that of Yahweh. Her influence was exerted even beyond Israel to Judah, through her daughter Athaliah, also a queen and queen-mother (11:3).

Her personal vigor, her irrepressible scheming, her defiant insistence upon the royal prerogative (especially in the Naboth episode, I Kgs. 21), brought such execration upon her that her name then, as today, became a by-word of diabolic female power. In her dramatic career, Jehu who murdered her is merely the Nemesis, the inevitable agent of punishment.

"And the Lord Said unto Jehu . . . Thou Hast Done Well" (II Kgs. 10:30). This final evaluation of the career of Jehu crystallizes the consistent attitude of the Deuteronomic writers of the historical books from Judges to II Kings. They praise him, as if actually from God's lips, for his extermination of Baal worshippers and for his wholesale slaughter of the descendants of Ahab and Jezebel. The only condemnation of his record of bloodshed was that of the prophet Hosea, a century later (1:4). But in the present passage Jehu is disapproved only because he did not go the whole way in establishing the pure Hebrew religion (v. 31).

Athaliah, Daughter of Jezebel (II Kgs. 11:16). Athaliah, daughter of King Ahab of the Northern Kingdom, and widow of King Jehoram of Judah, by usurping the throne of Judah became the first and only ruler to break the Davidic line in the Southern Kingdom. In her devotion to Baal worship and in her ruthless methods, she showed traits strikingly similar to those of her mother, Jezebel, and suffered a like end. (See the preceding note on Jezebel.)

The Menace of the Syrians (II Kgs. 12:18). The Syrians, or Aramaeans, who lived to the northeast of Palestine, had resisted David's armies in the tenth century B.C., but he had defeated them, placed garrisons in their capital, Damascus, and exacted tribute from them (II Sam. 8:5–6). His son, Solomon, had ruled over them until Damascus was taken by the outlaw Rezon, who "became an adversary to Israel" (I Kgs. 11:25) and from that time the Syrians were in frequent conflict with Israel and Judah. They reappear here as strong enough to demand even Judah's treasures for sparing Jerusalem, and in chapter 13 as foes who could not thus be bought off by their immediate neighbor, the Northern Kingdom of Israel, which was overwhelmed and remained a vassal to both Hazael and his son Ben-hadad (13:3). However, Judah regained its independence from the latter and perhaps even reversed the relationship (14:25).

From non-Biblical sources it is known that in 853 B.C. at the battle of Qarqar, Syria and Israel had combined to block temporarily the western march of Assyria, but now in the eighth century a new crisis had arisen. When the king of Syria and the king of Israel attacked Jerusalem to force King Ahaz of Judah to join them in a defen-

sive alliance against the advancing Assyrian conqueror, Tiglath-Pileser III, Ahaz besought and secured Assyrian protection — at the cost of Judah's independence (16:8). The Assyrian monarch in 733 detached from Israel its northern and trans-Jordan provinces (15:29, omitted), and in 732 overran Syria, captured Damascus and deported many of the inhabitants to the inner provinces of Assyria (16:9).

Elisha As Compared with Elijah (II Kgs. 13:20). Elisha, the spiritual heir of Elijah, has often been contrasted with his master. Unlike the austere Elijah, he was apparently a leader in a prophetic guild (5:22) and shared their ecstatic minstrelsy (2:15, and see the note on I Sam. 10). While his predecessor seems to have been a solitary figure, concerned almost exclusively with the uprooting of the worship of Baal, Elisha appears to have had a house which was frequently visited (5:9 and 6:32), engaged in politics and statecraft (6:12), and displayed a diplomatic, even gracious attitude toward various types of people (6:21–23).

The First Use of the Word "Jews" (II Kgs. 16:6). Here the King James Version for the first time refers to "Jews." This is a form of the word "Judeans," the people of Judah, who alone kept their tribal entity after the northern "lost tribes" of Israel had been crushed and partly absorbed by the Assyrians (see the next note), survived the Exile and returned to Jerusalem to rebuild their national home. The term "Jews" is commonly used in writings after the Exile and in the New Testament.

"The King of Assyria . . . Carried Israel Away" (II Kgs. 17:6). Remarkably brief indeed is the history here provided of the siege of Samaria and of the wiping out of the separate kingdom of the northern tribes. For not only did the Assyrian king deport the chief people but he replaced them with colonists of other races from various portions of his great empire (v. 24). Israel never recovered from this blow and her domain, central Palestine with its capital, Samaria, was filled with a mixed population whom the Jews later regarded as mongrels and, with a connotation of contempt, called "Samaritans."

The Assyrians, a people combining several racial strains, came from the upper Tigris Valley, some five hundred miles northeast of Palestine. They did not reach prominence on the world stage until the ninth century B.C., when they pushed to the Mediterranean and in 853 B.C. fought against a coalition of Syrian and Israelite forces (a battle not mentioned in the Bible). The Assyrian expansion halted, because of internal troubles, and for a century Syria and Palestine had a breathing spell. But in 745 B.C. Tiglath-Pileser III marched to the west and a dozen years later conquered Syria and reduced both the northern and southern Hebrew kingdoms to vassalage (see note on ch. 12, p. 335b, and Map I).

When the last king of Israel, Hoshea, conspired with Egypt against Assyria (vv. 3–4), the next Assyrian monarch, Shalmaneser V, renewed the attack, and this was the occasion for the long and terrible siege of Samaria, here reported in just one verse. During this siege the monarch died and Sargon II completed the task of destruction, 721 B.C. According to his own record, Sargon carried away 27,290 Israelites, who merged into the amalgam of peoples in the vast empire. Thus deprived of their chief people, the northern Israelites became "the ten lost tribes." But it is now asserted that those tribes as a whole were not, in this sense, "lost" at all, since the figures of deportees given by Sargon account only for about five per cent of the resident population, and that the vast majority simply remained in Palestine.

Sargon's Invasions of the Southern Kingdom (II Kgs. 18:16). Shortly after the Northern Kingdom had been destroyed by Sargon (721–705 B.C.; see previous chapter), he moved upon Judah and was bought off by a ransom which stripped even "the gold from the doors of the temple." But in the next verse the impression is given that he sent an army against Jerusalem immediately after receipt of the ransom. This seeming perfidy results probably from the foreshortened character of the account here

given. For history records two invasions of Palestine in this period: the first, in 713–711 B.C. (vv. 13–16), precipitated by a rebellion by Philistines on the coastal plain in which Hezekiah had perhaps been implicated; the second and mightier, dated in 701 B.C., of which the account begins in verse 17.

"The Angel of the Lord . . . Smote . . . the Assyrians" (II Kgs. 19:35). This otherwise unexplained miracle occurred during the campaign of Sennacherib in Palestine in 701 B.C. According to Assyrian records, however, Sennacherib defeated the relieving Egyptian army, took forty-six Palestinian cities, deported many of the inhabitants, exacted heavy tribute, and laid siege, though unsuccessfully, to Jerusalem. The reason for the invasion was the attempt of subject states of the region, with the promised aid of Egypt ("this bruised reed," 18:21), to cast off the Assyrian yoke. The unexpected reprieve of the capital city, fulfilling Isaiah's faith in Divine protection, is recorded as an example of God's deliverance comparable only to the miraculous destruction of Pharaoh's host at the crossing of the Red Sea (Ex. 14 and 15).

One natural explanation of the disaster of Sennacherib's army has been suggested by a passage in Herodotus, describing swarms of mice which destroyed the weapons of the Assyrian host. Since among the Greeks rats were symbols of pestilence and since rats have long been known to be plague-carriers, some interpret the "miracle" as a virulent epidemic of the bubonic plague.

Hezekiah's Display of Treasures to the Babylonians (II Kgs. 20:15). If Hezekiah had to give Sennacherib of Assyria "all the silver" in the royal treasury and even "cut off the gold from the doors of the temple" (18:15–16), how was he able to display such riches to the Babylonian emissaries? The question suggests that this invitation to invasion was made before the Assyrian successes and that the chapter is therefore out of sequence. Berodach-baladan (v. 12, commonly called Merodach-baladan) is known to have rebelled against Assyria too. He and Hezekiah were therefore allies. Isaiah's intuition that this stupidity would lead to disaster at the hands of Babylon (v. 18) proved only too correct, as shortly appears.

"Because Manasseh . . . Hath Done These Abominations" (II Kgs. 21:11). How did it happen that the most execrated of all the kings of Judah reigned "fifty and five years" (v. 1), actually longer than any other? The reason is thought to be his consistent policy of subservience to his Assyrian overlords, publicly symbolized by his practice in the Temple of Assyrian religious rites, apparently demanded of subject nations. The "altars for all the host of heaven" (v. 5) are held to indicate a following of the Assyrian worship of moon and stars. But in thus sparing his people the terrors of war, Manasseh shed "innocent blood very much" (v. 16) of those ardent Yahwists who opposed the foreign cults. Only after the death of the last great Assyrian monarch around 626 B.C., when the vast empire had begun to crumble, did Judah's new king, Josiah, dare to destroy the Assyrian altar (23:4–5) and thus declare independence of the hated oppressor.

"And the King . . . Read in Their Ears . . . the Book . . . Which Was Found" (II Kgs. 23:2). The book of law discovered in 621 B.C. in the course of Temple repairs is, according to almost universal opinion, a large part of the Book of Deuteronomy. The young king Josiah took so seriously its injunctions and threats that he initiated the most sweeping reforms in Hebrew history — indeed, a veritable revolution — which lasted until his death in 608 B.C. On this epochal period, see the preface to Deuteronomy, p. 149a.

Significance of Josiah's Suppression of Paganism (II Kgs. 23:24). This realistic description of Josiah's reforms is the best summary in the Bible of the types of pagan practice still prevailing among the Hebrews in this period. The subject occupies a prominent place in previous books, especially Deuteronomy and Judges, and in the prophetic books which, chapter after chapter, particularly in Amos, Hosea and Jeremiah, thunder against idolatry. This paganism did not

supplant but rather accompanied the worship of Yahweh, as explained in a note on Judg. 2, p. 207a.

Josiah's reforms, often interpreted solely in religious terms, were more than the re-establishment of the supremacy of Yahweh worship and the uprooting of idolatrous practices in Jerusalem and all over Judah (see note on 21:11). For when Josiah not only demolished the Assyrian altars but also dared to carry his crusade into northern Israel (vv. 15 and 19), which for a century had been a province of the Assyrian Empire, he was in effect shaking off the Assyrian yoke and attempting to unite once more the Hebrew kingdom, split apart since the death of Solomon (I Kgs. 12).

The Fate of the Buffer State, Judah (II Kgs. 23:29). It is King Josiah who is the "him" mentioned in this verse as slain at Megiddo (609 or 608 B.C.) and this event is the prelude to the inevitable end of the Hebrew state. For strong powers were contending for Palestine during this period. One was Assyria. Its capital, Nineveh, had fallen to the Babylonians in 612 B.C., but parts of the Assyrian armies had fled to the west. A second power was Egypt. Its ruler, Pharaoh-Necho, went to the *support* of this Assyrian remnant, if, as many believe, the contrary statement in this verse is due to a mistranslation of the Hebrew and is corrected by recent findings. Both these forces were routed in 605 B.C. by a third power, Babylon, under Nebuchadnezzar, the crown prince, soon to become king.

The distraught Hebrews, caught hopelessly between the rival empires, slid swiftly into subjection, first to Egypt (608–605 B.C.), then to Babylon and into the captivity which the rest of the book reports. The Bible record of this chaotic period is far too scanty. The outstanding figure is the prophet Jeremiah, whose public activity continued after the fall of Jerusalem in 586 B.C. The book bearing his name deals with some of these events and is a further source of information on the critical years leading to the catastrophe.

Nebuchadnezzar or Nebuchadrezzar (II Kgs. 24:10). Although the Bible ordinarily uses the first of these names, the second comes closer to the Babylonian form of the name. Indeed, it appears in this form usually in Jeremiah and always in Ezekiel, both contemporaries of these events.

"*Zedekiah Rebelled Against the King of Babylon*" (II Kgs. 24:20). Might Jerusalem have been spared but for this revolt and the one launched earlier by Jehoiakim (v. 1)? Egypt, "the bruised reed" (18:21), forced to retire to her own borders (v. 7), is believed to have been engaging in intrigues which led to these ill-fated rebellions. Jeremiah, who counseled obedience to Babylon through all these tragic years, denounced Jehoiakim as brutal, prophesying that he would "be buried with the burial of an ass" (Jer. 22:19) — and later also warned Zedekiah of the Babylonian triumph (Jer. 27:12 and 37:17). Perhaps if the two rulers had not incensed the foreign conqueror they might have been allowed to remain as vassals and their holy city might not have been destroyed.

"*The Army of the Chaldees*" (II Kgs. 25:5). This phrase obviously refers to the "host" of "Nebuchadnezzar king of Babylon" (v. 1), who had won world mastery by the defeat of Egypt in 605 B.C. They are called "Chaldeans" in the prophetic books (particularly in Jeremiah), while the term more frequently used today, "Babylonians," is found only in two places in the King James Bible (in Ezra 4:9 and Ezek. 23, both omitted). The two words are ordinarily regarded as synonymous, but they may be differentiated.

"Chaldea" refers to the region on the lower reaches of the Euphrates and Tigris rivers, the traditional birthplace of Abraham (Gen. 11:28–31). Its inhabitants are thought to have been of hardy Semitic stock who, pressing to the north, became a part of the nation later known as the First Babylonian Empire (about 1850 to 1550 B.C.). With Babylon as the capital, these "Babylonians" controlled both river valleys to the mountains of Armenia, especially under Hammurabi (see preface to Genesis).

Thereafter Babylonia succumbed to a still more vigorous people from the north,

the Assyrians who dwelt along the upper Tigris, and was held in subjection by them for centuries. In the time of Hezekiah of Judah (late eighth century) a widespread insurrection, led by a Chaldean who is called in this book "king of Babylon" (see 20:12–15 and note), was quelled after great bloodshed. Toward the end of the seventh century, as Assyrian power waned, a smoldering Chaldean revolt broke out afresh under a leader from the same family, Nabopolassar, and it is his son who became the world conqueror, Nebuchadnezzar, here recorded. This Chaldean or Second Babylonian Empire ruled the vast territory from Persia to the Nile until it was supplanted in 539 B.C. by the Persian Empire under Cyrus (see preface to Ezra). Within a short time the Chaldeans so completely disappeared from the political stage that, in one of the latest books of the Old Testament, they were grouped with magicians, astrologers and sorcerers (Dan. 2:2).

How Many People Were Actually Deported? (II Kgs. 25:12). According to 24:14, Nebuchadnezzar's first group of captives numbered ten thousand of the chief men. In the second deportation a dozen years later, "the rest of the people" (v. 11) were carried away except, as shown here, some of the "poor of the land." Many have tried to estimate how many captives were actually taken. Among the difficulties encountered is that the Book of Jeremiah, in a chapter omitted because it is otherwise almost identical with the present one, contains statistics widely differing from those here given and mentions three deportations. Held to be an extract from an official Babylonian document on the deportation, the Golah, it lists 3023 as deported in 597 B.C., 832 in 586 B.C. and 745 in 581 B.C., or a total of only 4600 (Jer. 52:28, omitted). This may refer only to males, and one estimate places the grand total as "about 15,000, perhaps ten per cent of the population." Some scholars believe that the figures here given in II Kings are excessive and that probably chapters 24 and 25 are late additions to the original books. Or, as one authority suggests, the difference may also be due partly to the heavy mortality of the captives during the long desert trek to Babylonia.

The Dawn of a New Day for Judah (II Kgs. 25:29). The final scene in the Books of Kings, like a rainbow after a dreadful storm, telling in gentle language of Jehoiachin's release from his long imprisonment, is generally dated as of the year of 561 B.C.

New Light on the Judean Kingdom. The publication in 1956 of more Babylonian Chronicles, preserved in the British Museum, provides new information on Nebuchadnezzar's operations in this period. On his defeat of the Egyptians at Carchemish, August, 605 B.C., King Jehoiakim switched allegiance from Egypt to Babylonia. But when Nebuchadnezzar lost to Egypt in a battle south of Palestine in 601 B.C., Jehoiakim again changed loyalty, which meant likelihood of punishment.

Early in 597 B.C., Nebuchadnezzar laid siege to Jerusalem. Meanwhile, Jehoiakim had been assassinated and replaced by his son Jehoiachin, who was probably more pro-Babylonian. The city yielded after only a token defense, and the young king was treated with consideration, though exiled (see II Kgs. 24:15 and note on p. 339b). Zedekiah, another son of Josiah, was enthroned by the conqueror as a man "after his own heart." He remained a loyal vassal till he joined Egypt and neighboring nations in a revolt, which issued in another Babylonian invasion and finally, in 587–86 B.C., the destruction of Jerusalem. In the light of such vacillations on the part of Judean kings, Professor Philip Hyatt thinks that Egypt was much stronger, and Babylonia weaker, than has been supposed.

I and II Chronicles

A PARAPHRASE OF THE PREVIOUS FOUR BOOKS

IN THE BOOKS OF CHRONICLES the value of abridgment to the general reader is more conspicuous than in any other part of the Bible. For they are little more than a parallel account — a much later and hence a less reliable one — of the events of the books of Samuel and Kings, from the death of Israel's first king, Saul, in the eleventh century B.C., to the end of the Hebrew state in the sixth. What is now I and II Chronicles was once a single continuous document which, it is held, included also the much shorter books of Ezra and Nehemiah. And the entire work is regarded by scholars as a product of Priestly writers, perhaps of the humbler Levites, who, like the editors of the Pentateuch, at about 300 B.C., combined older source documents and adapted them to their theological purposes. In The Holy Scripture published in 1917 by the Jewish Publication Society of America, as well as generally in Hebrew manuscripts and editions, I and II Chronicles are placed at the very end of the volume.

These two books, after the opening nine chapters of genealogies, are largely material lifted almost verbatim from Samuel and Kings and interpreted throughout in accordance with the religious point of view of the period. Little in these pages, about seventy in number in the usual Bible, is of interest to anyone except the special student, who finds in them clues to an understanding of the time when they were written and also some authentic data not included in Samuel or Kings. A comparison of these chapters with parallel passages in the earlier books shows how many serious changes have been here introduced and how much has been omitted. For example, David and Solomon are no longer revealed as the erring humans they were, but as almost saintly founders of the Temple, and no mention is made of the two centuries of the Northern Kingdom, a vital and fascinating portion of I and II Kings. The style of these books, likewise, is lacking in literary vigor and they are overloaded with details and figures. For such reasons most of this material is, with a good conscience, eliminated.

The general reader need but glance at any standard Bible to satisfy himself that the gleanings retained here are more to his taste than the unabridged original. From I Chronicles portions are given because they are the best reading in the two books, but II Chronicles, safely omitted altogether, is represented only by its title.

The First Book of the Chronicles

David's Preparation for the Construction of the Temple

17 Now it came to pass, as David sat in his house, that David said to Nathan
the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of
2 the Lord remaineth under curtains. Then Nathan said unto David, Do all
that is in thine heart; for God is with thee.
3 And it came to pass the same night, that the word of God came to Na-
4 than,* saying, Go and tell David my servant, Thus saith the Lord, Thou shalt

* The prophet Nathan figures prominently in the earlier books, notably in denouncing David's affair with Bathsheba (II Sam. 12) and as a supporter of Solomon in the intrigues leading to his succession to the throne (I Kgs. 1). See II Sam. 7, of which this chapter and chapter 22 are later, enlarged versions.

17: 5 not build me a house to dwell in: For I have not dwelt in a house since the
day that I brought up Israel unto this day; but have gone from tent to tent,
and from one tabernacle to another.
7 Now therefore thus shalt thou say unto my servant David, Thus saith the
Lord of hosts, I took thee from the sheepcote, even from following the sheep,
8 that thou shouldest be ruler over my poople Israel: And I have been with
thee whithersoever thou hast walked, and have cut off all thine enemies from
before thee, and have made thee a name like the name of the great men that
9 are in the earth. Also I will ordain a place for my people Israel, and will
plant them, and they shall dwell in their place, and shall be moved no more;
11 . . . And it shall come to pass, when thy days be expired that thou must go
to be with thy fathers, that I will raise up thy seed after thee, which shall be
12 of thy sons; and I will establish his kingdom. He shall build me a house, and
I will stablish his throne for ever.
13–27
22: 2 And David commanded to gather together the strangers that were in the
land of Israel; and he set masons to hew wrought stones to build the house of
3 God. And David prepared iron in abundance for the nails for the doors of the
4 gates, and for the joinings; and brass in abundance without weight; Also
cedar trees in abundance: for the Zidonians and they of Tyre brought much
5 cedar wood to David. And David said, Solomon my son is young and tender,
and the house that is to be builded for the Lord must be exceeding magnifi-
cent, of fame and of glory throughout all countries: I will therefore now
make preparation for it. So David prepared abundantly before his death.
6 Then he called for Solomon his son, and charged him to build a house for
7 the Lord God of Israel. And David said to Solomon, My son, as for me, it
8 was in my mind to build a house unto the name of the Lord my God: But the
word of the Lord came to me, saying, Thou hast shed blood abundantly, and
hast made great wars: thou shalt not build a house unto my name, because
9 thou hast shed much blood upon the earth in my sight. Behold, a son shall
be born to thee, who shall be a man of rest; and I will give him rest from all
his enemies round about: for his name shall be Solomon, and I will give
10 peace and quietness unto Israel in his days. He shall build a house for my
name; and he shall be my son, and I will be his father; and I will establish
the throne of his kingdom over Israel for ever.
11 Now, my son, the Lord be with thee; and prosper thou, and build the
12 house of the Lord thy God, as he hath said of thee. Only the Lord give thee
wisdom and understanding, and give thee charge concerning Israel, that thou
13 mayest keep the law of the Lord thy God. Then shalt thou prosper, if thou
takest heed to fulfil the statutes and judgments which the Lord charged
Moses with concerning Israel: be strong, and of good courage; dread not,
nor be dismayed.
14 Now, behold, in my trouble I have prepared for the house of the Lord a
hundred thousand talents of gold, and a thousand thousand talents of silver;

and of brass and iron without weight; for it is in abundance: timber also and
22:15 stone have I prepared; and thou mayest add thereto. Moreover, there are
workmen with thee in abundance, hewers and workers of stone and timber,
16 and all manner of cunning men for every manner of work. Of the gold, the
silver, and the brass, and the iron, there is no number. Arise therefore, and
be doing, and the Lord be with thee.
17 David also commanded all the princes of Israel to help Solomon his son,
18 saying, Is not the Lord your God with you? and hath he not given you rest
on every side? for he hath given the inhabitants of the land into mine hand;
19 and the land is subdued before the Lord, and before his people. Now set
your heart and your soul to seek the Lord your God; arise therefore, and
build ye the sanctuary of the Lord God, to bring the ark of the covenant of
the Lord, and the holy vessels of God, into the house that is to be built to
the name of the Lord.
28 And David assembled all the princes of Israel, the princes of the tribes,
and the captains of the companies that ministered to the king by course, and
the captains over the thousands, and captains over the hundreds, and the
stewards over all the substance and possession of the king, and of his sons,
with the officers, and with the mighty men, and with all the valiant men, unto
2 Jerusalem. Then David the king stood up upon his feet, and said, Hear me,
my brethren, and my people: As for me, I had in mine heart to build a house
of rest for the ark of the covenant of the Lord, and for the footstool of our
3 God, and had made ready for the building: But God said unto me, Thou
shalt not build a house for my name, because thou hast been a man of war,
5 and hast shed blood.* And of all my sons, (for the Lord hath given me many
sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom
6 of the Lord over Israel. And he said unto me, Solomon thy son, he shall build
my house and my courts: for I have chosen him to be my son, and I will be
his father.
9 And thou, Solomon my son, know thou the God of thy father, and serve
him with a perfect heart and with a willing mind: for the Lord searcheth all
hearts, and understandeth all the imaginations of the thoughts: if thou seek
him, he will be found of thee; but if thou forsake him, he will cast thee off
for ever.
11 Then David gave to Solomon his son the pattern of the porch, and of the
houses thereof, and of the treasuries thereof, and of the upper chambers
thereof, and of the inner parlors thereof, and of the place of the mercy seat,

* The Priestly historians, writing almost seven centuries after the event, feel the need for explaining why King David, who had danced ecstatically when the Ark of the Lord had been brought to Jerusalem (II Sam. 6:14) and is here pictured more as a saint than as a ruler, had not crowned his reign by the erection of a suitable Temple. Among the reasons here given, the wars of David are set forth as divinely ordained (17:8), and yet David is held to have been disqualified for building the Temple because in fulfilling his mission he had "shed much blood" (22:8).

28:12 And the pattern of all that he had by the Spirit, of the courts of the house of
the Lord, and of all the chambers round about, of the treasuries of the house
13 of God, and of the treasuries of the dedicated things: Also for the courses
of the priests and the Levites, and for all the work of the service of the house
14 of the Lord, and for all the vessels of service in the house of the Lord. He gave
of gold by weight for things of gold, for all instruments of all manner of serv-
ice; silver also for all instruments of silver by weight, for all instruments of
every kind of service:
20 And David said to Solomon his son, Be strong and of good courage, and do
it: fear not, nor be dismayed, for the Lord God, even my God, will be with
thee; he will not fail thee, nor forsake thee, until thou hast finished all the
21 work for the service of the house of the Lord. And, behold, the courses of the
priests and the Levites, even they shall be with thee for all the service of the
house of God: and there shall be with thee for all manner of workmanship
every willing skilful man, for any manner of service: also the princes and all
the people will be wholly at thy commandment.

29 Furthermore David the king said unto all the congregation, Solomon my
son, whom alone God hath chosen, is yet young and tender, and the work is
2 great: for the palace is not for man, but for the Lord God. Now I have pre-
pared with all my might for the house of my God the gold for things to be
made of gold, and the silver for things of silver, and the brass for things of
brass, the iron for things of iron, and wood for things of wood; onyx stones,
and stones to be set, glistering stones, and of divers colors, and all manner of
precious stones, and marble stones in abundance.

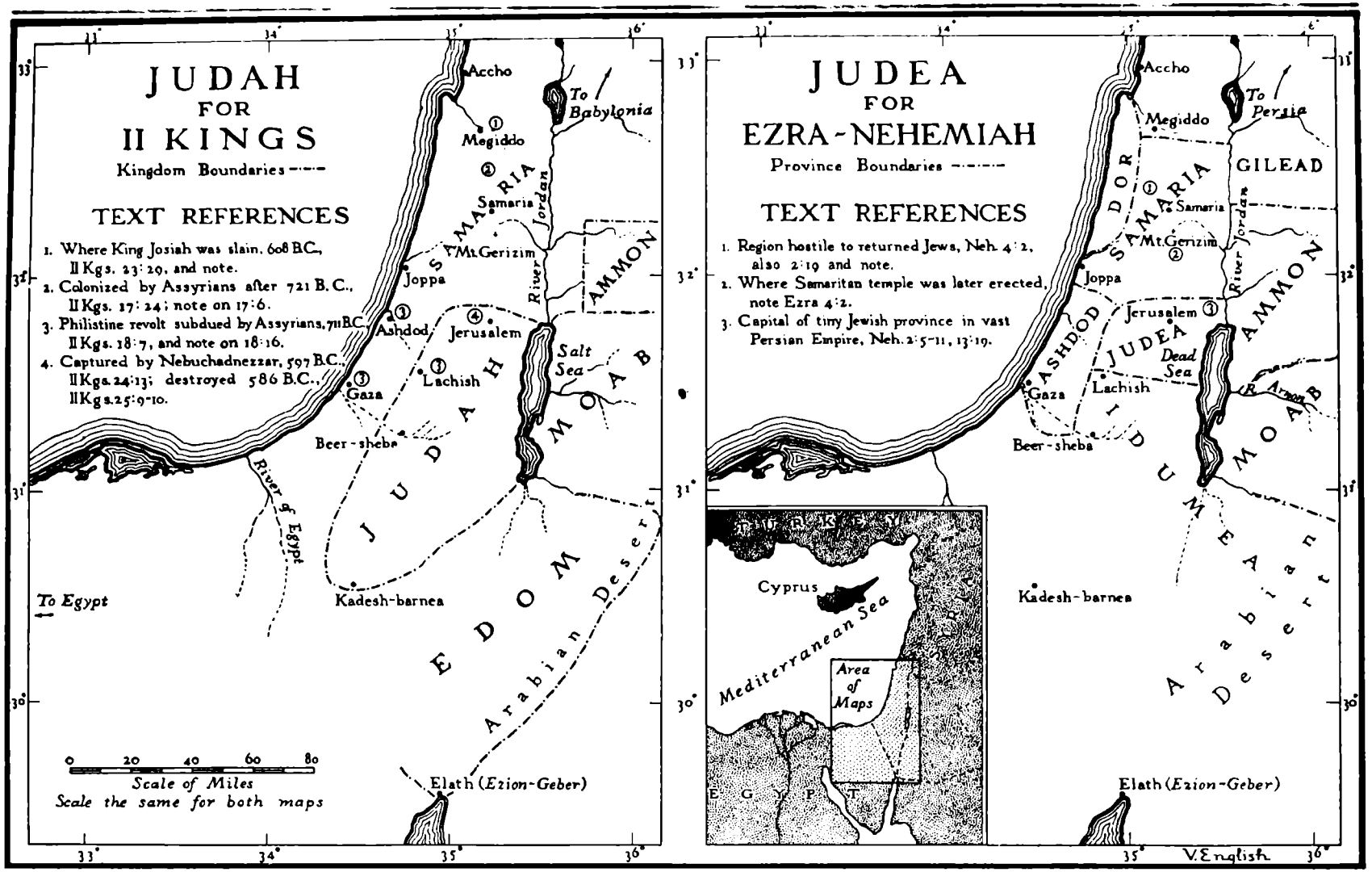
The People's Offerings and Their Rejoicings

6 Then the chief of the fathers and princes of the tribes of Israel, and the
captains of thousands and of hundreds, with the rulers of the king's work,
7 offered willingly, And gave, for the service of the house of God, of gold five
thousand talents and ten thousand drams, and of silver ten thousand talents,
and of brass eighteen thousand talents, and one hundred thousand talents of
8 iron. And they with whom precious stones were found gave them to the
9 treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then
the people rejoiced, for that they offered willingly, because with perfect
heart they offered willingly to the Lord: and David the king also rejoiced
with great joy.
10 Wherefore David blessed the Lord before all the congregation: and David
11 said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine,
O Lord, is the greatness, and the power, and the glory, and the victory, and
the majesty: for all that is in the heaven and in the earth is thine; thine is the
12 kingdom, O Lord, and thou art exalted as head above all. Both riches and
honor come of thee, and thou reignest over all; and in thine hand is power
and might; and in thine hand it is to make great, and to give strength unto all.

29:13 Now therefore, our God, we thank thee, and praise thy glorious name.
14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we
15 given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.
18 O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and pre-
19 pare their heart unto thee: And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.
20 And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed
21 down their heads, and worshipped the Lord, and the king. And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance
22 for all Israel: And did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest.
23 Then Solomon sat on the throne of the Lord as king instead of David his
24 father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves
25 unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.
26,27 Thus David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and
28 thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead.
29–30

The Second Book of the Chronicles

Its thirty-six chapters are omitted for reasons given in the preface.


JUDAH
FOR
II KINGS
Kingdom Boundaries
TEXT REFERENCES
1. Where King Josiah was slain, 608 B.C., II Kgs. 23:29, and note.
2. Colonized by Assyrians after 721 B.C., II Kgs. 17:24; note on 17:6.
3. Philistine revolt subdued by Assyrians, 711 B.C., II Kgs. 18:7, and note on 18:16.
4. Captured by Nebuchadnezzar, 597 B.C., II Kgs. 24:13; destroyed 586 B.C., II Kgs. 25:9-10.
Accho
To Babylonia
Megiddo
Samaria
SAMARIA
Jordan
Mt. Gerizim
Joppa
River
AMMON
Ashdod
Jerusalem
Salt Sea
Gaza
Lachish
JUDAH
MOAB
Beer-sheba
River of Egypt
To Egypt
Kadesh-barnea
EDOM
Arabian Desert
Elath (Ezion-Geber)
0 20 40 60 80
Scale of Miles
Scale the same for both maps
JUDEA
FOR
EZRA-NEHEMIAH
Province Boundaries
TEXT REFERENCES
1. Region hostile to returned Jews, Neh. 4:2, also 2:19 and note.
2. Where Samaritan temple was later erected, note Ezra 4:2.
3. Capital of tiny Jewish province in vast Persian Empire, Neh. 2:5-11, 13:19.
Accho
To Persia
Megiddo
DOR
SAMARIA
GILEAD
Samaria
Mt. Gerizim
Joppa
River Jordan
AMMON
ASHDOD
Jerusalem
JUDEA
Dead Sea
Gaza
Lachish
R. Arnon
MOAB
Beer-sheba
IDUMEA
Arabian Desert
Kadesh-barnea
Elath (Ezion-Geber)
Cyprus
Mediterranean Sea
Area of Maps
EGYPT
V. English

MAPS VIA, VIB

Ezra

Preface: The Founder of Historical Judaism.

Ezra or Nehemiah, Which Came First? — The Work of Ezra.

THE FOUNDER OF HISTORICAL JUDAISM

WHAT HAPPENED to the Hebrew nation after the destruction of Jerusalem by Nebuchadnezzar, in 586 B.C., and the deportation of the chief people to far-off Babylon? Why was it that the exiles, thus torn from their devastated Judah, did not slip into permanent oblivion, as had the northern tribes (II Kgs. 17 and note) when overwhelmed by Assyria? The chief answers to these questions, in so far as they are contained in the Bible at all, are found in two small companion books, Ezra and Nehemiah, supplemented by passages in Haggai, Zechariah and II Isaiah. They tell that after a disheartening half century the undaunted exiles did return, did rebuild their razed Temple and did restore their shattered national life. But the story in the Bible of this epic struggle is fragmentary and in many particulars puzzling. Fortunately, information on some of the important events may be gleaned from other sources.

The final scenes in II Kings picture an almost irretrievable catastrophe for the people of Judah. As Nebuchadnezzar raised his Chaldean Empire to world power, the deported "Jews" (a word derived from "Judah") were settled along the lower Euphrates, permitted to live in peace and in considerable freedom. Although they could not forget their land, a thousand miles away, they adapted themselves to the new conditions, learned to excel in commerce and developed a healthy communal life. However, they clung tenaciously to their God and to their yearning to rebuild their nation. In this they were spurred on by certain of their prophets (see the Book of Ezekiel and II Isa. 40–55), who through the years of despair had kept the fires burning in Jewish hearts.

After Nebuchadnezzar's death in 562 B.C., the empire declined so swiftly that, in 539, once mighty Babylon yielded without resistance to Cyrus, the king of Persia. This Cyrus is the monarch who at once reversed the Babylonian policy and granted to the various deported populations permission to return to their homelands and to take back with them their native gods. To the exiled Jews, it is stated in this book, he even gave substantial aid in their aspirations to rebuild the Temple, and responding to the call of their leaders, a zealous group now undertook the long and arduous trek back to the Holy City. (See prefaces to II Isa. 40–55 and Hag.)

The only account in the Bible of the repatriation of the exiles is found in the opening chapters of Ezra. The first group arrived in Palestine, as commonly believed, in 537 or 536 B.C., to find the city as it had been left by the Chaldean army — in ruins. They seem to have resumed at once the ancient sacrifices on Mount Zion, but because of disillusionment within and opposition from without they apparently did not rebuild the Temple itself for a decade and a half. A dynastic upheaval in the Persian Empire may have given the opportunity, for when a new king Darius (522–486 B.C.) approved the project, as briefly reported in Ezra, a new surge of feeling gave the impetus to action. This enthusiasm and determination seem to have been inspired again by prophets, in this case Haggai and Zechariah, whose short books should be read in this connection. The Second Temple, much smaller and simpler than Solomon's edifice, was begun in 520 and dedicated in 516 B.C., and the ancient forms of worship were established anew under the guardianship of the priests and Levites.

Little is known of what took place during the following decades in the small Jewish

community, now concentrated within a few square miles around Jerusalem. The friendly policy of the Persian kings included relatively light taxes and considerable local freedom. In peace the resident governors along with the priesthood ruled the people who, few in number, struggled against poverty, discouragement, and occasional misrule. Writings from the fifth century B.C. (notably the Book of Malachi and II Isa. 56–66) reflect widespread indifference and social lethargy, and in general an ebbing morale.

Ezra or Nehemiah, Which Came First?

Then a new vitality was infused into the Palestinian community by two compelling personalities, Ezra, the scribe and priest, and Nehemiah, the royal cupbearer sent as resident governor. It is their activities which are recorded in the books bearing their names. Curiously, it is by no means certain which of these key figures came first. The Book of Ezra precedes Nehemiah in practically all Bibles, and that traditional sequence is favored by most writers on the subject to this day. In the present volume Ezra is placed before Nehemiah for that reason and also because Ezra is mentioned repeatedly in Neh. 8.

At first reading, certain dates given in the books themselves seem to prove that Ezra precedes Nehemiah, for the former refers to the seventh year of Artaxerxes (Ezra 7:7) and Nehemiah to the twentieth of Artaxerxes (Neh. 1:1); that is, 458 and 444 B.C. respectively. The Bible, however, does not state whether it is the same Artaxerxes in each case — whether Artaxerxes I (465–424 B.C.) or Artaxerxes II (404–358 B.C.). Recent scholars point out that Nehemiah bemoans the small number of Jews in Jerusalem in his time (Neh. 7:4) while Ezra rejoices over "a very great congregation" (Ezra 10:1); and that the city walls which were built with such difficulty by Nehemiah are taken for granted by Ezra (Ezra 9:9). From such and other evidences, some have concluded that Ezra, instead of preceding Nehemiah by fourteen years, actually followed him by more than three decades, and reached Palestine in the seventh year of Artaxerxes II; that is, in 397 B.C.

Whichever of the two books is placed before the other, difficulties remain. For Ezra and Nehemiah were once a larger document, including I and II Chronicles. The Priestly author who combined them, at about 300 B.C. or later, seems to have been indifferent to both sequence and chronology at crucial points, with the result that many riddles are still to be solved.

Some of these are commented upon in order to enable the reader to follow the events more clearly.

The Work of Ezra

Jewish leaders had sensed during the Exile that the greatest peril to their religion was that their devotion might become so weakened by non-observance or so corrupted by alien contacts as to be ultimately lost. This was no empty fear, for their fathers had seen exactly that happen to the "ten lost tribes" of the North centuries before. Ezra, here described as both a priest and "a ready scribe in the law of Moses" (7:6), seems to have been the spokesman of this group. Shocked, on his arrival, at the laxity he found in Jerusalem, he undertook with uncompromising determination to put into effect the strictest practice of Israel's tradition. He is also thought to have been the first to introduce into Palestine the synagogue — and with it the public reading and explanation of the Law — the institution which has been the heart of the religious life of the Jewish people to the present time. Nothing is known of his later career, but his work was apparently carried on by a line of learned scribes, known in Jewish circles as the men of the Great Synagogue. He is therefore commonly regarded as the founder of that religious system which, combining the emphasis upon the Torah (the teaching of the Law) with the meticulous obedience of the rules in daily conduct, has been known in history as Judaism.

To students of linguistics, Ezra is of particular interest because this is one of the two books in the Hebrew Bible (the other being Daniel) in which certain parts have appeared in Aramaic, from the time

they were introduced to this day, though written in the same script as Hebrew. Closely related to Hebrew, Aramaic came gradually into common use in Palestine after the Exile as the popular idiom alongside of Hebrew, which tended to become the language of the learned. Aramaic was later the mother tongue of Jesus.

The Book of Ezra may be considered as of two parts. The first six chapters, dealing with the Return and the Second Temple, are held to be late additions. They reflect little of the exultation which one naturally expects and they devote much space to such matters as lists of the repatriates and the sacred vessels taken by Nebuchadnezzar from the Temple half a century before — passages in the main omitted here. The remaining four chapters, however, which veer suddenly into the first person, are thought to contain a part of Ezra's personal memoirs. To clarify the difficulties, especially in time sequences, which the composite nature of the book introduces, explanations are inserted in the notes that follow.

Ezra

King Cyrus' Assistance to the Returning Exiles

1 Now in the first year of Cyrus king of Persia, that the word of the Lord
by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of
Cyrus king of Persia, that he made a proclamation throughout all his king-
2 dom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The
Lord God of heaven hath given me all the kingdoms of the earth; and he hath
3 charged me to build him a house at Jerusalem, which is in Judah. Who is
there among you of all his people? his God be with him, and let him go up to
Jerusalem, which is in Judah, and build the house of the Lord God of Israel,
4 (he is the God,) which is in Jerusalem. And whosoever remaineth in any
place where he sojourneth, let the men of his place help him with silver, and
with gold, and with goods, and with beasts, besides the freewill offering
for the house of God that is in Jerusalem.
5 Then rose up the chief of the fathers of Judah and Benjamin, and the
priests, and the Levites, with all them whose spirit God had raised, to go up
6 to build the house of the Lord which is in Jerusalem. And all they that were
about them strengthened their hands with vessels of silver, with gold, with
goods, and with beasts, and with precious things, besides all that was will-
ingly offered.
7 Also Cyrus the king brought forth the vessels of the house of the Lord,
which Nebuchadnezzar had brought forth out of Jerusalem, and had put them
8 in the house of his gods; Even those did Cyrus king of Persia bring forth
by the hand of Mithredath the treasurer, and numbered them unto Shesh-
9 bazzar, the prince of Judah. And this is the number of them: thirty chargers
10 of gold, a thousand chargers of silver, nine and twenty knives, Thirty basins
of gold, silver basins of a second sort four hundred and ten, and other vessels
11 a thousand. All the vessels of gold and of silver were five thousand and four

hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

2 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

* * * *

64 The whole congregation together was forty and two thousand three hun-
65 dred and threescore, Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among
66 them two hundred singing men and singing women.† Their horses were
67 seven hundred thirty and six; their mules, two hundred forty and five; Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up
69 in his place: They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

70

3 And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.
2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward
10 the work of the house of the Lord. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the
11 Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of
12 the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice;
13 and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

The Tribulations of the Rebuilders of the Temple

4 Now when the adversaries of Judah and Benjamin heard that the children
2 of the captivity builded the temple unto the Lord God of Israel; Then they
came to Zerubbabel, and to the chief of the fathers, and said unto them, Let
us build with you: for we seek your God, as ye do; and we do sacrifice unto
him since the days of Esar-haddon king of Assur, which brought us up
3 hither.† But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of
Israel, said unto them, Ye have nothing to do with us to build a house unto
our God; but we ourselves together will build unto the Lord God of Israel,
4 as king Cyrus the king of Persia hath commanded us. Then the people of the
land weakened the hands of the people of Judah, and troubled them in build-
5 ing, And hired counselors against them, to frustrate their purpose, all the
days of Cyrus king of Persia, even until the reign of Darius king of Persia.
11 This is the copy of the letter that they sent unto him, even unto Artaxerxes
the king;
12 Thy servants the men on this side the river, and at such a time. Be it
known unto the king, that the Jews which came up from thee to us are
come unto Jerusalem, building the rebellious and the bad city, and have
13 set up the walls thereof, and joined the foundations. Be it known now
unto the king, that, if this city be builded, and the walls set up again,
then will they not pay toll, tribute, and custom, and so thou shalt en-
14 damage the revenue of the kings. Now because we have maintenance
from the king's palace, and it was not meet for us to see the king's
15 dishonor, therefore have we sent and certified the king; That search may
be made in the book of the records of thy fathers: so shalt thou find in
the book of the records, and know that this city is a rebellious city, and
hurtful unto kings and provinces, and that they have moved sedition
16 within the same of old time: for which cause was this city destroyed. We
certify the king that, if this city be builded again, and the walls thereof
set up, by this means thou shalt have no portion on this side the river.
17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai
the scribe, and to the rest of their companions that dwell in Samaria, and
unto the rest beyond the river,
18 Peace, and at such a time. The letter which ye sent unto us hath been
19 plainly read before me. And I commanded, and search hath been made,
and it is found that this city of old time hath made insurrection against
20 kings, and that rebellion and sedition have been made therein. There have
been mighty kings also over Jerusalem, which have ruled over all coun-
tries beyond the river; and toll, tribute, and custom, was paid unto them.
21 Give ye now commandment to cause these men to cease, and that this
city be not builded, until another commandment shall be given from me.
22 Take heed now that ye fail not to do this: why should damage grow to
the hurt of the kings?

4:23 Now when the copy of king Artaxerxes' letter was read before Rehum,
and Shimshai the scribe, and their companions, they went up in haste to
Jerusalem unto the Jews, and made them to cease by force and power.†
24 Then ceased the work of the house of God which is at Jerusalem. So it
ceased unto the second year of the reign of Darius king of Persia.

5 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo,
prophesied unto the Jews that were in Judah and Jerusalem in the name of the
2 God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel,
and Jeshua the son of Jozadak, and began to build the house of God which is
3 at Jerusalem: and with them were the prophets of God helping them. At the
same time came to them Tatnai, governor on this side the river, and Shethar-
boznai, and their companions, and said thus unto them, Who hath com-
5 manded you to build this house, and to make up this wall? But the eye of
their God was upon the elders of the Jews, that they could not cause them to
cease, till the matter came to Darius: and then they returned answer by let-
ter concerning this matter.

6 The copy of the letter that Tatnai, governor on this side the river, and
Shethar-boznai, and his companions the Apharsachites, which were on this
side the river, sent unto Darius the king:

7,8 . . . Unto Darius the king, all peace. Be it known unto the king, that we
went into the province of Judea, to the house of the great God, which is
builded with great stones, and timber is laid in the walls, and this work
9 goeth fast on, and prospereth in their hands. Then asked we those elders,
and said unto them thus, Who commanded you to build this house, and to
10 make up these walls? We asked their names also, to certify thee, that
11 we might write the names of the men that were the chief of them. And
thus they returned us answer, saying, We are the servants of the God
of heaven and earth, and build the house that was builded these many
12 years ago, which a great king of Israel builded and set up. But after that
our fathers had provoked the God of heaven unto wrath, he gave them
into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who
13 destroyed this house, and carried the people away into Babylon. But in
the first year of Cyrus the king of Babylon, the same king Cyrus made a
16 decree to build this house of God. Then came the same Sheshbazzar, and
laid the foundation of the house of God which is in Jerusalem: and since
that time even until now hath it been in building, and yet it is not finished.
17 Now therefore, if it seem good to the king, let there be search made in
the king's treasure house, which is there at Babylon, whether it be so,
that a decree was made of Cyrus the king to build this house of God at
Jerusalem, and let the king send his pleasure to us concerning this matter.

6 Then Darius the king made a decree, and search was made in the house of
2 the rolls, where the treasures were laid up in Babylon. And there was found
at Achmetha, in the palace that is in the province of the Medes, a roll, and
therein was a record thus written:

6: 3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the
4 breadth thereof threescore cubits; With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's
5 house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.
6 Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be
7 ye far from thence: Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house† of God
8 in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto
9 these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day
10 without fail: That they may offer sacrifices of sweet savors unto the
11 God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon;
12 and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.
13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did
14 speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes
15 king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.
16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,
17 And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve
22 he goats, according to the number of the tribes of Israel. And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful,

and turned the heart of the king of Assyria† unto them, to strengthen their hands in the work of the house of God, the God of Israel.

If one wishes to read the books of Ezra and Nehemiah in the modern sequence recommended by several eminent authorities, he may proceed at once to Nehemiah's account of his building of the walls and his establishing of communal discipline in Jerusalem (Neh. 1 to 7, 11 and 13). On concluding this, he should then read the record of Ezra's proclamation of "the book of the law of Moses" (Ezra 8–9, paralleled by Neh. 8–10). He should finish with Ezra's drive against mixed marriages in Ezra 10. This order is on the assumptions, discussed in the preface, that historically Ezra appeared in Jerusalem thirty-five years after Nehemiah's work was completed, and that Ezra's personal memoirs begin at this point.

The Arrival of Ezra the Scribe

7 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the
6 son of Seraiah, the son of Azariah, the son of Hilkiah, This Ezra went up
from Babylon; and he was a ready scribe in the law of Moses, which the
Lord God of Israel had given: and the king granted him all his request, ac-
7 cording to the hand of the Lord his God upon him. And there went up some
of the children of Israel, and of the priests, and the Levites, and the singers,
and the porters, and the Nethinim, unto Jerusalem, in the seventh year of
10 Artaxerxes the king. For Ezra had prepared his heart to seek the law of the
Lord, and to do it, and to teach in Israel statutes and judgments.
11 Now this is the copy of the letter that the king Artaxerxes gave unto
Ezra . . .
13 I make a decree, that all they of the people of Israel, and of his priests and
Levites, in my realm, which are minded of their own free will to go up to
14 Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of
his seven counselors, to inquire concerning Judah and Jerusalem, accord-
15 ing to the law of thy God which is in thine hand; And to carry the silver
and gold, which the king and his counselors have freely offered unto the
16 God of Israel, whose habitation is in Jerusalem, And all the silver and
gold that thou canst find in all the province of Babylon, with the freewill
offering of the people, and of the priests, offering willingly for the house
of their God which is in Jerusalem:
21 And I, even I Artaxerxes the king, do make a decree to all the treas-
urers which are beyond the river, that whatsoever Ezra the priest, the
scribe of the law of the God of heaven, shall require of you, it be done
22 speedily, Unto a hundred talents of silver, and to a hundred measures of
wheat, and to a hundred baths of wine, and to a hundred baths of oil, and
23 salt without prescribing how much. Whatsoever is commanded by the
God of heaven, let it be diligently done for the house of the God of
heaven: for why should there be wrath against the realm of the king and
24 his sons? Also we certify you, that, touching any of the priests and Le-

vites, singers, porters, Nethinim, or ministers of this house of God, it
7:25 shall not be lawful to impose toll, tribute, or custom, upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that
26 know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem:
28 And hath extended mercy unto me† before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

8 These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

* * * *

15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and
16 found there none of the sons of Levi. Then sent I for . . . men of understanding.

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for
22 our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all
23 them that forsake him. So we fasted and besought our God for this: and he was entreated of us.

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the
32 way. And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad
34 the son of Jeshua, and Noadiah the son of Binnui, Levites; By number and by
35 weight of every one: and all the weight was written at that time. Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for
36 a sin offering: all this was a burnt offering unto the Lord. And they delivered

the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

The Reforms Introduced by Ezra

9 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations,
2 ... For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands:
3 yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off
4 the hair of my head and of my beard, and sat down astonished. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.
5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands
6 unto the Lord my God, And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head,
7 and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face,
8 as it is this day. And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little
9 reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.
10 And now, O our God, what shall we say after this? for we have forsaken
13 thy commandments, And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less
14 than our iniquities deserve, and hast given us such deliverance as this; Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst con-
15 sumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses; for we cannot stand before thee because of this.

10 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out

of Israel a very great congregation of men and women and children: for the
10 2 people wept very sore. And Shechaniah the son of Jehiel, one of the sons of
Elam, answered and said unto Ezra, We have trespassed against our God,
and have taken strange wives of the people of the land: yet now there is
3 hope in Israel concerning this thing. Now therefore let us make a covenant
with our God to put away all the wives, and such as are born of them, ac-
cording to the counsel of my lord, and of those that tremble at the command-
4 ment of our God; and let it be done according to the law. Arise; for this
matter belongeth unto thee: we also will be with thee: be of good courage,
5 and do it. Then arose Ezra, and made the chief priests, the Levites, and all
Israel, to swear that they should do according to this word. And they
sware.

6 Then Ezra rose up from before the house of God, and went into the cham-
ber of Johanan the son of Eliashib: and when he came thither, he did eat no
bread, nor drink water: for he mourned because of the transgression of them
7 that had been carried away. And they made proclamation throughout Judah
and Jerusalem unto all the children of the captivity, that they should gather
8 themselves together unto Jerusalem; And that whosoever would not come
within three days, according to the counsel of the princes and the elders, all
his substance should be forfeited, and himself separated from the congrega-
tion of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto
Jerusalem within three days. It was the ninth month, on the twentieth day of
the month; and all the people sat in the street of the house of God, trembling
10 because of this matter, and for the great rain. And Ezra the priest stood up,
and said unto them, Ye have transgressed, and have taken strange wives, to
11 increase the trespass of Israel. Now therefore make confession unto the Lord
God of your fathers, and do his pleasure: and separate yourselves from the
people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou
13 hast said, so must we do. But the people are many, and it is a time of much
rain, and we are not able to stand without, neither is this a work of one day
14 or two: for we are many that have transgressed in this thing. Let now our
rulers of all the congregation stand, and let all them which have taken strange
wives in our cities come at appointed times, and with them the elders of
every city, and the judges thereof, until the fierce wrath of our God for this
matter be turned from us.

16 And the children of the captivity did so. And Ezra the priest, with certain
chief of the fathers, after the house of their fathers, and all of them by their
names, were separated, and sat down in the first day of the tenth month to
17 examine the matter. And they made an end with all the men that had taken
18 strange wives by the first day of the first month.† And among the sons of the
priests there were found that had taken strange wives: namely, of the sons of
Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib

10:19 and Gedaliah. And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.
20 And of the sons of Immer; Hanani, and Zebadiah.

* * * *

44 All these had taken strange wives: and some of them had wives by whom they had children.

NOTES TO EZRA

The Actual Number of Repatriates (2:65). This assertion, that only a part of the Jewish community in Babylon departed for Jerusalem (1:5, omitted) and that these numbered some fifty thousand, is repeated similarly in Neh. 7:66–69 (omitted). Yet Haggai and Zechariah, whose books, written during the building of the Second Temple (520–516 B.C.), are regarded as a more dependable source for the period, seem to have been unaware of any large numbers of returned Jews, and Nehemiah, over seventy years later, bemoans the small number of inhabitants of Jerusalem (Neh. 7:4). Hence the large figures here given have been questioned. On the number of Jews originally deported to Babylonia, see note on II Kgs. 25:12, p. 339a, b.

Coreligionists Who Became "Adversaries" (the Samaritans) (4:2). The plea of this people, who asked the privilege of aiding the builders of the Temple and who professed loyalty to the Jews' God ever "since the days" when Assyria "brought us up hither," is full of meaning to those who remember the fate of the Northern Kingdom of Israel (see note on II Kgs. 17:6). Zerubbabel is defended as having had ample reasons for his refusal. For example, the large extent of idolatry to which this people had become accustomed and their great numerical superiority over the returned exiles would have perhaps submerged the latter, or at least made their immediate mission — the restoration of the pure worship of Yahweh — infinitely more difficult. Nevertheless, the incident has been regarded as the beginning of the long schism between the Jews and these racial kinsmen, later known as "Samaritans."

As time went on, the rift became broader. They seem to have been the chief opponents to Nehemiah in his effort to rebuild the walls of Jerusalem (see Neh. 2–6). Later, the Samaritans erected their own temple on Mount Gerizim, worshipping according to their own version of the Pentateuch and believing that they shared to the full the heritage of Abraham. At about 200 B.C. Ben Sira speaks of them with abhorrence (Ecclus. 50:25–26, omitted). After 128 B.C. the Maccabean king, John Hyrcanus, who had forced the Edomites and other peoples to embrace Judaism, razed the shrine of the Samaritans, but did not succeed in destroying their cultural identity. Their unfriendly relations with the Jews in the time of Jesus are frequently mentioned in the Gospels (see note on Lk. 9:54, p. 972b).

Even in the twentieth century, Samaritans still remain in Nablus (Biblical *Shechem*), practicing their ancient cultus. Until the war of 1948 (see p. xLva) they secured Hebrew teachers from among the Jews of Palestine. They are now almost extinct because of their time-honored ban against marrying outside their dwindling tribe.

Two Famous Letters (4:23). The appeal of the adversaries to the king and his vigorous reply have the ring of genuine correspondence and heighten the tension of the story. Closer examination shows that their subject seems to be the rebuilding of the walls, while it is the Temple with which the chapter begins and with which its concluding verse deals. Moreover, the letter is

addressed to Artaxerxes, who ruled several decades after the completion of the Temple. Hence some scholars believe that the letter is out of place and belongs to the period preceding Nehemiah, who finally did receive a mandate to rebuild the walls (see Neh. 1:5–8).

"*Let . . . the Jews Build This House*" (6:7). The reader may not see at once that at verse 6 the old decree of Cyrus ends (possibly the one in 1:2–4 and now said to have been recovered from the royal archives), and that of Darius begins. The surprising generosity of both of these, which show interest in the Jews' "house of God" and provide largesse for the building of it, reads almost as a fairy tale, but it is attested to by outside evidence. Cyrus, who according to Finegan was always humane in his policies, asserts in a famous cylinder discovered some decades ago that he encouraged all deported peoples who had been victims of the Babylonians (and earlier of the Assyrians) to return to their homes and restore their cults. In such matters the enlightened policy of Cyrus seems to have been continued by Darius.

"*The Heart of the King of Assyria*" (6:22). This mention of Assyria reads, at the least, as a slip of the pen, for that empire was overrun by Babylon in 612 B.C., a century before this episode (see note on II Kgs. 23:29). One explanation is that King of Babylon was an interchangeable title at that time for the Persian kings. (See, for example, Neh. 13:6.) Another explanation offered is the Persian belief that world hegemony was inherited from the Assyrians by the Medes, and from the Medes by the Persians, so that the Persian kings really continued the line of Assyrian kings.

"*The Lord God . . . Extended Mercy unto Me*" (7:27–28). Here the narrative suddenly swings into the first person and continues thus through chapters 8 and 9. This verse is therefore commonly regarded as the beginning of the unedited, or less edited, part of Ezra's own personal memoirs.

Ezra's Drive for Racial Purity (10:17). Ezra's action in forcing husbands to put away "strange wives" is to modern eyes inhuman in its cruelty, but his decree, like other ancient policies of the sort, must be considered in relation to the standards of their age. In those days the restriction of marriage to closed groups was customary, not peculiarly Jewish. For example, the early Roman law forbade members of patrician families to wed plebeians and was not relaxed until in the fourth century B.C. In Athens also, and in the same period, the penalties for marrying outsiders, as reported in Plutarch, were such as to "make the proceedings in Ezra 10 appear tame by comparison."

Nehemiah

THE ROYAL GOVERNOR WHO REBUILT JERUSALEM

THE BOOK OF NEHEMIAH is in large part taken from the personal memoirs of a favorite in the court of Artaxerxes I, after that monarch, probably in 444 B.C., had appointed him as governor of the Jewish community centered in Jerusalem. Far from being a merely routine autobiography, his story is that of a man of stature who deals with large events in a critical period and it records the faith and perseverance with which he and his compatriots, weapons at hand for defense, rebuilt the walls of Jerusalem and re-established the national life. His place in Hebrew history is indicated by the prominence given him in literature of the period of The Apocrypha. He is, for example, the only figure of the fifth century B.C. included by Ecclesiasticus (49:13, omitted) in the roll of great men.

To see Nehemiah in his setting the reader should review the preface to Ezra, intended also as a background for the present book. There the problem is presented whether Nehemiah actually followed Ezra in time or, as some believe, preceded him, a point which will help in the understanding of several notes here used.

Nehemiah's record shows that he was a commanding personality — a leader of ability, intensity and resolution — and that he imposed a strong communal discipline upon his people. Like the companion piece, Ezra, the book shows many marks of editorial additions and interpretations. But the narrative is regarded by scholars as more authentic than Ezra's and it reveals that Nehemiah, although a man of action, could write fine prose. Both readers and students wish he had written more, for his book stops abruptly, leaving the reader with a great curiosity as to his later years.

The Book of Nehemiah

The Graciousness of King Artaxerxes to Nehemiah

1 The words of Nehemiah the son of Hachaliah. And it came to pass in the
2 month Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity,
3 and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.
4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,
5 And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his
8 commandments: Remember, I beseech thee, the word that thou commandedst

thy servant Moses, saying, If ye transgress, I will scatter you abroad among
1: 9 the nations: But if ye turn unto me, and keep my commandments, and do
them; though there were of you cast out unto the uttermost part of the
heaven, yet will I gather them from thence, and will bring them unto the
11 place that I have chosen to set my name there. O Lord, I beseech thee, let
now thine ear be attentive to the prayer of thy servant, and to the prayer of
thy servants, who desire to fear thy name: and prosper, I pray thee, thy
servant this day, and grant him mercy in the sight of this man. For I was the
king's cupbearer.

2 And it came to pass in the month Nisan, in the twentieth year of Arta-
xerxes the king, that wine was before him: and I took up the wine, and gave it
2 unto the king. Now I had not been beforetime sad in his presence. Where-
fore the king said unto me, Why is thy countenance sad, seeing thou art not
sick? this is nothing else but sorrow of heart. Then I was very sore afraid,
3 And said unto the king, Let the king live for ever: why should not my coun-
tenance be sad, when the city, the place of my fathers' sepulchres, lieth
4 waste, and the gates thereof are consumed with fire? Then the king said unto
me, For what dost thou make request? So I prayed to the God of heaven.
5 And I said unto the king, If it please the king, and if thy servant have found
favor in thy sight, that thou wouldest send me unto Judah, unto the city of
my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long
shall thy journey be? and when wilt thou return? So it pleased the king to
7 send me; and I set him a time. Moreover I said unto the king, If it please the
king, let letters be given me to the governors beyond the river, that they may
8 convey me over till I come into Judah; And a letter unto Asaph the keeper
of the king's forest, that he may give me timber to make beams for the gates
of the palace which appertained to the house, and for the wall of the city, and
for the house that I shall enter into. And the king granted me, according to
the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's
letters. Now the king had sent captains of the army and horsemen with me.
10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard
of it, it grieved them exceedingly that there was come a man to seek the
11 welfare of the children of Israel. So I came to Jerusalem, and was there three
days.

12 And I arose in the night, I and some few men with me; neither told I any
man what my God had put in my heart to do at Jerusalem: neither was there
13 any beast with me, save the beast that I rode upon. And I went out by night
by the gate of the valley, even before the dragon well, and to the dung port,
and viewed the walls of Jerusalem, which were broken down, and the gates
15 thereof were consumed with fire. Then went I up in the night by the brook,
and viewed the wall, and turned back, and entered by the gate of the valley,
and so returned.

2:16 And the rulers knew not whither I went, or what I did; neither had I as
yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers,
17 nor to the rest that did the work. Then said I unto them, Ye see the distress
that we are in, how Jerusalem lieth waste, and the gates thereof are burned
with fire: come, and let us build up the wall of Jerusalem, that we be no
18 more a reproach. Then I told them of the hand of my God which was good
upon me; as also the king's words that he had spoken unto me. And they
said, Let us rise up and build. So they strengthened their hands for this good
19 work. But when Sanballat the Horonite, and Tobiah the servant, the Am-
monite, and Geshem the Arabian, heard it, they laughed us to scorn,† and
despised us, and said, What is this thing that ye do? will ye rebel against the
20 king? Then answered I them, and said unto them, The God of heaven, he
will prosper us; therefore we his servants will arise and build: but ye have
no portion, nor right, nor memorial, in Jerusalem.

The Overcoming of Hostility and Strife

4 But it came to pass, that when Sanballat heard that we builded the wall
2 he was wroth, and took great indignation, and mocked the Jews. And he
spake before his brethren and the army of Samaria, and said, What do these
feeble Jews? will they fortify themselves? will they sacrifice? will they make
an end in a day? will they revive the stones out of the heaps of the rubbish
3 which are burned? Now Tobiah the Ammonite was by him, and he said
Even that which they build, if a fox go up, he shall even break down their
6 stone wall. So built we the wall; and all the wall was joined together unto
the half thereof: for the people had a mind to work.
7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians
and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem
were made up, and that the breaches began to be stopped, then they were
8 very wroth, And conspired all of them together to come and to fight against
9 Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God,
10 and set a watch against them day and night, because of them. And Judah
said, The strength of the bearers of burdens is decayed, and there is much
rubbish; so that we are not able to build the wall.
11 And our adversaries said, They shall not know, neither see, till we come
12 in the midst among them, and slay them, and cause the work to cease. And it
came to pass, that when the Jews which dwelt by them came, they said unto
us ten times, From all places whence ye shall return unto us they will be
upon you.
13 Therefore set I in the lower places behind the wall, and on the higher
places, I even set the people after their families with their swords, their
14 spears, and their bows. And I looked, and rose up, and said unto the nobles,
and to the rulers, and to the rest of the people, Be not ye afraid of them: re-

member the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

4.15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to
16 the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the
17 rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his
18 hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far
20 from another. In what place therefore ye hear the sound of the trumpet, re-
21 sort ye thither unto us: our God shall fight for us. So we labored in the work: and half of them held the spears from the rising of the morning till the stars
22 appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a
23 guard to us, and labor on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

5 And there was a great cry of the people and of their wives against their
2 brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and
3 live. Some also there were that said, We have mortgaged our lands, vine-
4 yards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and
5 that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

6,7 And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great as-
8 sembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they
9 their peace, and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of
11 the heathen our enemies? Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

5:12 Then said they, We will restore them, and will require nothing of them;
so will we do as thou sayest. Then I called the priests, and took an oath of
13 them, that they should do according to this promise. Also I shook my lap,
and said, So God shake out every man from his house, and from his labor,
that performeth not this promise, even thus be he shaken out, and emptied.
And all the congregation said, Amen, and praised the Lord. And the people
did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the
land of Judah, from the twentieth year even unto the two and thirtieth year
of Artaxerxes the king, that is, twelve years, I and my brethren have not
15 eaten the bread of the governor. But the former governors that had been
before me were chargeable unto the people, and had taken of them bread
and wine, besides forty shekels of silver; yea, even their servants bare rule
16 over the people: but so did not I, because of the fear of God. Yea, also I con-
tinued in the work of this wall, neither bought we any land: and all my
17 servants were gathered thither unto the work. Moreover there were at my
table a hundred and fifty of the Jews and rulers, besides those that came unto
18 us from among the heathen that are about us. Now that which was prepared
for me daily was one ox and six choice sheep; also fowls were prepared for
me, and once in ten days store of all sorts of wine: yet for all this required
not I the bread of the governor, because the bondage was heavy upon this
19 people. Think upon me, my God, for good, according to all that I have done
for this people.

6 Now it came to pass, when Sanballat, and Tobiah, and Geshem the Ara-
bian, and the rest of our enemies, heard that I had builded the wall, and that
there was no breach left therein; (though at that time I had not set up the
2 doors upon the gates;) That Sanballat and Geshem sent unto me, saying,
Come, let us meet together in some one of the villages in the plain of Ono.
3 But they thought to do me mischief. And I sent messengers unto them, say-
ing, I am doing a great work, so that I cannot come down: why should the
4 work cease, whilst I leave it, and come down to you? Yet they sent unto me
four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with
6 an open letter in his hand; Wherein was written, It is reported among the
heathen, and Gashmu saith it, that thou and the Jews think to rebel: for
which cause thou buildest the wall, that thou mayest be their king, according
7 to these words. And thou hast also appointed prophets to preach of thee at
Jerusalem, saying, There is a king in Judah: and now shall it be reported to
the king according to these words. Come now therefore, and let us take
8 counsel together. Then I sent unto him, saying, There are no such things
9 done as thou sayest, but thou feignest them out of thine own heart. For they
all made us afraid, saying, Their hands shall be weakened from the work,
that it be not done. Now therefore, O God, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son

of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.
6 11 And I said, Should such a man as I flee? and who is there, that, being as I
12 am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy
13 against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.
15 So the wall was finished in the twenty and fifth day of the month Elul,
16 in fifty and two days.† And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.
17–19

The Registering of the People

7 Now it came to pass, when the wall was built, and I had set up the doors,
2 and the porters and the singers and the Levites were appointed, That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeru-
3 salem: for he was a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every
4 one to be over against his house. Now the city was large and great: but the people were few therein, and the houses were not builded.
5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found
6 written therein, These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;
7–73

The Reading and Enforcement of the Book of Law

8 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses,† which the Lord had commanded to
2 Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first
4 day of the seventh month. And Ezra the scribe stood upon a pulpit of wood,

8: 5 which they had made for the purpose; . . . And Ezra opened the book in the
sight of all the people; (for he was above all the people;) and when he opened
6 it, all the people stood up: And Ezra blessed the Lord, the great God. And all
the people answered, Amen, Amen, with lifting up their hands: and they
bowed their heads, and worshipped the Lord with their faces to the ground.
8 So they read in the book in the law of God distinctly, and gave the sense,
and caused them to understand the reading.
9 And Nehemiah, which is the Tirshatha, and Ezra† the priest the scribe,
and the Levites that taught the people, said unto all the people, This day is
holy unto the Lord your God; mourn not, nor weep. For all the people wept,
10 when they heard the words of the law. Then he said unto them, Go your
way, eat the fat, and drink the sweet, and send portions unto them for whom
nothing is prepared: for this day is holy unto our Lord: neither be ye sorry;
11 for the joy of the Lord is your strength. So the Levites stilled all the people,
12 saying, Hold your peace, for the day is holy; neither be ye grieved. And all
the people went their way to eat, and to drink, and to send portions, and to
make great mirth, because they had understood the words that were declared
unto them.
13 And on the second day were gathered together the chief of the fathers
of all the people, the priests, and the Levites, unto Ezra the scribe, even to
14 understand the words of the law. And they found written in the law which
the Lord had commanded by Moses, that the children of Israel should dwell
15 in booths in the feast of the seventh month: And that they should publish and
proclaim in all their cities, and in Jerusalem, saying, Go forth unto the
mount, and fetch olive branches, and pine branches, and myrtle branches, and
palm branches, and branches of thick trees, to make booths, as it is written.
16 So the people went forth, and brought them, and made themselves booths,
every one upon the roof of his house, and in their courts, and in the courts of
the house of God, and in the street of the water gate, and in the street of the
17 gate of Ephraim. And all the congregation of them that were come again out
of the captivity made booths, and sat under the booths: for since the days of
Jeshua the son of Nun unto that day had not the children of Israel done so.
18 And there was very great gladness. Also day by day, from the first day unto
the last day, he read in the book of the law of God. And they kept the feast
seven days; and on the eighth day was a solemn assembly, according unto
the manner.

9 Now in the twenty and fourth day of this month the children of Israel
were assembled with fasting, and with sackclothes, and earth upon them.
2 And the seed of Israel separated themselves from all strangers, and stood
3 and confessed their sins, and the iniquities of their fathers. And they stood up
in their place, and read in the book of the law of the Lord their God one
fourth part of the day; and another fourth part they confessed, and wor-
shipped the Lord their God.
5 Then the Levites . . . said, Stand up and bless the Lord your God for ever

and ever: and blessed be thy glorious name, which is exalted above all bless-
9: 6 ing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the
33 host of heaven worshippeth thee. Howbeit thou art just in all that is brought
34 upon us; for thou hast done right, but we have done wickedly: Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst
36 testify against them. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof,
38 behold, we are servants in it: And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

10 Now those that sealed were, Nehemiah, the Tirshatha, the son of Hacha-
2 liah, and Zidkijah, Seraiah, Azariah, Jeremiah,

* * * *

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters,
29 every one having knowledge, and having understanding; They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and
30 his statutes; And that we would not give our daughters unto the people of
31 the land, nor take their daughters for our sons: And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.
32 Also we made ordinances for us, to charge ourselves yearly with the third
35 part of a shekel for the service of the house of our God; And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by
36 year, unto the house of the Lord: Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37–39

11 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and
2 nine parts to dwell in other cities. And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3–36

Nehemiah's Renewed Efforts to Establish Discipline

13: 4 And before this, Eliashib the priest, having the oversight of the chamber
5 of the house of our God, was allied unto Tobiah: And he had prepared for
him a great chamber, where aforetime they laid the meat offerings, the
frankincense, and the vessels, and the tithes of the corn, the new wine, and
the oil, which was commanded to be given to the Levites, and the singers,
6 and the porters; and the offerings of the priests. But in all this time was not I
at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon
came I unto the king, and after certain days obtained I leave of the king: †
7 And I came to Jerusalem, and understood of the evil that Eliashib did for
8 Tobiah, in preparing him a chamber in the courts of the house of God. And it
grieved me sore: therefore I cast forth all the household stuff of Tobiah out
9 of the chamber. Then I commanded, and they cleansed the chambers: and
thither brought I again the vessels of the house of God, with the meat offer-
ing and the frankincense.

10 And I perceived that the portions of the Levites had not been given them:
for the Levites and the singers, that did the work, were fled every one to his
11 field. Then contended I with the rulers, and said, Why is the house of God
12 forsaken? And I gathered them together, and set them in their place. Then
brought all Judah the tithe of the corn and the new wine and the oil unto the
13 treasuries. And I made treasurers over the treasuries, Shelemiah the priest,
and Zadok the scribe, and of the Levites, Pedaiah: and next to them was
Hanan the son of Zaccur, the son of Mattaniah: for they were counted faith-
14 ful, and their office was to distribute unto their brethren. Remember me, O
my God, concerning this, and wipe not out my good deeds that I have done
for the house of my God, and for the offices thereof.

15 In those days saw I in Judah some treading winepresses on the sabbath,
and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and
all manner of burdens, which they brought into Jerusalem on the sabbath
16 day: and I testified against them in the day wherein they sold victuals. There
dwelt men of Tyre also therein, which brought fish, and all manner of ware,
17 and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I
contended with the nobles of Judah, and said unto them, What evil thing is
18 this that ye do, and profane the sabbath day? Did not your fathers thus, and
did not our God bring all this evil upon us, and upon this city? yet ye bring
more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark
before the sabbath, I commanded that the gates should be shut, and charged
that they should not be opened till after the sabbath: and some of my serv-
ants set I at the gates, that there should no burden be brought in on the sab-
20 bath day. So the merchants and sellers of all kind of ware lodged without
21 Jerusalem once or twice. Then I testified against them, and said unto them,

Why lodge ye about the wall? if ye do so again, I will lay hands on you.
13:22 From that time forth came they no more on the sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.
23 In those days also saw I Jews that had married wives of Ashdod, of Am-
24 mon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language
25 of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their
26 daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel:
27 nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in
28 marrying strange wives? And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me.†
29 Remember them, O my God, because they have defiled the priesthood,
30 and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites,
31 every one in his business; And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

While in the usual arrangement the Old Testament continues with various books for hundreds of pages, Ezra and Nehemiah conclude the Biblical history of the Jews, bringing the story down to approximately 400 B.C. Then there is a gap of over two centuries before the period of The Apocrypha (placed in this volume, as is usual in Bibles, after the Old Testament). There the successful rebellion against the Greek kings of Syria and the establishment again of an independent Jewish kingdom are related. For that account of the second and first centuries B.C. the reader may wish to turn at once to the introduction discussing the inter-Testamental period.

NOTES TO NEHEMIAH

"*They Laughed Us to Scorn*" (2:19). Who are these opponents who ridicule Nehemiah and his band of exiles? Sanballat, probably of either Beth-Horon near Jerusalem or of Horonaim in Moab, was a Jew, now governor of Samaria, the richer and larger region to the north once occupied by the ten tribes of Israel. For an account of the tragic act which resulted in making this population the adversaries of the returned exiles, see Ezra 4 and note. Tobiah, here called an Ammonite but perhaps a worshipper of Yahweh or even of Jewish blood, was of that nation with which the Hebrews had come into frequent conflict and which David had devastated (II Sam. 8:12). Geshem (Gashmu in 6:6) may have been the leader of an Arabian community to the south of Judah or possibly the governor of that region.

"*The Wall Was Finished . . . in Fifty and*

Two Days" (6:15). This statement, difficult to believe if the entire wall of even a small stronghold were involved, is regarded as indicating that only portions had been breached or had fallen into disrepair, which is easily inferred from 1:3 and 2:13. Or it could well mean that only the immediately necessary rebuilding was done in this brief period. Josephus states that the walls were two years and four months in building.

"*The Book of the Law of Moses*" (8:1). What was the book which Ezra "opened . . . in the sight of all the people" (v. 5) and read slowly within one day (vv. 8–9)? Many assume that it was the Pentateuch as now known, but some scholars believe that what was recited was a shorter document, perhaps the Holiness Code (Lev. 17–26), or some passage from the P strand. (See introduction to the Old Testament, p. 9b.)

"*Nehemiah . . . and Ezra*" (8:9). Many students believe the present episode to be part of the events reported in Ezra 9 and 10, and Ezra's career to have followed Nehemiah by several decades (see preface, and also headnote at Ezra 7:1). Hence they regard the use of Nehemiah's name here as an error, introduced by later editors.

Nehemiah's Second Visit (13:6). This verse and those which follow reveal that Nehemiah, who in 444 B.C. had assumed the governorship of Judah on a leave of absence, served a period of undetermined length and was recalled to his court duties. Then he received news of the troubles here reported and in 432 B.C. (inferred from this verse) he returned to Jerusalem, more impatient and extreme in his demands and in his conduct (see, for example, v. 25). The book stops abruptly, possibly with the events of that year, leaving not even a hint as to the end of his career.

The Retribution of Tobiah and Sanballat (13:28). Strangely, Nehemiah on his return finds the two arch-enemies of the reconstruction ensconced in favored places: Tobiah (see 2:19, and note) living with priestly permission in the very courts of the Temple, and Sanballat (see ch. 4) now the father-in-law of the high priest's son. Obviously his earlier reforms had not yet taken deep root and this led him to explosive, peremptory actions in these two cases which were only preludes to other drastic steps mentioned in verses 29–31. By such methods strict Judaism was at last established.

III

Three Biblical Tales



RUTH

JONAH

ESTHER

Ruth

AN IDYL OF RACIAL GOOD WILL

FEW WRITINGS have been loved as much as this short book. Its spirit and style have brought it such superlatives as "the daintiest of love idyls" (Goethe), "the ideal pastoral romance," and "the most delightful story ever penned." And its most famous passage, containing the words "whither thou goest, I will go . . . thy people shall be my people, and thy God my God" (1:16–17), has been recited over and over throughout the centuries as a supreme expression of selfless devotion.

The scenes of this novelette are placed in the period of the Judges, the twelfth century B.C., but it is now believed by many that the anonymous author wrote near the end of the fifth century, when the repatriated Jews were in the throes of reconstituting their national life. The date of its composition is therefore significant because its chief emphasis is in marked contrast to that of the preceding books of Ezra and Nehemiah, which insist upon racial purity. For the theme of this appealing tale is a love which embraces an entire people, its God and its way of life, and the ending has led many to regard the story as a protest, though artistic and indirect, against barriers to marriage because of accidents of birth. Not only is its young heroine a daughter of Moab, a nation once declared to be beyond the pale (Deut. 23:3, omitted), but the marriage of Boaz, a Hebrew of Bethlehem, to one who had previously accepted the faith, is immortalized by making the two the direct ancestors (great-grandparents) of the illustrious King David.

The tone of the book throughout is that of tenderness and nobility. Even a mother-in-law, who has so often been pictured as a cause of discord, is here the very symbol of domestic loyalty and unity. The book is enriched with descriptions of the life and customs of a people whose Law requires them to deal kindly with the poor and the stranger and who readily accept its obligations. The characters radiate such kindly courtesy, manly honor and simple graciousness that a reader leaves the story with a glow in his heart.

The Book of Ruth

1 Now it came to pass in the days when the judges ruled, that there was a
famine in the land. And a certain man of Bethlehem-judah went to sojourn in
2 the country of Moab, he, and his wife, and his two sons. And the name of the
man was Elimelech, and the name of his wife Naomi, and the name of his
two sons Mahlon and Chilion, . . . And they came into the country of Moab,
3 and continued there. And Elimelech Naomi's husband died; and she was left,
4 and her two sons. And they took them wives of the women of Moab; the
name of the one was Orpah, and the name of the other Ruth: and they dwelt
5 there about ten years. And Mahlon and Chilion died also both of them; and
the woman was left of her two sons and her husband.
6 Then she arose with her daughters-in-law, that she might return from the
country of Moab: for she had heard in the country of Moab how that the
7 Lord had visited his people in giving them bread. Wherefore she went forth

out of the place where she was, and her two daughters-in-law with her; and
1: 8 they went on the way to return unto the land of Judah. And Naomi said unto
her two daughters-in-law, Go, return each to her mother's house: the Lord
9 deal kindly with you, as ye have dealt with the dead, and with me. The Lord
grant you that ye may find rest, each of you in the house of her husband.
Then she kissed them; and they lifted up their voice, and wept.
10 And they said unto her, Surely we will return with thee unto thy people.
11 And Naomi said, Turn again, my daughters: why will ye go with me? are
there yet any more sons in my womb, that they may be your husbands?
12 Turn again, my daughters, go your way; for I am too old to have a husband.
If I should say, I have hope, if I should have a husband also to-night, and
13 should also bear sons; Would ye tarry for them till they were grown? would
ye stay for them from having husbands? nay, my daughters; for it grieveth
me much for your sakes that the hand of the Lord is gone out against me.
14 And they lifted up their voice, and wept again: and Orpah kissed her
15 mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-
law is gone back unto her people, and unto her gods: return thou after thy
16 sister-in-law. And Ruth said,

Entreat me not to leave thee,
or to return from following after thee:
for whither thou goest, I will go;
and where thou lodgest, I will lodge:
thy people shall be my people,
and thy God my God:
17 Where thou diest, will I die,
and there will I be buried:
the Lord do so to me, and more also,
if aught but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left
speaking unto her.
19 So they two went until they came to Bethlehem. And it came to pass, when
they were come to Bethlehem, that all the city was moved about them, and
20 they said, Is this Naomi? And she said unto them, Call me not Naomi, call
21 me Mara:* for the Almighty hath dealt very bitterly with me. I went out
full, and the Lord hath brought me home again empty: why then call ye me
Naomi, seeing the Lord hath testified against me, and the Almighty hath
22 afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter-in-
law, with her, which returned out of the country of Moab: and they came
to Bethlehem in the beginning of barley harvest.
2 And Naomi had a kinsman of her husband's, a mighty man of wealth, of
the family of Elimelech; and his name was Boaz.

* Mara means "bitter," Naomi denotes "pleasant," and Ruth "the companion," or "one who lovingly attaches herself."

2 2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said
3 unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.
4 And, behold, Boaz came from Bethlehem, and said unto the reapers, The
5 Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?
6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:
7 And she said, I pray you, let me glean and gather after the reapers* among the sheaves: so she came, and hath continued even from the morning until
8 now, that she tarried a little in the house. Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from
9 hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and
10 drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?
11 And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativ-
12 ity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God
13 of Israel, under whose wings thou art come to trust. Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like
14 unto one of thine handmaidens. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and
15 was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach
16 her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.
17 So she gleaned in the field until even, and beat out that she had gleaned:
18 and it was about an ephah of barley. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought
19 forth, and gave to her that she had reserved after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she

* The permission granted to the poor to glean left-over grain after the harvesters had finished a field was commanded by Hebrew Law. See for example Deut. 24:19–22.

showed her mother-in-law with whom she had wrought, and said, The man's
2:20 name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin
21 unto us, one of our next kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all
22 my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any
23 other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

3 Then Naomi her mother-in-law said unto her, My daughter, shall I not
2 seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-
3 night in the threshingfloor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself
4 known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will
5 tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

6 And she went down unto the floor, and did according to all that her
7 mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came
8 softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay
9 at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

10 And he said, Blessed be thou of the Lord, my daughter: for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou fol-
11 lowedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people
12 doth know that thou art a virtuous woman. And now it is true that I am thy
13 near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee,* as the Lord liveth: lie down until the morning.

* Boaz is acting in accord with the ancient custom whereby a childless widow expected to be married by the closest kinsman of the deceased husband, thus preserving the family name and inheritance (see Deut. 25:9 and note). The reason why the nearer kinsman of whom Boaz speaks (v. 12 and 4:1), an anonymous relative of Elimelech, Naomi's husband, is unwilling to do his part is seen later in his reply, "lest I mar mine own inheritance" (4:6). If he were to have a son by Ruth, the child would be accounted not his, but a son of her deceased husband Mahlon, and would be the heir of the newly acquired land.

3:14 And she lay at his feet until the morning: and she rose up before one could
know another. And he said, Let it not be known that a woman came into
15 the floor. Also he said, Bring the veil that thou hast upon thee, and hold it.
And when she held it, he measured six measures of barley, and laid it on her:
16 and she went into the city. And when she came to her mother-in-law, she
said, Who art thou, my daughter? And she told her all that the man had done
17 to her. And she said, These six measures of barley gave he me; for he said
18 to me, Go not empty unto thy mother-in-law. Then said she, Sit still, my
daughter, until thou know how the matter will fall: for the man will not be
in rest, until he have finished the thing this day.

4 Then went Boaz up to the gate, and sat him down there: and, behold, the
kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one!
2 turn aside, sit down here. And he turned aside, and sat down. And he took
ten men of the elders of the city, and said, Sit ye down here. And they sat
3 down. And he said unto the kinsman, Naomi, that is come again out of the
country of Moab, selleth a parcel of land, which was our brother Elime-
4 lech's: And I thought to advertise thee, saying, Buy it before the inhabitants,
and before the elders of my people. If thou wilt redeem it, redeem it: but if
thou wilt not redeem it, then tell me, that I may know: for there is none to
redeem it besides thee; and I am after thee. And he said, I will redeem it.
5 Then said Boaz, What day thou buyest the field of the hand of Naomi,
thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise
6 up the name of the dead upon his inheritance. And the kinsman said, I cannot
redeem it for myself, lest I mar mine own inheritance: redeem thou my right
7 to thyself; for I cannot redeem it. Now this was the manner in former time
in Israel concerning redeeming and concerning changing, for to confirm all
things; a man plucked off his shoe, and gave it to his neighbor: and this was
8 a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee.
So he drew off his shoe.
9 And Boaz said unto the elders, and unto all the people, Ye are witnesses
this day, that I have bought all that was Elimelech's, and all that was Chili-
10 on's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the
wife of Mahlon, have I purchased to be my wife, to raise up the name of the
dead upon his inheritance, that the name of the dead be not cut off from
among his brethren, and from the gate of his place: ye are witnesses this day.
11 And all the people that were in the gate, and the elders, said, We are wit-
nesses. The Lord make the woman that is come into thine house like Rachel
and like Leah, which two did build the house of Israel: and do thou worthily
12 in Ephratah, and be famous in Bethlehem: And let thy house be like the house
of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall
give thee of this young woman.
13 So Boaz took Ruth, and she was his wife: and when he went in unto her,
14 the Lord gave her conception, and she bare a son. And the women said unto
Naomi, Blessed be the Lord, which hath not left thee this day without a kins-

4:15 man, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him.
16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.
17 And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.
18–22

Jonah

AN ALLEGORY OF THE FATHERHOOD OF GOD

WHILE DEVOUT READERS in every age have believed that Jonah actually did live three whole days in the belly of a "great fish" and skeptics have derided this literalness, discerning minds have bemoaned that controversy as obscuring the broad teaching of this significant short story. Jonah, which one author has called "the most misunderstood book in the Bible," is now generally accepted as an allegory, or, by some as a parable, with imagery common in its time. For example, the Book of Jeremiah, in referring to the Exile and the return from captivity, says: "Nebuchadrezzar . . . hath devoured me . . . he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out" (51:34) — a verse which may have inspired the author of the present book to use this figure of speech. To put the tale in a more literary form then customary — bringing it back to an earlier period and ascribing it to an ancient hero — he used an eighth-century prophet, Jonah, who is mentioned just once in the Old Testament (II Kgs. 14:25). Adding dramatic and humorous embellishments, the author had the ingredients for an arresting tale in which he could set forth a message of utmost importance to his people.

Jonah, thought by a number of liberal scholars to have been written a century or more after Ruth and perhaps as late as 300 B.C., reveals a similar spirit and an even broader purpose. According to Cornill, for example, "this apparently trivial book is one of the deepest and grandest ever written." It does not fully disclose its true import in first reading. But as its teachings are disentangled from events, such elements as the following emerge:

God's repeated commands to Jonah to preach to the Ninevites (at the time the book was written a people long hated), implying that God's word is not for one race alone but for all mankind.

The quick response of the pagan sailors and the populace, indicating that other peoples were quite ready to acknowledge Israel's God.

The sparing of the crew and of the heathen capital, evidencing God's mercy to non-Hebrews as to Hebrews.

God's explanation, in his final rebuke to Jonah, that Nineveh was full of "persons that cannot discern between their right hand and their left hand," suggesting that the Divine message was to be brought to all who could not otherwise obtain it by themselves.

Thus this little book presents in narrative form the universality of God first stressed by Amos, developed by the prophets, especially II Isaiah, and embodied in a number of the Psalms. Many find in it the clearest intimation in the Old Testament of the missionary purpose of Israel.

Jonah

Now the word of the Lord came unto Jonah the son of Amittai, saying,
2 Arise, go to Nineveh, that great city, and cry against it; for their wicked-
3 ness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

4 But the Lord sent out a great wind into the sea, and there was a mighty
5 tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down
6 into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots,* and the
8 lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence
9 comest thou? what is thy country? and of what people art thou? And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which
10 hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

11 Then said they unto him, What shall we do unto thee, that the sea may
12 be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.
13 Nevertheless the men rowed hard to bring it to the land; but they could not:
14 for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for
15 thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast
16 him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow up Jonah. And Jonah
2 was in the belly of the fish three days and three nights. Then Jonah prayed
2 unto the Lord his God out of the fish's belly, And said,

* For a discussion of the traditional use of this means of detecting a transgressor, see note on Josh. 7, p. 185a.

I cried by reason of mine affliction unto the Lord,
and he heard me;
out of the belly of hell cried I,
and thou heardest my voice.
2: 3 For thou hadst cast me into the deep, in the midst of the seas;
and the floods compassed me about:
all thy billows and thy waves passed over me.
5 The waters compassed me about, even to the soul:
the depth closed me round about,
the weeds were wrapped about my head.
7 When my soul fainted within me I remembered the Lord:
and my prayer came in unto thee, into thine holy temple.
8 They that observe lying vanities forsake their own mercy.
9 But I will sacrifice unto thee with the voice of thanksgiving;
I will pay that that I have vowed.
Salvation is of the Lord.*

10 And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

3:1,2 And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid
3 thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.
4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
5 So the people of Nineveh believed God, and proclaimed a fast, and put on
6 sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid
7 his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock,
8 taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.
9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?
10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

4:1,2 But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew

* Almost every recent commentator on the Bible believes that this psalm of deliverance, clearly belonging after verse 10, is a later addition to the book.

that thou art a gracious God, and merciful, slow to anger, and of great kind-
4:3 ness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

4,5 Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So
7 Jonah was exceeding glad of the gourd. But God prepared a worm when the
8 morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10 Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and per-
11 ished in a night: And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Esther

A STORY OF DELIVERANCE AND RETALIATION

THAT THE BOOK OF ESTHER, in spirit almost the antithesis of Ruth and to some degree of Jonah, should have been admitted into the Old Testament is regarded by some as a tribute to the variety of mood and of human experience depicted in the Hebrew Bible. Others have held the inclusion to be an error. Few deny that Esther, suggestive of the folk-tales in *The Arabian Nights*, is an absorbing story, of high literary skill and great dramatic power, and it has been praised as "one of the world's best short stories." But many have decried its temper. This indeed was an issue from the first, for the original debate whether Esther should be declared Scripture was long and heated, and it was one of the very last books to be approved (about 100 A.D.). Recurrently since that time its value in a collection of religious writings has been questioned on the ground that its tone is secular, that it has practically no positive ethical teaching, and that it does not even mention the name of God.

The circumstances under which the book is said to have been written are a key to an evaluation of it. Since the date of its composition is, according to many modern scholars, around the middle of the second century B.C., it is placed during or immediately after a period of extreme misery for the Jews, when the Syrian ogre Antiochus Epiphanes (175–163 B.C.) had slain or enslaved thousands and forced others to flee for their lives (see I Macc. 1:54–61 and II Macc. 6 and 7). Such ghastly persecutions naturally bred among Jews a deep hatred toward their oppressors and led some to dream of miraculous overthrow and large-scale retribution. A few scholars date the

book somewhat later when, in the reign of John Hyrcanus (134–104 B.C.), the Maccabean king, reconquering much of the empire of David and Solomon, went to the extreme, otherwise unknown in Jewish history, of forced conversion and mass circumcision of some of his defeated enemies. In any event, out of the severest suffering, and possibly also from fanaticism during a short period of military success, someone wrote this story of Esther. Thus it derives its tension from the age-old pattern of persecution, with its inevitable reaction upon the persecuted.

A melodrama laid in the court of the Persian king Ahasuerus (Xerxes, 486–465 B.C.), the book is too full of factual errors for most scholars to regard it as more than a work of fiction. As in blood-and-thunder tales for the young or in crime stories in which adults find forgetfulness, prominence is given to a deep-dyed plot and a clever counterplot. An arch-enemy nearly succeeds in having the entire Jewish population massacred, but in a gory dénouement the oppressed turn the tables. Though the story is read with relish by many today, there have been few readers who have not wished that the last three chapters had been almost entirely omitted or written in a different vein.

Why, then, was the book admitted to the Hebrew canon at all? One of the chief answers is the relation of these last chapters to the observance of Purim. As viewed by some scholars, this festival was apparently not of Jewish origin but an important eastern one, probably Persian, which the Jews had become accustomed to celebrate. To give the occasion a religious and national meaning for Jews, someone wrote this Book of Esther, with a theme ever-recurrent in their history. Observed by orthodox Hebrews everywhere as a sort of carnival, it symbolizes deliverance from utter disaster and a confounding of those bent on destruction. As usually read in the services, the plot itself is idealized, the reading of the long story hardly goes beyond the discomfiture of Haman, the climax at the end of chapter 7, and, in place of the vindictive details in the closing chapters, emphasis is put upon the decree establishing Purim.

Though recognizing that the Book of Esther would have been more appealing if it had ended on a note of mercy and forgiveness, Jews and others have pointed out that the Old Testament is a collection of the annals of a people, the frank record of man in his varying emotions, as well as of the Divine message. If the reader regards the book as simply a stirring story of human conflict, he will get most pleasure from it.

The Book of Esther

The Refusal of Queen Vashti to Appear for the King's Merriment

1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty
2 provinces,) That in those days, when the king Ahasuerus sat on the throne
3 of his kingdom, which was in Shushan the palace, In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:
4 When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and fourscore days.
5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small,

1 6 seven days, in the court of the garden of the king's palace; Where were
white, green, and blue hangings, fastened with cords of fine linen and purple
to silver rings and pillars of marble: the beds were of gold and silver, upon a
7 pavement of red, and blue, and white, and black marble. And they gave them
drink in vessels of gold, (the vessels being diverse one from another,) and
8 royal wine in abundance, according to the state of the king. And the drinking
was according to the law; none did compel: for so the king had appointed to
all the officers of his house, that they should do according to every man's
9 pleasure. Also Vashti the queen made a feast for the women in the royal
house which belonged to king Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he
commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and
Carcas, the seven chamberlains that served in the presence of Ahasuerus the
11 king, To bring Vashti the queen before the king with the crown royal, to
12 show the people and the princes her beauty: for she was fair to look on. But
the queen Vashti refused to come at the king's commandment by his cham-
berlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the wise men, which knew the times, (for so was the
14 king's manner toward all that knew law and judgment: And the next unto
him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Me-
mucan, the seven princes of Persia and Media, which saw the king's face,
15 and which sat the first in the kingdom,) What shall we do unto the queen
Vashti according to law, because she hath not performed the commandment
of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen
hath not done wrong to the king only, but also to all the princes, and to all
17 the people that are in all the provinces of the king Ahasuerus. For this deed
of the queen shall come abroad unto all women, so that they shall despise
their husbands in their eyes, when it shall be reported, The king Ahasuerus
commanded Vashti the queen to be brought in before him, but she came not.
18 Likewise shall the ladies of Persia and Media say this day unto all the king's
princes, which have heard of the deed of the queen. Thus shall there arise too
19 much contempt and wrath. If it please the king, let there go a royal command-
ment from him, and let it be written among the laws of the Persians and the
Medes, that it be not altered, That Vashti come no more before king Ahas-
uerus; and let the king give her royal estate unto another that is better than
20 she. And when the king's decree, which he shall make, shall be published
throughout all his empire, (for it is great,) all the wives shall give to their
husbands honor, both to great and small.

21 And the saying pleased the king and the princes; and the king did accord-
22 ing to the word of Memucan: For he sent letters into all the king's provinces,
into every province according to the writing thereof, and to every people
after their language, that every man should bear rule in his own house, and
that it should be published according to the language of every people.

The Choice of Esther as Queen

2 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against
2 her. Then said the king's servants that ministered unto him, Let there be
3 fair young virgins sought for the king: And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their
4 things for purification be given them: And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;
6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the
7 king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's
9 house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred
10 her and her maids unto the best place of the house of the women. Esther had not showed her people nor her kindred: for Mordecai had charged her that
11 she should not show it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with other things
13 for the purifying of the women,) Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the
14 women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 Now when the turn of Esther, the daughter of Abihail the uncle of Morde-

cai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that
2 16 looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of
17 his reign. And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts,
19 according to the state of the king. And when the virgins were gathered to-
20 gether the second time, then Mordecai sat in the king's gate. Esther had not yet showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth,
22 and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king
23 thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

The Plan of Haman to Destroy All the Jews

3 1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite,* and advanced him, and set his seat above all the
2 princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded
3 concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters
5 would stand: for he had told them that he was a Jew. And when Haman saw

* Agag may have been a common name of the kings of the Amalekites, a nation against which there had been intense bitterness from ancient times, and in any event it was the name of that king whom Samuel himself cut into pieces (see I Sam. 15 and note). Moreover, Mordecai, Haman's particular object of malice, is here pictured as descended from Kish of the tribe of Benjamin (2:5), the father of the Saul who destroyed the Amalekites and captured their king Agag. Thus Haman's scheme to "destroy all the Jews" (v. 6) and its thwarting by Mordecai and the queen ("his uncle's daughter" whom he "took for his own daughter," 2:7) provide a burning climax in this age-long drama of mutual hatred.

that Mordecai bowed not, nor did him reverence, then was Haman full of
3: 6 wrath. And he thought scorn to lay hands on Mordecai alone; for they had
showed him the people of Mordecai: wherefore Haman sought to destroy all
the Jews that were throughout the whole kingdom of Ahasuerus, even the
7 people of Mordecai. In the first month, that is, the month Nisan, in the
twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman
from day to day, and from month to month, to the twelfth month, that is,
the month Adar.

8 And Haman said unto king Ahasuerus, There is a certain people scattered
abroad and dispersed among the people in all the provinces of thy kingdom;
and their laws are diverse from all people; neither keep they the king's
9 laws: therefore it is not for the king's profit to suffer them. If it please the
king, let it be written that they may be destroyed: and I will pay ten thou-
sand talents of silver to the hands of those that have the charge of the busi-
10 ness, to bring it into the king's treasuries. And the king took his ring from
his hand, and gave it unto Haman the son of Hammedatha the Agagite, the
11 Jews' enemy. And the king said unto Haman, The silver is given to thee, the
people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first
month, and there was written according to all that Haman had commanded
unto the king's lieutenants, and to the governors that were over every prov-
ince, and to the rulers of every people of every province according to the
writing thereof, and to every people after their language; in the name of
13 king Ahasuerus was it written, and sealed with the king's ring. And the let-
ters were sent by posts into all the king's provinces, to destroy, to kill, and
to cause to perish, all Jews, both young and old, little children and women,
in one day, even upon the thirteenth day of the twelfth month, which is the
14 month Adar, and to take the spoil of them for a prey. The copy of the writ-
ing for a commandment to be given in every province was published unto all
15 people, that they should be ready against that day. The posts went out, being
hastened by the king's commandment, and the decree was given in Shushan
the palace. And the king and Haman sat down to drink; but the city Shushan
was perplexed.

The Efforts of Mordecai and Esther to Save the Jews

4 When Mordecai perceived all that was done, Mordecai rent his clothes,
and put on sackcloth with ashes, and went out into the midst of the city, and
2 cried with a loud and a bitter cry; And came even before the king's gate: for
3 none might enter into the king's gate clothed with sackcloth. And in every
province, whithersoever the king's commandment and his decree came, there
was great mourning among the Jews, and fasting, and weeping, and wailing;
4 and many lay in sackcloth and ashes. So Esther's maids and her chamber-

lains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

4 5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

5,16 Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

5 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther

hath said. So the king and Haman came to the banquet that Esther had prepared.

5: 6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of
7 the kingdom it shall be performed. Then answered Esther, and said, My peti-
8 tion and my request is; If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for
10 him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends,
11 and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.
12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow
13 am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

6 On that night could not the king sleep, and he commanded to bring the
2 book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on
3 the king Ahasuerus. And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered
4 unto him, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared
5 for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?
7 And Haman answered the king, For the man whom the king delighteth to
8 honor, Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon
9 his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the

king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor.

6:10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at
11 the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor.

12 And Mordecai came again to the king's gate. But Haman hasted to his
13 house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

7 1,2 So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy
3 request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my
4 people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who
6 is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was
7 afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil
8 determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king
10 said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

The King's Decree to the Jews to Defend Themselves

8 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Es-
2 ther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.
3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite,
4 and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,
5 And said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite,
6 which he wrote to destroy the Jews which are in all the king's provinces: For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?
7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have
8 hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed
9 with the king's ring, may no man reverse. Then were the king's scribes called at that time . . . and it was written according to all that Mordecai
11 commanded . . . Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them
12 for a prey,* Upon one day in all the provinces of king Ahasuerus, . . .
13–17

* Why does not Ahasuerus simply countermand his order (3:13) that the Jews be massacred? Because among the Medes and Persians of his time, according to this book, a royal decree was irrevocable (8:8 and Dan. 6:15). It therefore could be counteracted only by issuing another to the Jews themselves, who had not received the former one. With one group ordered to kill and the victims ordered to resist, an excellent plot for fiction arises, but could it not have been resolved in a far more acceptable way?

Some commentators observe that reference to Jewish losses is omitted, although, under the conditions of the story, the resulting slaughter would be expected to be heavy on both sides. They also point out that the repeated emphasis upon the fact that the Jews took no spoil (9:10, 16) aims to make clear that the Jews stood merely in stout self-defense, but that the wording is unfortunate and gives a quite different effect.

The Revenge of the Jews upon Their Foes

9 Now in the twelfth month, that is, the month Adar, on the thirteenth day
of the same, when the king's commandment and his decree drew near to be
put in execution, in the day that the enemies of the Jews hoped to have power
over them; (though it was turned to the contrary, that the Jews had rule over
2 them that hated them,) The Jews gathered themselves together in their cities
throughout all the provinces of the king Ahasuerus, to lay hand on such as
sought their hurt: and no man could withstand them; for the fear of them fell
5 upon all people. Thus the Jews smote all their enemies with the stroke of the
sword, and slaughter, and destruction, and did what they would unto those
6 that hated them. And in Shushan the palace the Jews slew and destroyed five
10 hundred men. The ten sons of Haman the son of Hammedatha, the enemy
of the Jews, slew they; but on the spoil laid they not their hand.
12 And the king said unto Esther the queen, . . . what is thy request further?
13 and it shall be done. Then said Esther, If it please the king, let it be granted
to the Jews which are in Shushan to do to-morrow also according unto this
14 day's decree, and let Haman's ten sons be hanged upon the gallows. And the
king commanded it so to be done: and the decree was given at Shushan; and
15 they hanged Haman's ten sons. For the Jews that were in Shushan gathered
themselves together on the fourteenth day also of the month Adar, and slew
16 three hundred men at Shushan; but on the prey they laid not their hand. But
the other Jews that were in the king's provinces gathered themselves to-
gether, and stood for their lives, and had rest from their enemies, and slew
of their foes seventy and five thousand, but they laid not their hands on the
prey,

The Ordaining of the Festival of Purim

20 And Mordecai wrote these things, and sent letters unto all the Jews that
21 were in all the provinces of the king Ahasuerus, both nigh and far, To estab-
lish this among them, that they should keep the fourteenth day of the month
22 Adar, and the fifteenth day of the same, yearly, As the days wherein the
Jews rested from their enemies, and the month which was turned unto them
from sorrow to joy, and from mourning into a good day: that they should
make them days of feasting and joy, and of sending portions one to another,
23 and gifts to the poor. And the Jews undertook to do as they had begun, and
as Mordecai had written unto them;
26 Wherefore they called these days Purim after the name of Pur. Therefore
27 for all the words of this letter, . . . The Jews ordained, and took upon them,
and upon their seed, and upon all such as joined themselves unto them, so as
it should not fail, that they would keep these two days according to their
28 writing, and according to their appointed time every year; And that these

days should be remembered and kept throughout every generation, every family, every province, and every city; . . .

9: 29–32

10 And the king Ahasuerus laid a tribute upon the land, and upon the isles of
2 the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?
3

IV

The Wisdom Literature



Writings of the Sages of Old

THE PROVERBS

ECCLESIASTES

JOB

The Wisdom Literature

WRITINGS OF THE SAGES OF OLD

People of a modern temper who browse through the Bible find themselves instantly attracted to the writings known as the Wisdom Literature — Proverbs, Ecclesiastes, Job, and (in The Apocrypha) Ecclesiasticus and Wisdom of Solomon. For a broad humanism is the chief characteristic of these books. Like the writings of Confucius, Epictetus, Omar Khayyam or Benjamin Franklin, they express at times the highest aspirations of mankind, at times give shrewd counsel for everyday living, and at still other times they reveal moods of doubt and feelings of frustration common to human experience. Moreover, in style these books are a delight. Much of their content consists of keen, pithy comments which strike home and of short poems which in some instances attain the highest lyric quality. They include also longer reflections and dialogues which are regarded as of the noblest in the world's literary and religious heritage. Most of the latter appear in Job, a drama in which the characters warmly debate questions ever haunting the human soul.

Each of these works has its own individuality, as the separate prefaces suggest, and it is only in a broad sense that comments upon them may be made. They are among the latest Biblical books to have reached their present form (ranging from 400 B.C. to perhaps as late as 50 B.C. in the case of the Wisdom of Solomon), and many of their treasures embody or reflect the wisdom of previous centuries and of non-Hebrew cultures — notably those of Egypt and Edom, Babylonia and Arabia, and even of Greece. The precepts are set forth, not for any one race but for all humanity, with little reference to the national tradition or religion of Israel.

Unlike the previous books or those of the prophets, these writings do not, in the main, claim Divine revelation for their teachings, but find their authority in seasoned observation, in an enlightened conscience and in a moral law often identified with God's law. A common though not universal doctrine is that goodness is inevitably rewarded with prosperity and long life and, contrariwise, that suffering is both the fruit and the evidence of sin. An exalting of goodness for its own sake is also found, but occasionally the mood is skeptical or even cynical. Although the vigorous faith of the prophetic books or the devotional tone of the Psalms is not as prominent in this literature, its reliance upon God's judgment as just earns for it a high place among religious writings. Three of the books were therefore admitted to the Hebrew canon, though not without hesitation. The other two, found in The Apocrypha, might also have reached canonical standing but for the late date of their composition.

In the wisdom literature Israel's wise men, apparently mentioned first in the Bible in Jer. 18:18 as a distinct class, appear as teachers rather than preachers, as observers rather than reformers, as pragmatists rather than theorists. They reveal no interest in science, history or technical facts, no bent toward metaphysics or formal philosophy. Their field is human behavior and its consequences, with norms deduced from individual experience, but they also have much of man's unending wonder at the mysterious judgments of God.

The reader would do well to consider the five books as a group. After completing Proverbs, he should read the selections from Ecclesiasticus and the Wisdom of Solomon before turning to Ecclesiastes and Job. This sequence would give a broader and deeper appreciation of a literature which has made an extraordinary appeal throughout the ages.

The Proverbs

AN ANTHOLOGY OF ANCIENT SAYINGS

A COLLECTION of maxims, epigrams, poems and miscellaneous precepts, the Book of Proverbs represents the distilled wisdom, not of the Hebrew people alone but, in part also, of those ancient civilizations with which the Hebrew people came into intimate contact. Because the book begins with the words "The proverbs of Solomon" and because a passage in I Kings states that "he spake three thousand proverbs" (4:32), a superficial tradition has ascribed the whole compilation to him. Most of it carries an unmistakable Hebrew touch and some proverbs may well have been coined by Solomon himself. But the text itself attributes certain passages to authors who seem not to have been Hebrews. Thus, chapter 30 calls its contents "The words of Agur," and chapter 31 "The words of King Lemuel . . . that his mother taught him," both of whom are now regarded by scholars as Edomites or Arabians. Of greater importance are parts of chapters 22, 23, and perhaps 24, which are shown to be a close parallel to sayings in the recently discovered Egyptian "Teaching of Amenemope," dated by some as early as Solomon's time.

The ascription to Solomon of so many proverbs in this collection is now held to be merely complimentary, in accordance with the custom of the time to attach the name of a distinguished forebear to a new writing. For aside from the amusing practical question whether the potentate, described as having seven hundred wives and three hundred concubines, would have had the time for the literary efforts required, it is properly asked whether he would have written those maxims which are against self-indulgence, riches and arbitrary rule, or uttered other injunctions foreign to his way of life.

This anthology reached its final form around 200 B.C. or perhaps considerably earlier. Its precepts, many of them universal and timeless in their truths, are, according to Moulton, embodied in three hundred and seventy-five distinct proverbs. They embrace a wide range of topics and reveal various points of view. Most of the secular teachings, often resembling those of non-Hebrew sages, are considered to be the earlier portions of the collection, while a large proportion of the injunctions with definitely ethical and monotheistic emphases, frequently close to those of the prophetic writings, are regarded as post-exilic in origin. Even the meaning of "Wisdom," the opening and ever-recurring theme of the book, varies. When its purport is utilitarian, it may refer merely to prudence, discretion or balanced living in accordance with the dictates of common sense. When it bears a religious connotation, the term may be a synonym for God's law. In a few passages (especially ch. 8) Wisdom is personified — as an independent and pre-existent being, second to God.

Many of the sayings, apparently the fruit of age-old tradition, seem to have been sifted over the centuries until they became crisp, sharp-pointed aphorisms in common use today. The typical style of this literature is that of didactic poetry, particularly the "gnomic" form — striking, detached thoughts compressed into metaphors and similes, paradoxes and puns. Most frequently they appear in rhythmic couplets, the parallelisms described in the introduction to the Old Testament, although longer poems, odes and stanzas resembling sonnets are also common. Often two couplets form a quatrain, and at times two couplets of conflicting thought are placed in juxtaposition so that the jolt may heighten the effect of each.

While some of the maxims are pungent lampooning of human foibles, with genial humor or telling satire, and others treat loftier subjects with idealism or in the vein of pure poetry, the proverbs in an unabridged version are far from uniformly interesting or pleasurable. Indeed, the

reader is often disappointed in finding so much of the terrain arid or unrewarding. In part, this is so because the meaning of an indigenous figure of speech or the flavor of a play on words has been lost in translation, or because of seemingly commonplace and repetitive sayings. To make the collection enjoyable, the dull stones must first be removed, leaving on display the gems with color and sparkle. And even then, for the sake of greater clarity, some few renderings from other Bible versions need be offered by comparison.

Perhaps the main impediment to be overcome is the chaotic sequence in which the proverbs appear. While occasional groupings are satisfying, the book as a whole is like a necklace in which the beads are not matched but just strung. Proverbs on identical or similar subjects are often far removed from each other, scattered through different chapters. To try to recall such sayings for comparison is confusing and tedious. The remedy here adopted is a rearrangement of the contents, under inclusive titles which serve as keys to the groupings. While this classification will not suit all readers alike, it presents the best that the book has to offer in more orderly, usable and quotable form. For the passages retained, see the chart on pages 419–20 where the material is arranged by chapter and verse.

The Proverbs

"*Wisdom Crieth*" (1:20)

1 The proverbs of Solomon the son of David, king of Israel:

2 To know wisdom and instruction;
to perceive the words of understanding;
3 To receive the instruction of wisdom,
justice, and judgment, and equity;
4 To give subtilty to the simple,
to the young man knowledge and discretion.
5 A wise man will hear, and will increase learning;
and a man of understanding shall attain unto wise counsels:
6 To understand a proverb, and the interpretation;
the words of the wise, and their dark sayings.

7 The fear of the Lord is the beginning of knowledge:
but fools despise wisdom and instruction.

20 Wisdom crieth without;
she uttereth her voice in the streets:
21 She crieth in the chief place of concourse,
in the openings of the gates:
in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity?
and the scorners delight in their scorning,
and fools hate knowledge?

1:23 Turn you at my reproof:
behold, I will pour out my spirit unto you,
I will make known my words unto you.

24 Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel,
and would none of my reproof:
26 I also will laugh at your calamity;
I will mock when your fear cometh;
27 When your fear cometh as desolation,
and your destruction cometh as a whirlwind;
when distress and anguish cometh upon you.
28 Then shall they call upon me,
but I will not answer;
they shall seek me early,
but they shall not find me:

29 For that they hated knowledge,
and did not choose the fear of the Lord:
30 They would none of my counsel:
they despised all my reproof.
31 Therefore shall they eat of the fruit of their own way,
and be filled with their own devices.
32 For the turning away of the simple shall slay them,
and the prosperity of fools shall destroy them.
33 But whoso hearkeneth unto me shall dwell safely,
and shall be quiet from fear of evil.

2:10 When wisdom entereth into thine heart,
and knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee,
understanding shall keep thee:
3:13 Happy is the man that findeth wisdom,
and the man that getteth understanding:
14 For the merchandise of it is better than the merchandise of silver,
and the gain thereof than fine gold.
15 She is more precious than rubies:
and all the things thou canst desire are not to be compared
unto her.

16 Length of days is in her right hand;
and in her left hand riches and honor.
17 Her ways are ways of pleasantness,
and all her paths are peace.
18 She is a tree of life to them that lay hold upon her:
and happy is every one that retaineth her.

4: 7 Wisdom is the principal thing; therefore get wisdom:
and with all thy getting get understanding.
8 Exalt her, and she shall promote thee:
she shall bring thee to honor, when thou dost embrace her.
9 She shall give to thine head an ornament of grace:
a crown of glory shall she deliver to thee.

8: 1 Doth not wisdom cry?
and understanding put forth her voice?
2 She standeth in the top of high places, by the way
in the places of the paths.
3 She crieth at the gates,
at the entry of the city,
at the coming in at the doors:
4 Unto you, O men, I call;
and my voice is to the sons of man.
5 O ye simple, understand wisdom:
and, ye fools, be ye of an understanding heart.
6 Hear; for I will speak of excellent things;
and the opening of my lips shall be right things.
14 Counsel is mine, and sound wisdom:
I am understanding; I have strength.
15 By me kings reign,
and princes decree justice.
16 By me princes rule,
and nobles, even all the judges of the earth.
17 I love them that love me;
and those that seek me early shall find me.
18 Riches and honor are with me;
yea, durable riches and righteousness.
19 My fruit is better than gold, yea, than fine gold;
and my revenue than choice silver.
20 I lead in the way of righteousness,
in the midst of the paths of judgment:
21 That I may cause those that love me to inherit substance;
and I will fill their treasures.
22 The Lord possessed me in the beginning of his way,
before his works of old.
23 I was set up from everlasting, from the beginning,
or ever the earth was.
24 When there were no depths, I was brought forth;
when there were no fountains abounding with water.
25 Before the mountains were settled,
before the hills was I brought forth:

8:26 While as yet he had not made the earth, nor the fields,
nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there:
when he set a compass upon the face of the depth:
28 When he established the clouds above:
when he strengthened the fountains of the deep:
29 When he gave to the sea his decree,
that the waters should not pass his commandment:
when he appointed the foundations of the earth:
30 Then I was by him, as one brought up with him:
and I was daily his delight,
rejoicing always before him;*
31 Rejoicing in the habitable part of his earth;
and my delights were with the sons of men.

"Blessed Is the Man That Heareth Me" (8:34)

32 Now therefore hearken unto me, O ye children:
for blessed are they that keep my ways.

34 Blessed is the man that heareth me,
watching daily at my gates,
waiting at the posts of my doors.
35 For whoso findeth me findeth life,
and shall obtain favor of the Lord.
36 But he that sinneth against me wrongeth his own soul:
all they that hate me love death.

9: 1 Wisdom hath builded her house,
she hath hewn out her seven pillars:
4 Whoso is simple, let him turn in hither:
as for him that wanteth understanding, she saith to him,
5 Come, eat of my bread,
and drink of the wine which I have mingled.
6 Forsake the foolish, and live;
and go in the way of understanding.

* The Wisdom here pictured as a personified entity existing before "ever the earth was" (v. 23) is in striking contrast with the practical meaning so often given to the word in this book. This idealized conception of Wisdom should be borne in mind in connection with the opening of the Gospel of John, "In the beginning was the Word" — the Greek concept of the *Logos*, discussed at that point (p. 1164a). Some scholars believe that verse 22, on the preceding page, should be translated "The Lord *created* me in the beginning of his way."

9: 8 Reprove not a scorner, lest he hate thee:
rebuke a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser:
teach a just man, and he will increase in learning.

11:22 As a jewel of gold in a swine's snout,
so is a fair woman which is without discretion.

12: 1 Whoso loveth instruction loveth knowledge:
but he that hateth reproof is brutish.

"*A Companion of Fools Shall Be Destroyed*" (13:20)

12:15 The way of a fool is right in his own eyes:
but he that hearkeneth unto counsel is wise.

13:20 He that walketh with wise men shall be wise:
but a companion of fools shall be destroyed.

15:21 Folly is joy to him that is destitute of wisdom:
but a man of understanding walketh uprightly.

17:10 A reproof entereth more into a wise man
than a hundred stripes into a fool.

12 Let a bear robbed of her whelps meet a man,
rather than a fool in his folly.

21 He that begetteth a fool doeth it to his sorrow:
and the father of a fool hath no joy.

24 Wisdom is before him that hath understanding:
but the eyes of a fool are in the ends of the earth.

26: 3 A whip for the horse,
a bridle for the ass,
and a rod for the fool's back.

4 Answer not a fool according to his folly,
lest thou also be like unto him.

5 Answer a fool according to his folly,
lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool
cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal:
so is a parable in the mouth of fools.

"Trust in the Lord with All Thine Heart" (3:5)

2: 1 My son, if thou wilt receive my words,
and hide my commandments with thee;
2 So that thou incline thine ear unto wisdom,
and apply thine heart to understanding;
3 Yea, if thou criest after knowledge,
and liftest up thy voice for understanding;
4 If thou seekest her as silver,
and searchest for her as for hid treasures;
5 Then shalt thou understand the fear of the Lord,
and find the knowledge of God.
6 For the Lord giveth wisdom:
out of his mouth cometh knowledge and understanding.

3: 1 My son, forget not my law:
but let thine heart keep my commandments:
2 For length of days, and long life,
and peace, shall they add to thee.
3 Let not mercy and truth forsake thee:
bind them about thy neck;
write them upon the table of thine heart:
4 So shalt thou find favor and good understanding
in the sight of God and man.

5 Trust in the Lord with all thine heart:
and lean not unto thine own understanding.
6 In all thy ways acknowledge him,
and he shall direct thy paths.
7 Be not wise in thine own eyes:
fear the Lord, and depart from evil.
8 It shall be health to thy navel,
and marrow to thy bones.

4:25 Let thine eyes look right on,
and let thine eyelids look straight before thee.
26 Ponder the path of thy feet,
and let all thy ways be established.
27 Turn not to the right hand nor to the left:
remove thy foot from evil.

9:10 The fear of the Lord is the beginning of wisdom:
and the knowledge of the Holy is understanding.

10:27 The fear of the Lord prolongeth days:
but the years of the wicked shall be shortened.

15: 8 The sacrifice of the wicked is an abomination to the Lord:
but the prayer of the upright is his delight.

20:12 The hearing ear, and the seeing eye,
the Lord hath made even both of them.

27 The spirit of man is the candle of the Lord,
searching all the inward parts of the belly.

30: 4 Who hath ascended up into heaven, or descended?
who hath gathered the wind in his fists?
who hath bound the waters in a garment?
who hath established all the ends of the earth?
what is his name, and what is his son's name, if thou canst tell?

5 Every word of God is pure:
he is a shield unto them that put their trust in him.

7 Two things have I required of thee;
deny me them not before I die:
8 Remove far from me vanity and lies;*
give me neither poverty nor riches;
feed me with food convenient for me:
9 Lest I be full, and deny thee,
and say, Who is the Lord?
or lest I be poor, and steal,
and take the name of my God in vain.

15 . . . There are three things that are never satisfied,
yea, four things say not, It is enough:
16 The grave;
and the barren womb;
the earth that is not filled with water;
and the fire that saith not, It is enough.

18 There be three things which are too wonderful for me,
yea, four which I know not;
19 The way of an eagle in the air;
the way of a serpent upon a rock;
the way of a ship in the midst of the sea;
and the way of a man with a maid.

* The sense of this passage is better given in other translations, in which it is rendered somewhat as follows: "Remove far from me falsehood and lies; . . . feed me with what is needful."

"The Lord . . . Heareth . . . the Righteous" (15:29)

6:16 These six things doth the Lord hate;
yea, seven are an abomination unto him:
17 A proud look,
a lying tongue,
and hands that shed innocent blood,
18 A heart that deviseth wicked imaginations,
feet that be swift in running to mischief,
19 A false witness that speaketh lies,
and he that soweth discord among brethren.

10: 2 Treasures of wickedness profit nothing:
but righteousness delivereth from death.

11: 1 A false balance is abomination to the Lord:
but a just weight is his delight.

13:15 Good understanding giveth favor:
but the way of transgressors is hard.

25 The righteous eateth to the satisfying of his soul:
but the belly of the wicked shall want.

15:29 The Lord is far from the wicked:
but he heareth the prayer of the righteous.

16: 6 By mercy and truth iniquity is purged:
and by the fear of the Lord men depart from evil.

17: 3 The fining pot is for silver, and the furnace for gold:
but the Lord trieth the hearts.

20: 9 Who can say, I have made my heart clean,
I am pure from my sin?

21: 2 Every way of a man is right in his own eyes:
but the Lord pondereth the hearts.

3 To do justice and judgment
is more acceptable to the Lord than sacrifice.

24:19 Fret not thyself because of evil men,
neither be thou envious at the wicked;
20 For there shall be no reward to the evil man;
the candle of the wicked shall be put out.

28: 1 The wicked flee when no man pursueth:
but the righteous are bold as a lion.

13 He that covereth his sins shall not prosper:
but whoso confesseth and forsaketh them shall have mercy.

"Train Up a Child in the Way He Should Go" (22:6)

1: 8 My son, hear the instruction of thy father,
and forsake not the law of thy mother:
9 For they shall be an ornament of grace unto thy head,
and chains about thy neck.

3:11 My son, despise not the chastening of the Lord;
neither be weary of his correction:
12 For whom the Lord loveth he correcteth;
even as a father the son in whom he delighteth.

4:10 Hear, O my son, and receive my sayings;
and the years of thy life shall be many.
12 When thou goest, thy steps shall not be straitened;
and when thou runnest, thou shalt not stumble.
13 Take fast hold of instruction; let her not go:
keep her; for she is thy life.

10: 1 . . . A wise son maketh a glad father:
but a foolish son is the heaviness of his mother.

13:24 He that spareth his rod hateth his son:
but he that loveth him chasteneth him betimes.

17: 6 Children's children are the crown of old men;
and the glory of children are their fathers.

19:18 Chasten thy son while there is hope,
and let not thy soul spare for his crying.

20:29 The glory of young men is their strength:
and the beauty of old men is the gray head.

22: 6 Train up a child in the way he should go:
and when he is old, he will not depart from it.

15 Foolishness is bound in the heart of a child;
but the rod of correction shall drive it far from him.

23:13 Withhold not correction from the child:
for if thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod,
and shalt deliver his soul from hell.

22 Hearken unto thy father that begat thee,
and despise not thy mother when she is old.

29:15 The rod and reproof give wisdom:
but a child left to himself bringeth his mother to shame.

"*Better Is Little with the Fear of the Lord*" (15:16)

13: 7 There is that maketh himself rich, yet hath nothing:
there is that maketh himself poor, yet hath great riches.

14:30 A sound heart* is the life of the flesh:
but envy the rottenness of the bones.

15:16 Better is little with the fear of the Lord,
than great treasure and trouble therewith.

17 Better is a dinner of herbs where love is,
than a stalled ox and hatred therewith.

27 He that is greedy of gain troubleth his own house;
but he that hateth gifts** shall live.

16: 8 Better is a little with righteousness,
than great revenues without right.

19 Better it is to be of an humble spirit with the lowly,
than to divide the spoil with the proud.

17: 1 Better is a dry morsel, and quietness therewith,
than a house full of sacrifices*** with strife.

22: 1 A good name is rather to be chosen than great riches,
and loving favor rather than silver and gold.

23: 4 Labor not to be rich:****
cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not?
for riches certainly make themselves wings;
they fly away as an eagle toward heaven.

28: 6 Better is the poor that walketh in his uprightness,
than he that is perverse in his ways, though he be rich.

"*Rob Not the Poor*" (22:22)

14:31 He that oppresseth the poor reproacheth his Maker:
but he that honoreth him hath mercy on the poor.

* Most recent translations interpret this wording to mean that a *tranquil spirit* is the basis for life and health.

** Almost universally, the word "bribes" is substituted for "gifts" in this passage and others in the Bible having a similar connotation. See also p. 115b.

*** Most translations substitute here the word "feasting" for "sacrifices."

**** Modern renderings are more exact in wording this injunction so that the emphasis is upon not toiling *excessively* merely to gain wealth.

19:17 He that hath pity upon the poor lendeth unto the Lord;
and that which he hath given will he pay him again.

21:13 Whoso stoppeth his ears at the cry of the poor,
he also shall cry himself, but shall not be heard.

22: 2 The rich and poor meet together:
the Lord is the maker of them all.

22 Rob not the poor, because he is poor:
neither oppress the afflicted in the gate:
23 For the Lord will plead their cause,
and spoil the soul of those that spoiled them.

28 Remove not the ancient landmark,
which thy fathers have set.

28:27 He that giveth unto the poor shall not lack:
but he that hideth his eyes shall have many a curse.

30:13 There is a generation,
O how lofty are their eyes!
and their eyelids are lifted up.
14 There is a generation,
whose teeth are as swords,
and their jaw teeth as knives,
to devour the poor from off the earth,
and the needy from among men.

31: 8 Open thy mouth for the dumb
in the cause of all such as are appointed to destruction.
9 Open thy mouth, judge righteously,
and plead the cause of the poor and needy.

Love of Friends and Enemies

3:27 Withhold not good from them to whom it is due,
when it is in the power of thine hand to do it.
28 Say not unto thy neighbor,
Go, and come again, and to-morrow I will give;
when thou hast it by thee.

10:12 Hatred stirreth up strifes:
but love covereth all sins.

17: 9 He that covereth a transgression seeketh love;
but he that repeateth a matter separateth very friends.

17 A friend loveth at all times,
and a brother is born for adversity.

18:24 A man that hath friends must show himself friendly:
and there is a friend that sticketh closer than a brother.

24:17 Rejoice not when thine enemy falleth,
and let not thine heart be glad when he stumbleth:
18 Lest the Lord see it, and it displease him,
and he turn away his wrath from him.
29 Say not, I will do so to him as he hath done to me:
I will render to the man according to his work.

25:17 Withdraw thy foot* from thy neighbor's house;
lest he be weary of thee, and so hate thee.
21 If thine enemy be hungry,** give him bread to eat;
and if he be thirsty, give him water to drink:
22 For thou shalt heap coals of fire upon his head,
and the Lord shall reward thee.

27: 5 Open rebuke is better than secret love.
6 Faithful are the wounds of a friend;
but the kisses of an enemy are deceitful.
10 Thine own friend, and thy father's friend, forsake not;
neither go into thy brother's house in the day of thy calamity:
for better is a neighbor that is near than a brother far off.
19 As in water face answereth to face,
so the heart of man to man.

"*Pleasant Words Are . . . Sweet to the Soul*" (16:24)

12:25 Heaviness in the heart of man maketh it stoop:
but a good word maketh it glad.

13:12 Hope deferred maketh the heart sick:
but when the desire cometh, it is a tree of life.

14:10 The heart knoweth his own bitterness;
and a stranger doth not intermeddle with his joy.
13 Even in laughter the heart is sorrowful;
and the end of that mirth is heaviness.

* This part of the verse is more clearly given in other translations. For example, in the Jewish Bible it reads: "Let thy foot be seldom in thy neighbor's house."

** Certain precepts in this group are regarded by some (for example, Moulton) as the source of Jesus' command, "Love your enemies . . . do good to them that hate you" (Mt. 5:44, p. 886). Also verse 24:29 above is viewed as a negative form of the Golden Rule (Mt. 7:12, p. 888).

15:13 A merry heart maketh a cheerful countenance:
but by sorrow of the heart the spirit is broken.

16:24 Pleasant words are as a honeycomb,
sweet to the soul, and health to the bones.

17:22 A merry heart doeth good like a medicine:
but a broken spirit drieth the bones.

18:14 The spirit of a man will sustain his infirmity;
but a wounded spirit who can bear?

25:25 As cold waters to a thirsty soul,
so is good news from a far country.

27: 7 The full soul loatheth a honeycomb;
but to the hungry soul every bitter thing is sweet.

"*Let Another Man Praise Thee*" (27:2)

16:18 Pride goeth before destruction,
and a haughty spirit before a fall.

25:14 Whoso boasteth himself of a false gift
is like clouds and wind without rain.

27 It is not good to eat much honey:
so for men to search their own glory is not glory.

27: 1 Boast not thyself of to-morrow;
for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth;
a stranger, and not thine own lips.

29:23 A man's pride shall bring him low:
but honor shall uphold the humble in spirit.

"*He That Is Soon Angry Dealeth Foolishly*" (14:17)

14:17 He that is soon angry dealeth foolishly:
and a man of wicked devices is hated.

29 He that is slow to wrath is of great understanding:
but he that is hasty of spirit exalteth folly.

15: 1 A soft answer turneth away wrath:
but grievous words stir up anger.

16:32 He that is slow to anger is better than the mighty;
and he that ruleth his spirit than he that taketh a city.

17:14 The beginning of strife is as when one letteth out water:
therefore leave off contention, before it be meddled with.

18:19 A brother offended is harder to be won than a strong city:
and their contentions are like the bars of a castle.

19:11 The discretion of a man deferreth his anger:
and it is his glory to pass over a transgression.

20: 3 It is an honor for a man to cease from strife:
but every fool will be meddling.

22:24 Make no friendship with an angry man;
and with a furious man thou shalt not go;
25 Lest thou learn his ways,
and get a snare to thy soul.

25:28 He that hath no rule over his own spirit
is like a city that is broken down, and without walls.

26:21 As coals are to burning coals, and wood to fire;
so is a contentious man to kindle strife.

27 Whoso diggeth a pit* shall fall therein:
and he that rolleth a stone, it will return upon him.

27: 4 Wrath is cruel, and anger is outrageous;
but who is able to stand before envy?

"*He That Keepeth His Mouth Keepeth His Life*" (13:3)

12:23 A prudent man concealeth knowledge:
but the heart of fools proclaimeth foolishness.

13: 3 He that keepeth his mouth keepeth his life:
but he that openeth wide his lips shall have destruction.

14:23 In all labor there is profit:
but the talk of the lips tendeth only to penury.

15: 2 The tongue of the wise useth knowledge aright:
but the mouth of fools poureth out foolishness.

4 A wholesome tongue is a tree of life;
but perverseness therein is a breach in the spirit.

16:21 The wise in heart shall be called prudent:
and the sweetness of the lips increaseth learning.

* The reader who likes this couplet should observe that it appears in two forms, for Eccl. 10:8 begins with a similar line.

16:23 The heart of the wise teacheth his mouth,
and addeth learning to his lips.

17:28 Even a fool, when he holdeth his peace, is counted wise:
and he that shutteth his lips is esteemed a man of understanding.

18: 7 A fool's mouth is his destruction,
and his lips are the snare of his soul.

13 He that answereth a matter before he heareth it,
it is folly and shame unto him.

21 Death and life are in the power of the tongue:
and they that love it shall eat the fruit thereof.

21:23 Whoso keepeth his mouth and his tongue,
keepeth his soul from troubles.

25:11 A word fitly spoken
is like apples of gold in pictures of silver.

29:11 A fool uttereth all his mind:
but a wise man keepeth it in till afterward.

20 Seest thou a man that is hasty in his words?
there is more hope of a fool than of him.

"*Lying Lips*" *and Talebearers* (12:22, 18:8)

11: 9 A hypocrite with his mouth destroyeth his neighbor:
but through knowledge shall the just be delivered.

13 A talebearer revealeth secrets:
but he that is of a faithful spirit concealeth the matter.

12:22 Lying lips are abomination to the Lord:
but they that deal truly are his delight.

18: 8 The words of a talebearer are as wounds,
and they go down into the innermost parts of the belly.

19: 9 A false witness shall not be unpunished;
and he that speaketh lies shall perish.

20:17 Bread of deceit is sweet to a man;
but afterward his mouth shall be filled with gravel.

23: 6 Eat thou not the bread of him that hath an evil eye,
neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he:
Eat and drink, saith he to thee;
but his heart is not with thee.

25: 9 Debate thy cause with thy neighbor himself;
and discover not a secret to another:
10 Lest he that heareth it put thee to shame,
and thine infamy turn not away.

18 A man that beareth false witness against his neighbor
is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble
is like a broken tooth, and a foot out of joint.

26:20 Where no wood is, there the fire goeth out:
so where there is no talebearer, the strife ceaseth.

29: 5 A man that flattereth his neighbor
spreadeth a net for his feet.

"The Diligent Shall Bear Rule" (12:24)

6: 6 Go to the ant, thou sluggard;
consider her ways, and be wise:
7 Which having no guide, overseer, or ruler,
8 Provideth her meat in the summer,
and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard?
when wilt thou arise out of thy sleep?
10 Yet a little sleep, a little slumber,
a little folding of the hands to sleep:
11 So shall thy poverty come as one that travelleth,*
and thy want as an armed man.

10: 4 He becometh poor that dealeth with a slack hand:
but the hand of the diligent maketh rich.
5 He that gathereth in summer is a wise son:
but he that sleepeth in harvest is a son that causeth shame.

26 As vinegar to the teeth, and as smoke to the eyes,
so is the sluggard to them that send him.

12:24 The hand of the diligent shall bear rule:
but the slothful shall be under tribute.

13: 4 The soul of the sluggard desireth, and hath nothing:
but the soul of the diligent shall be made fat.

11 Wealth gotten by vanity shall be diminished:
but he that gathereth by labor shall increase.

* Instead of the somewhat confusing comparison in this clause, other translations word it that poverty is like a robber or one who lies in wait to attack.

14: 4 Where no oxen are, the crib is clean:
but much increase is by the strength of the ox.

19:15 Slothfulness casteth into a deep sleep;
and an idle soul shall suffer hunger.

20:13 Love not sleep, lest thou come to poverty:
open thine eyes, and thou shalt be satisfied with bread.

22:13 The slothful man saith, There is a lion without,
I shall be slain in the streets.

29 Seest thou a man diligent in his business?
he shall stand before kings;
he shall not stand before mean men.

24:10 If thou faint in the day of adversity,
thy strength is small.

30 I went by the field of the slothful,
and by the vineyard of the man void of understanding;
31 And, lo, it was all grown over with thorns,
and nettles had covered the face thereof,
and the stone wall thereof was broken down.
32 Then I saw, and considered it well:
I looked upon it, and received instruction.
33 Yet a little sleep, a little slumber,
a little folding of the hands to sleep:
34 So shall thy poverty come as one that travelleth;
and thy want as an armed man.

26:16 The sluggard is wiser in his own conceit
than seven men that can render a reason.

27: 8 As a bird that wandereth from her nest,
so is a man that wandereth from his place.

23 Be thou diligent to know the state of thy flocks,
and look well to thy herds:
24 For riches are not for ever:
and doth the crown endure to every generation?
25 The hay appeareth, and the tender grass showeth itself,
and herbs of the mountains are gathered.
26 The lambs are for thy clothing,
and the goats are the price of the field.
27 And thou shalt have goats' milk enough for thy food,
for the food of thy household,
and for the maintenance for thy maidens.

30:24 There be four things which are little upon the earth,
but they are exceeding wise:

30:25 The ants are a people not strong,
yet they prepare their meat in the summer;
26 The conies are but a feeble folk,
yet make they their houses in the rocks;
27 The locusts have no king,
yet go they forth all of them by bands;
28 The spider taketh hold with her hands,
and is in kings' palaces.

"*Wealth Maketh Many Friends*" (19:4)

12: 9 He that is despised, and hath a servant,
is better than he that honoreth himself, and lacketh bread.

14:20 The poor is hated even of his own neighbor:
but the rich hath many friends.

18:16 A man's gift maketh room for him,
and bringeth him before great men.

23 The poor useth entreaties;
but the rich answereth roughly.

19: 4 Wealth maketh many friends;
but the poor is separated from his neighbor.

6 Many will entreat the favor of the prince:
and every man is a friend to him that giveth gifts.

22: 7 The rich ruleth over the poor,
and the borrower is servant to the lender.

"*Be Not Thou . . . of Them That Are Sureties for Debts*" (22:26)

6: 1 My son, if thou be surety for thy friend,
if thou hast stricken thy hand with a stranger,
2 Thou art snared with the words of thy mouth,
thou art taken with the words of thy mouth.
3 Do this now, my son, and deliver thyself,
when thou art come into the hand of thy friend;
go, humble thyself, and make sure thy friend.
4 Give not sleep to thine eyes,
nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand of the hunter,
and as a bird from the hand of the fowler.

17:18 A man void of understanding striketh hands,
and becometh surety in the presence of his friend.

22:26 Be not thou one of them that strike hands,
or of them that are sureties for debts.
27 If thou hast nothing to pay,
why should he take away thy bed from under thee?

"Be Not Among Winebibbers" (23:20)

20: 1 Wine is a mocker, strong drink is raging:*
and whosoever is deceived thereby is not wise.

21:17 He that loveth pleasure shall be a poor man:
he that loveth wine and oil shall not be rich.

23:20 Be not among winebibbers;
among riotous eaters of flesh:
21 For the drunkard and the glutton shall come to poverty:
and drowsiness shall clothe a man with rags.

29 Who hath woe? who hath sorrow?
who hath contentions? who hath babbling?
who hath wounds without cause?
who hath redness of eyes?
30 They that tarry long at the wine;
they that go to seek mixed wine.

31 Look not thou upon the wine when it is red,
when it giveth his color** in the cup,
when it moveth itself aright.
32 At the last it biteth like a serpent,
and stingeth like an adder.
33 Thine eyes shall behold strange women,
and thine heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea,
or as he that lieth upon the top of a mast.
35 They have stricken me, shalt thou say, and I was not sick;
they have beaten me, and I felt it not:
when shall I awake?
I will seek it yet again.

25:16 Hast thou found honey? eat so much as is sufficient for thee,
lest thou be filled therewith, and vomit it.

* Modern translations of the word "raging" carry the suggestion that drink leads to brawling or disorder.

** Most recent translations render these words as "wine when it sparkles."

27:20 Hell and destruction are never full;
so the eyes of man are never satisfied.

31: 4 It is not for kings, O Lemuel,
it is not for kings to drink wine;
nor for princes strong drink:
5 Lest they drink, and forget the law,
and pervert the judgment of any of the afflicted.
6 Give strong drink unto him that is ready to perish,
and wine unto those that be of heavy hearts.
7 Let him drink, and forget his poverty,
and remember his misery no more.

"*A Prudent Wife Is from the Lord*" (19:14)

5:15 Drink waters out of thine own cistern,
and running waters out of thine own well.
18 Let thy fountain be blessed:
and rejoice with the wife of thy youth.
19 Let her be as the loving hind and pleasant roe;
let her breasts satisfy thee at all times;
and be thou ravished always with her love.

11:16 A gracious woman retaineth honor:*
and strong men retain riches.

12: 4 A virtuous woman is a crown to her husband:
but she that maketh ashamed is as rottenness in his bones.

18:22 Whoso findeth a wife findeth a good thing,
and obtaineth favor of the Lord.

19:14 House and riches are the inheritance of fathers:
and a prudent wife is from the Lord.

21: 9 It is better to dwell in a corner of the housetop,
than with a brawling woman in a wide house.
19 It is better to dwell in the wilderness,
than with a contentious and an angry woman.

27:15 A continual dropping in a very rainy day
and a contentious woman are alike.

30:21 For three things the earth is disquieted,
and for four which it cannot bear:
22 For a servant when he reigneth;

* The last two words are better translated as "obtaineth honor" (or respect).

and a fool when he is filled with meat;
30:23 For an odious woman when she is married;
and a handmaid that is heir to her mistress.

31.10 Who can find a virtuous woman?*
for her price is far above rubies.
11 The heart of her husband doth safely trust in her,
so that he shall have no need of spoil.**
12 She will do him good and not evil
all the days of her life.
13 She seeketh wool, and flax,
and worketh willingly with her hands.
14 She is like the merchants' ships;
she bringeth her food from afar.
15 She riseth also while it is yet night,
and giveth meat to her household,
and a portion to her maidens.
16 She considereth a field, and buyeth it:
with the fruit of her hands she planteth a vineyard.
17 She girdeth her loins with strength,
and strengtheneth her arms.
18 She perceiveth that her merchandise is good:
her candle goeth not out by night.
19 She layeth her hands to the spindle,
and her hands hold the distaff.
20 She stretcheth out her hand to the poor;
yea, she reacheth forth her hands to the needy.
21 She is not afraid of the snow for her household:
for all her household are clothed with scarlet.
22 She maketh herself coverings of tapestry;
her clothing is silk and purple.
23 Her husband is known in the gates,
when he sitteth among the elders of the land.
24 She maketh fine linen, and selleth it;
and delivereth girdles unto the merchant.

* This passage is worthy of note not only because of its striking conception of woman's role but also because it is regarded by some as the finest of the fourteen examples of acrostic (alphabetic) poetry in the Old Testament. In the Hebrew Bible these twenty-two parallelistic couplets each begin with words in which the first letters are successively the letters of the Hebrew alphabet. In some similar poems, found chiefly in Psalms and Lamentations, the unit may be not two lines but one line, three, four or even eight (see note on p. 507a).

** In place of this antiquated wording the clause should read, "and he shall have no occasion for want."

31:25 Strength and honor are her clothing;
and she shall rejoice in time to come.
26 She openeth her mouth with wisdom;
and in her tongue is the law of kindness.
27 She looketh well to the ways of her household,
and eateth not the bread of idleness.
28 Her children arise up, and call her blessed;
her husband also, and he praiseth her.
29 Many daughters have done virtuously,
but thou excellest them all.
30 Favor is deceitful, and beauty is vain:
but a woman that feareth the Lord, she shall be praised.
31 Give her of the fruit of her hands;
and let her own works praise her in the gates.

"*To Keep Thee from the Evil Woman*" (6:24)

6:20 My son, keep thy father's commandment,
and forsake not the law of thy mother:
21 Bind them continually upon thine heart,
and tie them about thy neck.
22 When thou goest, it shall lead thee;
when thou sleepest, it shall keep thee;
and when thou awakest, it shall talk with thee.
23 For the commandment is a lamp;
and the law is light;
and reproofs of instruction are the way of life:
24 To keep thee from the evil woman,
from the flattery of the tongue of a strange woman.
25 Lust not after her beauty in thine heart;
neither let her take thee with her eyelids.
27 Can a man take fire in his bosom,
and his clothes not be burned?
28 Can one go upon hot coals,
and his feet not be burned?
30 Men do not despise a thief, if he steal
to satisfy his soul when he is hungry;
31 But if he be found, he shall restore sevenfold;
he shall give all the substance of his house.
32 But whoso committeth adultery with a woman lacketh
understanding:
he that doeth it destroyeth his own soul.

6:33 A wound and dishonor shall he get;
and his reproach shall not be wiped away.
34 For jealousy is the rage of a man:
therefore he will not spare in the day of vengeance.
35 He will not regard any ransom;
neither will he rest content, though thou givest many gifts.

7: 1 My son, keep my words,
and lay up my commandments with thee.
2 Keep my commandments, and live;
and my law as the apple of thine eye.
3 Bind them upon thy fingers,
write them upon the table of thine heart.
4 Say unto wisdom, Thou art my sister;
and call understanding thy kinswoman:
5 That they may keep thee from the strange woman,
from the stranger which flattereth with her words.

24 Hearken unto me now therefore, O ye children,
and attend to the words of my mouth.
25 Let not thine heart decline to her ways,
go not astray in her paths.
26 For she hath cast down many wounded:
yea, many strong men have been slain by her.
27 Her house is the way to hell,
going down to the chambers of death.

9:16 Whoso is simple, let him turn in hither:
and as for him that wanteth understanding, she saith to him,
17 Stolen waters are sweet,
and bread eaten in secret is pleasant.

31: 2 What, my son?
and what, the son of my womb?
and what, the son of my vows?
3 Give not thy strength unto women,
nor thy ways to that which destroyeth kings.

Rulers and Government

11:14 Where no counsel is, the people fall:
but in the multitude of counsellors there is safety.

14:34 Righteousness exalteth a nation:
but sin is a reproach to any people.

19:12 The king's wrath is as the roaring of a lion;
but his favor is as dew upon the grass.

20: 5 Counsel in the heart of man is like deep water;
but a man of understanding will draw it out.

28 Mercy and truth preserve the king:
and his throne is upholden by mercy.

23: 1 When thou sittest to eat with a ruler,
consider diligently what is before thee:

2 And put a knife to thy throat,
if thou be a man given to appetite.

3 Be not desirous of his dainties:
for they are deceitful meat.

24:21 My son, fear thou the Lord and the king:
and meddle not with them that are given to change:

22 For their calamity shall rise suddenly;
and who knoweth the ruin of them both?

25: 2 It is the glory of God to conceal a thing:
but the honor of kings is to search out a matter.

3 The heaven for height, and the earth for depth,
and the heart of kings is unsearchable.

4 Take away the dross from the silver,
and there shall come forth a vessel for the finer.*

5 Take away the wicked from before the king,
and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king,
and stand not in the place of great men:

7 For better it is that it be said unto thee, Come up hither;
than that thou shouldest be put lower in the presence of the prince
whom thine eyes have seen.

29: 2 When the righteous are in authority, the people rejoice:
but when the wicked beareth rule, the people mourn.

18 Where there is no vision, the people perish:
but he that keepeth the law, happy is he.

* This is better understood as a vessel for the silversmith or *re*finer.

CHART OF PASSAGES USED IN PROVERBS

Chap.	*Verse*	*Page*
1	1–7	395
	8–9	403
	20–22	395
	23–33	396
2	1–6	400
	10–11	396
3	1–8	400
	11–12	403
	13–18	396
	27–28	405
4	7–9	397
	10	403
	12–13	403
	25–27	400
5	15	414
	18–19	414
6	1–5	412
	6–11	410
	16–19	402
	20–25	416
	27–28	416
	30–32	416
	33–35	417
7	1–5	417
	24–27	417
8	1–6	397
	14–25	397
	26–32	398
	34–36	398
9	1	398
	4–6	398
	8–9	399
	10	400
	16–17	417
10	1	403
	2	402
	4–5	410
	12	405
	26	410
	27	400
11	1	402
	9	409
	13	409
	14	417
	16	414
	22	399
12	1	399
	4	414
	9	412
	15	399
	22	409
	23	408
	24	410
	25	406
13	3	408
	4	410
	7	404
	11	410
	12	406
	15	402
	20	399
	24	403
	25	402
14	4	411
	10	406
	13	406
	17	407
	20	412
	23	408
	29	407
	30	404
	31	404
	34	417
15	1	407
	2	408
	4	408
	8	401
	13	407
	16–17	404
	21	399
	27	404
	29	402
16	6	402
	8	404
	18	407
	19	404
	21	408
	23	409
	24	407
	32	407
17	1	404
	3	402
	6	403
	9	405
	10	399
	12	399
	14	408
	17	405
	18	413
	21	399
	22	407
	24	399
	28	409
18	7	409
	8	409
	13	409
	14	407
	16	412
	19	408
	21	409
	22	414
	23	412
	24	406

CHART OF PASSAGES USED IN PROVERBS (*continued*)

Chap.	*Verse*	*Page*
19	4	412
	6	412
	9	409
	11	408
	12	417
	14	414
	15	411
	17	405
	18	403
20	1	413
	3	408
	5	418
	9	402
	12	401
	13	411
	17	409
	27	401
	28	418
	29	403
21	2–3	402
	9	414
	13	405
	17	413
	19	414
	23	409
22	1	404
	2	405
	6	403
	7	412
	13	411
	15	403
	22–23	405
	24–25	408
	26–27	413
	28	405
	29	411
23	1–3	418
	4–5	404
	6–7	409
	13–14	403
	20–21	413
	22	403
	29–35	413
24	10	411
	17–18	406
	19–20	402
	21–22	418
	29	406
	30–34	411
25	2–7	418
	9–10	410
	11	409
	14	407
	16	413
	17	406
	18–19	410
	21–22	406
	25	407
	27	407
	28	408
26	3–7	399
	16	411
	20	410
	21	408
	27	408
27	1–2	407
	4	408
	5–6	406
	7	407
	8	411
	10	406
	15	414
	19	406
	20	414
	23–27	411
28	1	402
	6	404
	13	402
	27	405
29	2	418
	5	410
	11	409
	15	403
	18	418
	20	409
	23	407
30	4–5	401
	7–9	401
	13–14	405
	15–16	401
	18–19	401
	21–22	414
	23	415
	24	411
	25–28	412
31	2–3	417
	4–7	414
	8–9	405
	10–24	415
	25–31	416

Ecclesiastes; or, The Preacher

REFLECTIONS OF A KINDLY CYNIC

TO MANY PEOPLE, Ecclesiastes is the most brilliant and most "modern" book in the Old Testament, and certainly it is one of the most widely quoted. It does not wholly revolve around the fundamental question as to whether the Divine government of the world is just or not, as in the case of the Book of Job, nor does it aim at a comprehensive guide-book to successful living, as does the Book of Proverbs. Instead, in a spirit of tempered pessimism, Ecclesiastes faces frankly but sadly the cruelty and frustration which man must undergo and offers suggestions as to how to attain a degree of happiness even amidst life's futilities. Dealing with subjects that are close to the human spirit — such as the mystery of human life — yet without, however, touching upon revelation or intuition, the book is a classic outpouring of the skepticism and disillusionment experienced in many epochs and civilizations.

The opening verse declares Solomon, son of David, to be the author, with the sobriquet of "the preacher" (*Koheleth* in Hebrew, *Ecclesiastes* in Greek). Scholars now regard the term as a *nom de plume*, and place the work in the same period as The Proverbs, perhaps around 200 B.C. Many believe, however, that the book, though mostly of one hand, is to some degree a compilation. For example, it contains groups of proverbs, similar to those in the preceding anthology, and other passages which suggest that the author used available sources, some quite ancient even in his time, perhaps as quotations. Other brief portions are held to be outright interpolations by later editors to adapt the work to religious purposes.

Whoever the writer was, he is known only from the book itself. Some believe him to have been an Alexandrian Jew, but most scholars accept him as a Palestinian. Apparently a man of power and wealth, he had sought happiness in various forms. Now in his old age, independent and able to face reality with detachment, he throws off the restraint of conventional expression and indulges himself in intimate, uncensored views on life. A man of moods, he is now caustic, now genial, but always penetrating and, on fundamental religious issues, agnostic. His pessimism was perhaps less a matter of personal idiosyncrasy than a reflection of prevailing Hellenistic ideas or of the despair growing out of the plight of the Jews in Palestine at that time. That he was a man of culture and literary craftsmanship is shown by his rhythmic prose, as elevated as fine verse, his rich cadences and his polished phrases. Those epigrams which seem to be unmistakably his are crisp and meaty, with the occasional jolt of a paradox. His poem, near the end of the book, on youth and on failing powers of old age, has to many been one of the most moving passages in literature. The work has been compared to the best in Marcus Aurelius' *Meditations* and Pascal's *Thoughts*.

Ecclesiastes has often been assailed as materialistic, irreligious, and unworthy of its place in Scripture. Indeed, the book was one of the latest to be accepted. But others assert that it does assume the existence of God, though expressing bewilderment at his ways. While reflecting a temper hardly "Biblical," Ecclesiastes reminds the reader of the beloved Omar Khayyam, and perhaps also of Schopenhauer, Swinburne and others of the "pessimistic" school of writers in various lands.

While some of the passages of greater pessimism are followed by pious passages, such contrasts, it is believed, are not due to vacillations on the part of Koheleth but rather to later efforts to counteract the dominant mood of the book. As one of many examples, the concluding section (12:9–14), with the admonition "Fear God, and keep his commandments: for this is the whole duty of man," is thought by some to be an appendix. Such additions have altered the impression of the magnificent original

fragment, but without them it might have been lost to posterity. For such editorial touches obtained for it admittance into sacred Scripture.

Unabridged, Ecclesiastes is tedious in parts, the sequence is obscure and the wording frequently too difficult to comprehend. In shortened form, as here presented, and with the use of occasional alternative renderings, such obstacles are few and the book stands forth the more memorably as a genial challenge to the reader's own philosophy of life and at a time of unusual uncertainty.

Ecclesiastes; or, The Preacher

"Vanity of Vanities; All Is Vanity" (1:2)

1 The words of the Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher,
vanity of vanities;
all is vanity.

3 What profit hath a man of all his labor
which he taketh under the sun?

4 One generation passeth away, and another generation cometh:
but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down,
and hasteth to his place where he arose.

6 The wind goeth toward the south,
and turneth about unto the north;
it whirleth about continually,
and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea is not full:
unto the place from whence the rivers come, thither they
return again.

8 All things are full of labor;
man cannot utter it:
the eye is not satisfied with seeing,
nor the ear filled with hearing.

9 The thing that hath been, it is that which shall be;
and that which is done is that which shall be done:
and there is no new thing under the sun.

12,13 I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised
14 therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

1:15 That which is crooked cannot be made straight:
and that which is wanting cannot be numbered.

17 And I gave my heart to know wisdom, and to know madness
and folly:
I perceived that this also is vexation of spirit.
18 For in much wisdom is much grief:
and he that increaseth knowledge increaseth sorrow.

2 I said in mine heart, Go to now, I will prove thee with mirth; therefore
2 enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad:
3 and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.
4,5 I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of
6 fruits: I made me pools of water, to water therewith the wood that bringeth
7 forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that
8 were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments,
9 and that of all sorts. So I was great, and increased more than all that were
11 before me in Jerusalem: also my wisdom remained with me. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.
12 And I turned myself to behold wisdom, and madness, and folly: . . .
13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.
14 The wise man's eyes are in his head; but the fool walketh in darkness: and
15 I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. . . .
16,17 And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is van-
18 ity and vexation of spirit. Yea, I hated all my labor which I had taken under
19 the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This is also vanity.
22 For what hath man of all his labor, and of the vexation of his heart,
23 wherein he hath labored under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

"To Every Thing There Is a Season, and a Time" (3:1)

3 To every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born,
and a time to die;
a time to plant,
and a time to pluck up that which is planted;

3 A time to kill,
and a time to heal;
a time to break down,
and a time to build up;

4 A time to weep,
and a time to laugh;
a time to mourn,
and a time to dance;

5 A time to cast away stones,
and a time to gather stones together;
a time to embrace,
and a time to refrain from embracing;

6 A time to get,
and a time to lose;
a time to keep,
and a time to cast away;

7 A time to rend,
and a time to sew;
a time to keep silence,
and a time to speak;

8 A time to love,
and a time to hate;
a time of war,
and a time of peace.

The Cruelty and Injustice of Life

9,10 What profit hath he that worketh in that wherein he laboreth? I have seen the travail, which God hath given to the sons of men to be exercised
19 in it. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is

3:20 vanity. All go unto one place; all are of the dust, and all turn to dust again.
21 Who knoweth the spirit of man that goeth upward, and the spirit of the
22 beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?*

4 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they
2 had no comforter. Wherefore I praised the dead which are already dead,
4 more than the living which are yet alive. Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This is also
6 vanity and vexation of spirit. Better is a handful with quietness, than both the hands full with travail and vexation of spirit.
9 Two are better than one; because they have a good reward for their la-
10 bor. For if they fall, the one will lift up his fellow: but woe to him that is
11 alone when he falleth; for he hath not another to help him up. Again, if two
12 lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13–16

"He That Loveth Silver Shall Not Be Satisfied" (5:10)

5:10 He that loveth silver shall not be satisfied with silver; nor he that loveth
11 abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof,
12 saving the beholding of them with their eyes? The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.
13 There is a sore evil which I have seen under the sun, namely, riches kept
14 for the owners thereof to their hurt. But those riches perish by evil travail:
15 and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand.

16–20

6 There is an evil which I have seen under the sun, and it is common among
2 men: A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil
7 disease. All the labor of man is for his mouth, and yet the appetite is not filled.
11 Seeing there be many things that increase vanity, what is man the better?

* This is clearer if read as "who shall bring him *back* to see what will happen after him."

6:12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Sundry Reflections

7: 1 A good name is better than precious ointment;
and the day of death than the day of one's birth.

2 It is better to go to the house of mourning,
than to go to the house of feasting:
for that is the end of all men;
and the living will lay it to his heart.

3 Sorrow is better than laughter:
for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning;
but the heart of fools is in the house of mirth.

5 It is better to hear the rebuke of the wise,
than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot,
so is the laughter of the fool: this also is vanity.

8 Better is the end of a thing than the beginning thereof:
and the patient in spirit is better than the proud in spirit.

9 Be not hasty in thy spirit to be angry:
for anger resteth in the bosom of fools.

14 In the day of prosperity be joyful,
but in the day of adversity consider:
God also hath set the one over against the other,
to the end that man should find nothing after him.

16 Be not righteous over much,
neither make thyself over wise:
why shouldest thou destroy thyself?

17 Be not over much wicked,
neither be thou foolish:
why shouldest thou die before thy time?

20 For there is not a just man upon earth, that doeth good, and sinneth not.
25 I applied mine heart to know, and to search, and to seek out wisdom,
and the reason of things, and to know the wickedness of folly, even of
26 foolishness and madness: And I find more bitter than death the woman,
whose heart is snares and nets, and her hands as bands: whoso pleaseth
27 God shall escape from her; but the sinner shall be taken by her. Behold,
this have I found, saith the Preacher, counting one by one, to find out the

7:28 account; Which yet my soul seeketh, but I find not: one man among a thou-
29 sand have I found; but a woman among all those have I not found. Lo, this
only have I found, that God hath made man upright; but they have sought
out many inventions.

8: 2 I counsel thee to keep the king's commandment, and that in regard of the
4 oath of God. Where the word of a king is, there is power: and who may say
unto him, What doest thou?

"*Better . . . to Eat, and to Drink, and to Be Merry*" (8:15)

15 Then I commended mirth, because a man hath no better thing under the
sun, than to eat, and to drink, and to be merry: for that shall abide with him
of his labor the days of his life, which God giveth him under the sun.

16–17

9: 2 All things come alike to all: there is one event to the righteous, and to the
wicked; to the good and to the clean, and to the unclean; to him that sacri-
ficeth, and to him that sacrificeth not: as is the good, so is the sinner; and he
3 that sweareth, as he that feareth an oath. This is an evil among all things
that are done under the sun, that there is one event unto all: yea, also the
heart of the sons of men is full of evil, and madness is in their heart while
they live, and after that they go to the dead.

4 For to him that is joined to all the living there is hope:
for a living dog is better than a dead lion.
5 For the living know that they shall die:
but the dead know not any thing,
neither have they any more a reward;
for the memory of them is forgotten.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry
8 heart; for God now accepteth thy works. Let thy garments be always white;
9 and let thy head lack no ointment. Live joyfully with the wife whom thou
lovest all the days of the life of thy vanity, which he hath given thee under
the sun, all the days of thy vanity: for that is thy portion in this life, and in
10 thy labor which thou takest under the sun. Whatsoever thy hand findeth to
do, do it with thy might; for there is no work, nor device, nor knowledge,
nor wisdom, in the grave, whither thou goest.
11 I returned, and saw under the sun, that the race is not to the swift, nor the
battle to the strong, neither yet bread to the wise, nor yet riches to men of
understanding, nor yet favor to men of skill; but time and chance happeneth
12 to them all. For man also knoweth not his time: as the fishes that are taken
in an evil net, and as the birds that are caught in the snare; so are the sons of
men snared in an evil time, when it falleth suddenly upon them.

13–18

A Group of Proverbs

10: 1 Dead flies cause the ointment of the apothecary to send forth a stinking savor:
so doth a little folly* him that is in reputation for wisdom and honor.

2 A wise man's heart is at his right hand;
but a fool's heart at his left.

4 If the spirit of the ruler rise up against thee,
leave not thy place;
for yielding pacifieth great offenses.

5 There is an evil which I have seen under the sun,
as an error which proceedeth from the ruler:
6 Folly is set in great dignity,
and the rich sit in low place.
7 I have seen servants upon horses,
and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it;
and whoso breaketh a hedge, a serpent shall bite him.
9 Whoso removeth stones shall be hurt therewith;
and he that cleaveth wood shall be endangered thereby.

18 By much slothfulness the building decayeth;
and through idleness of the hands the house droppeth through.

19 A feast is made for laughter,
and wine maketh merry:
but money answereth all things.

20 Curse not the king, no not in thy thought;
and curse not the rich in thy bedchamber:
for a bird of the air shall carry the voice,
and that which hath wings shall tell the matter.

11: 1 Cast thy bread upon the waters:
for thou shalt find it after many days.

4 He that observeth the wind shall not sow;
and he that regardeth the clouds shall not reap.
6 In the morning sow thy seed,
and in the evening withhold not thine hand: . . .

* The sense of usual translations of this clause is that a little folly spoils or outweighs wisdom and honor.

"Rejoice, O Young Man, in Thy Youth" (11:9)

11: 9 Rejoice, O young man, in thy youth;
and let thy heart cheer thee in the days of thy youth,
and walk in the ways of thine heart,
and in the sight of thine eyes:
but know thou, that for all these things God will bring thee into judgment.
10 Therefore remove sorrow from thy heart,
and put away evil from thy flesh:
for childhood and youth are vanity.

12: 1 Remember now thy Creator in the days of thy youth,
while the evil days come not,
nor the years draw nigh,
when thou shalt say, I have no pleasure in them;
2 While the sun, or the light, or the moon, or the stars, be not darkened,
nor the clouds return after the rain:
3 In the days when the keepers of the house shall tremble,
and the strong men shall bow themselves,
and the grinders cease because they are few,
and those that look out of the windows be darkened,
4 And the doors shall be shut in the streets,
when the sound of the grinding is low,
and he shall rise up at the voice of the bird,
and all the daughters of music shall be brought low;
5 Also when they shall be afraid of that which is high,
and fears shall be in the way,
and the almond tree shall flourish,
and the grasshopper shall be a burden,
and desire shall fail:
because man goeth to his long home,
and the mourners go about the streets:
6 Or ever the silver cord be loosed,
or the golden bowl be broken,
or the pitcher be broken at the fountain,
or the wheel broken at the cistern.
7 Then shall the dust return to the earth as it was:
and the spirit shall return unto God who gave it.
8 Vanity of vanities, saith the Preacher; all is vanity.

"The Conclusion of the Whole Matter" (12:13)

12: 9 And moreover, because the Preacher was wise, he still taught the people
knowledge; yea, he gave good heed, and sought out, and set in order many
10 proverbs. The Preacher sought to find out acceptable words: and that which
was written was upright, even words of truth.
12 And further, by these, my son, be admonished: of making many books there
13 is no end; and much study is a weariness of the flesh. Let us hear the conclu-
sion of the whole matter: Fear God, and keep his commandments: for this
14 is the whole duty of man. For God shall bring every work into judgment,
with every secret thing, whether it be good, or whether it be evil.

Job

Preface: The Travail of a Perplexed Sufferer.

The Prologue — Job's Rebelliousness Against His Anguish — The First Cycle of Debate — The Second Cycle of Debate — The Third Cycle of Debate — The Discourse of the Excited Elihu — The Intervention of the Lord — The Epilogue — Notes to Job.

THE TRAVAIL OF A PERPLEXED SUFFERER

VICTOR HUGO said of the Book of Job that it was "perhaps the greatest masterpiece of the human mind" and Carlyle that nothing ever written was of equal merit. Its theme, deeply touching all human minds and hearts, is the baffling question: Why do the good suffer? Its outspoken treatment of this inscrutable mystery, the lyric quality of its style, and its dramatic presentation of the issue make the book one of the few great classics of all time.

Both the period of the composition of the Book of Job and its origin have long been controversial. Dated anywhere from the ninth to the second century B.C., it is now generally held, because of its thought and language, to have been written in the fifth century B.C. or possibly in the fourth — that is, some time after the Exile (see preface to Ezra). Many believe that the short prose story used as a framework at the beginning and at the end — of a man of saintly piety whose faith was tested by the ordeal of adversity — was a well-known folk-tale around which the book was built, much as the medieval saga of Doctor Faustus was used by Marlowe and Goethe.

The anonymous author is generally assumed to have been a Jew, and the occasional references to bodily processes may mean that he was a sort of physician and thus had amply observed human suffering. But the names of persons and places and the omission in the book of anything distinctively Hebrew have led some scholars to believe that in earliest form this work was of Edomite or Arabian origin. Efforts to identify "the land of Uz" and the characters have been no more successful than attempts to locate Swift's Lilliput. Indeed, so much is left to the imagination that the book appears to have been designed to escape limitations of time or place.

After a prologue which gives the setting, the curtain rises, in chapter 2, upon Job with friends who gather to console him. The traditional picture of Job in the minds of many people — a man proverbial for his quiet patience in spite of extreme adversity and maddening boils — is derived from the prose prologue and epilogue. For beginning with chapter 3 the hero becomes suddenly voluble, fiercely rebellious, and even skeptical.

This dialogue, all in poetic form, is the core of the book, but interspersed are passages which seem clearly to be later additions. Examples are the poem on the inaccessibility of Divine wisdom (ch. 28) in the vein of Prov. 8–9; the long speech by a new character Elihu (chs. 32–37), as though he had been sitting by impatiently until he could have his say; and parts of the concluding chapters containing the Lord's speeches out of the whirlwind. The insertions, when long, sometimes slow the tempo of the book and confuse the picture of Job, but correspondingly they enrich the philosophic and poetic content of the work, which has made a profound impression on mankind.

The book has often been compared with such great examples of challenge of the forces of destiny as *Prometheus Bound*, probably a contemporary work, by the Greek Aeschylus, Dante's *Divine Comedy*, Milton's *Paradise Lost*, and Goethe's *Faust*. In more recent times a similar theme has haunted such works as Andreyev's *Anathema*, Mark Twain's *The Mysterious Stranger*, H. G. Wells's *The Undying Fire*

(almost a paraphrase of the Biblical book), and Robert Frost's *The Masque of Reason.* But some of the best expressions of the modern interest in Job have been the new translations and reconstructions of the text itself made by outstanding scholars, and some of these works are listed in the bibliography.

In this "epic of the inner life," as Genung has called it, the issues are presented with such intensity that the reader feels himself irresistibly drawn into the discussion and excited by its outcome. Hence the editors themselves were strongly tempted to introduce interpretations of individual arguments and of the final solution, but such intrusion has been resisted. What is offered, instead, is an attempt at judicious abridgment and a clarification of the structure of the book, with only a few necessary explanations. This leaves the reader the fresh experience of listening to the discussion uninfluenced by extraneous views and of evaluating for himself its character and its message.

The Book of Job

THE PROLOGUE

The Taunting of God by Satan

1 There was a man in the land of Uz, whose name was Job; and that man
2 was perfect and upright, and one that feared God, and eschewed evil. And
3 there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this
4 man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three
5 sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 Now there was a day when the sons of God came to present themselves
7 before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?
10 Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his
11 substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath is in thy power;

only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

The Sufferings Inflicted on Job

1:13 And there was a day when his sons and his daughters were eating and
14 drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside
15 them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.
17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's
19 house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.
20 Then Job arose, and rent his mantle, and shaved his head, and fell down
21 upon the ground, and worshipped, And said,

Naked came I out of my mother's womb,
and naked shall I return thither:
the Lord gave, and the Lord hath taken away;
blessed be the name of the Lord.

22 In all this Job sinned not, nor charged God foolishly.

2 Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.
2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.
3 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity,
4 although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath

2: 5 will he give for his life. But put forth thine hand now, and touch his bone and
6 his flesh, and he will curse thee to thy face. And the Lord said unto Satan,
Behold, he is in thine hand; † but save his life.
7 So went Satan forth from the presence of the Lord, and smote Job with
8 sore boils from the sole of his foot unto his crown. And he took him a pot-
9 sherd to scrape himself withal; and he sat down among the ashes. Then said
his wife unto him, Dost thou still retain thine integrity? curse God, and die.
10 But he said unto her, Thou speakest as one of the foolish women speaketh.
What? shall we receive good at the hand of God, and shall we not receive
evil? In all this did not Job sin with his lips.
11 Now when Job's three friends heard of all this evil that was come upon
him, they came every one from his own place; Eliphaz the Temanite, and
Bildad the Shuhite, and Zophar the Naamathite: for they had made an ap-
12 pointment together to come to mourn with him, and to comfort him. And
when they lifted up their eyes afar off, and knew him not, they lifted up
their voice, and wept; and they rent every one his mantle, and sprinkled dust
13 upon their heads toward heaven. So they sat down with him upon the ground
seven days and seven nights, and none spake a word unto him: for they saw
that his grief was very great.

JOB'S REBELLIOUSNESS AGAINST HIS ANGUISH

3:1,2 After this opened Job his mouth, and cursed his day. And Job spake, and said,

3 Let the day perish wherein I was born,
and the night in which it was said, There is a man child
conceived.
4 Let that day be darkness;
let not God regard it from above,
neither let the light shine upon it.
5 Let darkness and the shadow of death stain it;
let a cloud dwell upon it;
let the blackness of the day terrify it.
10 Because it shut not up the doors of my mother's womb,
nor hid sorrow from mine eyes.

11 Why died I not from the womb?
why did I not give up the ghost when I came out of the belly?
13 For now should I have lain still and been quiet,
I should have slept; then had I been at rest,
17 There the wicked cease from troubling;
and there the weary be at rest.

3 18 There the prisoners rest together;
they hear not the voice of the oppressor.
19 The small and great are there;
and the servant is free from his master.
20 Wherefore is light given to him that is in misery,
and life unto the bitter in soul;
21 Which long for death, but it cometh not;
and dig for it more than for hid treasures;
22 Which rejoice exceedingly, and are glad, when they can find
the grave?
23 Why is light given to a man whose way is hid,
and whom God hath hedged in?
24 For my sighing cometh before I eat,
and my roarings are poured out like the waters.
25 For the thing which I greatly feared is come upon me,
and that which I was afraid of is come unto me.
26 I was not in safety,
neither had I rest,
neither was I quiet;
yet trouble came.

THE FIRST CYCLE OF DEBATE

Eliphaz's Charge of Faintheartedness

4 Then Eliphaz the Temanite answered and said,
2 If we assay to commune with thee, wilt thou be grieved?
but who can withhold himself from speaking?
3 Behold, thou hast instructed many,
and thou hast strengthened the weak hands.
4 Thy words have upholden him that was falling,
and thou hast strengthened the feeble knees.
5 But now it is come upon thee, and thou faintest;
it toucheth thee, and thou are troubled.
6 Is not this thy fear, thy confidence,
thy hope, and the uprightness of thy ways?
7 Remember, I pray thee, who ever perished, being innocent?
or where were the righteous cut off?
8 Even as I have seen, they that plow iniquity,
and sow wickedness, reap the same.
9 By the blast of God they perish,
and by the breath of his nostrils are they consumed.

4:17 Shall mortal man be more just than God?
shall a man be more pure than his Maker?
18 Behold, he put no trust in his servants;
and his angels he charged with folly:
19 How much less in them that dwell in houses of clay,
whose foundation is in the dust,
which are crushed before the moth?
20–21

5: 1 Call now, if there be any that will answer thee;
and to which of the saints wilt thou turn?
2 For wrath killeth the foolish man,
and envy slayeth the silly one.
6 Although affliction cometh not forth of the dust,
neither doth trouble spring out of the ground;
7 Yet man is born unto trouble,
as the sparks fly upward.

8 I would seek unto God,
and unto God would I commit my cause:
9 Which doeth great things and unsearchable;
marvelous things without number:
10 Who giveth rain upon the earth,
and sendeth waters upon the fields:
11 To set up on high those that be low;
that those which mourn may be exalted to safety.
12 He disappointeth the devices of the crafty,
so that their hands cannot perform their enterprise.
15 But he saveth the poor from the sword,
from their mouth, and from the hand of the mighty.

17 Behold, happy is the man whom God correcteth:
therefore despise not thou the chastening of the Almighty:
18 For he maketh sore, and bindeth up:
he woundeth, and his hands make whole.
19 He shall deliver thee in six troubles:
yea, in seven there shall no evil touch thee.
25 Thou shalt know also that thy seed shall be great,
and thine offspring as the grass of the earth.
26 Thou shalt come to thy grave in a full age,
like as a shock of corn cometh in in his season.
27 Lo this, we have searched it, so it is;
hear it, and know thou it for thy good.

Job's Self-Justification

6 But Job answered and said,

2 Oh that my grief were thoroughly weighed,
and my calamity laid in the balances together!
3 For now it would be heavier than the sand of the sea:
therefore my words are swallowed up.
4 For the arrows of the Almighty are within me,
the poison whereof drinketh up my spirit:
the terrors of God do set themselves in array against me.

8 Oh that I might have my request;
and that God would grant me the thing that I long for!
9 Even that it would please God to destroy me;
that he would let loose his hand, and cut me off!
11 What is my strength, that I should hope?
and what is mine end, that I should prolong my life?
12 Is my strength the strength of stones?
or is my flesh of brass?

14 To him that is afflicted pity should be showed from his friend;
but he forsaketh the fear of the Almighty.
15 My brethren have dealt deceitfully as a brook,
and as the stream of brooks they pass away;
16 Which are blackish by reason of the ice,
and wherein the snow is hid:
17 What time they wax warm they vanish:
when it is hot, they are consumed out of their place.

24 Teach me, and I will hold my tongue:
and cause me to understand wherein I have erred.
25 How forcible are right words!
but what doth your arguing reprove?
27 Yea, ye overwhelm the fatherless,
and ye dig a pit for your friend.
29 Return, I pray you, let it not be iniquity;
yea, return again, my righteousness is in it.*
30 Is there iniquity in my tongue?
cannot my taste discern perverse things?

7: 4 When I lie down, I say,

* This verse is more in keeping with the passage if translated somewhat as follows: "Let there be no injustice done . . . my cause is righteous."

When shall I arise, and the night be gone?
and I am full of tossings to and fro unto the dawning of the day.
7: 5 My flesh is clothed with worms and clods of dust;
my skin is broken, and become loathsome.
6 My days are swifter than a weaver's shuttle,
and are spent without hope.

11 Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
13 When I say, My bed shall comfort me,
my couch shall ease my complaint;
14 Then thou scarest me with dreams,
and terrifiest me through visions:
15 So that my soul chooseth strangling,
and death rather than my life.
16 I loathe it; I would not live alway:
let me alone; for my days are vanity.

20 I have sinned; what shall I do unto thee,
O thou preserver of men?
why hast thou set me as a mark against thee,
so that I am a burden to myself?
21 And why dost thou not pardon my transgression,
and take away mine iniquity?
for now shall I sleep in the dust;
and thou shalt seek me in the morning, but I shall not be.

Bildad's Affirmation That God Is Just

8 Then answered Bildad the Shuhite, and said,

2 How long wilt thou speak these things?
and how long shall the words of thy mouth be like a strong wind?
3 Doth God pervert judgment?
or doth the Almighty pervert justice?
6 If thou wert pure and upright;
surely now he would awake for thee,
and make the habitation of thy righteousness prosperous.
8 For inquire, I pray thee, of the former age,
and prepare thyself to the search of their fathers:
10 Shall not they teach thee, and tell thee,
and utter words out of their heart?

20 Behold, God will not cast away a perfect man,
neither will he help the evil-doers:

8:21 Till he fill thy mouth with laughing,
and thy lips with rejoicing.
22 They that hate thee shall be clothed with shame;
and the dwelling place of the wicked shall come to nought.

Job's Questioning of God's Ways

9 Then Job answered and said,
2 I know it is so of a truth:
but how should man be just with God?
3 If he will contend with him,
he cannot answer him one of a thousand.
4 He is wise in heart, and mighty in strength:
who hath hardened himself against him, and hath prospered?
16 If I had called, and he had answered me;
yet would I not believe that he had hearkened unto my voice.
17 For he breaketh me with a tempest,
and multiplieth my wounds without cause.
18 He will not suffer me to take my breath,
but filleth me with bitterness.
20 If I justify myself, mine own mouth shall condemn me:
if I say, I am perfect, it shall also prove me perverse.
21 Though I were perfect, yet would I not know my soul:
I would despise my life.
22 This is one thing, therefore I said it,
He destroyeth the perfect and the wicked.
23 If the scourge slay suddenly,
he will laugh at the trial of the innocent.
24 The earth is given into the hand of the wicked:
he covereth the faces of the judges thereof;
if not, where, and who is he?
29 If I be wicked,
why then labor I in vain?
30 If I wash myself with snow water,
and make my hands never so clean;
34 Let him take his rod away from me,
and let not his fear terrify me:
35 Then would I speak, and not fear him;
but it is not so with me.
10:1 My soul is weary of my life;
I will leave my complaint upon myself;
I will speak in the bitterness of my soul.

10: 2 I will say unto God, Do not condemn me;
show me wherefore thou contendest with me.
3 Is it good unto thee that thou shouldest oppress,
that thou shouldest despise the work of thine hands,
and shine upon the counsel of the wicked?
4 Hast thou eyes of flesh?
or seest thou as man seeth?
5 Are thy days as the days of man?
are thy years as man's days,
6 That thou inquirest after mine iniquity,
and searchest after my sin?
7 Thou knowest that I am not wicked;
and there is none that can deliver out of thine hand.
8 Thine hands have made me and fashioned me together round about;
yet thou dost destroy me.
9 Remember, I beseech thee, that thou hast made me as the clay;
and wilt thou bring me into dust again?
11 Thou hast clothed me with skin and flesh,
and hast fenced me with bones and sinews.
12 Thou hast granted me life and favor,
and thy visitation hath preserved my spirit.
15 If I be wicked, woe unto me;
and if I be righteous, yet will I not lift up my head.
I am full of confusion;
therefore see thou mine affliction;
16 For it increaseth.
Thou huntest me as a fierce lion:
and again thou showest thyself marvelous upon me.
18 Wherefore then hast thou brought me forth out of the womb?
Oh that I had given up the ghost, and no eye had seen me!
20 Are not my days few? cease then,
and let me alone, that I may take comfort a little,
21 Before I go whence I shall not return,
even to the land of darkness† and the shadow of death;
22 A land of darkness, as darkness itself;
and of the shadow of death, without any order,
and where the light is as darkness.

Zophar's Insistence upon Submission to God

11 Then answered Zophar the Naamathite, and said,
2 Should not the multitude of words be answered?
and should a man full of talk be justified?

11: 3 Should thy lies make men hold their peace?
and when thou mockest, shall no man make thee ashamed?
4 For thou hast said, My doctrine is pure,
and I am clean in thine eyes.
5 But oh that God would speak,
and open his lips against thee;
6 And that he would show thee the secrets of wisdom,
that they are double to that which is!
Know therefore that God exacteth of thee less than thine iniquity deserveth.
7 Canst thou by searching find out God?
canst thou find out the Almighty unto perfection?
8 It is as high as heaven; what canst thou do?
deeper than hell; what canst thou know?
9 The measure thereof is longer than the earth,
and broader than the sea.
13 If thou prepare thine heart,
and stretch out thine hands toward him;
14 If iniquity be in thine hand, put it far away,
and let not wickedness dwell in thy tabernacles.
15 For then shalt thou lift up thy face without spot;
yea, thou shalt be steadfast, and shalt not fear:
16 Because thou shalt forget thy misery,
and remember it as waters that pass away:
17 And thine age shall be clearer than the noonday;
thou shalt shine forth, thou shalt be as the morning.
18–20

Job's Desire to Reason with God

12 And Job answered and said,
2 No doubt but ye are the people,
and wisdom shall die with you.
3 But I have understanding as well as you;
I am not inferior to you:
yea, who knoweth not such things as these?
4 I am as one mocked of his neighbor,
who calleth upon God, and he answereth him:
the just upright man is laughed to scorn.
7 But ask now the beasts, and they shall teach thee;
and the fowls of the air, and they shall tell thee;
8 Or speak to the earth, and it shall teach thee;
and the fishes of the sea shall declare unto thee.

12: 9 Who knoweth not in all these
that the hand of the Lord hath wrought this?

15 Behold, he withholdeth the waters, and they dry up:
also he sendeth them out, and they overturn the earth.
21 He poureth contempt upon princes,
and weakeneth the strength of the mighty.
22 He discovereth deep things out of darkness,
and bringeth out to light the shadow of death.
23 He increaseth the nations, and destroyeth them:
he enlargeth the nations, and straiteneth them again.

24–25

13: 1 Lo, mine eye hath seen all this,
mine ear hath heard and understood it.
3 Surely I would speak to the Almighty,
and I desire to reason with God.
4 But ye are forgers of lies,
Ye are all physicians of no value.
5 Oh that ye would altogether hold your peace!
and it should be your wisdom.

6 Hear now my reasoning,
and hearken to the pleadings of my lips.
7 Will ye speak wickedly for God?
and talk deceitfully for him?
8 Will ye accept his person?
will ye contend for God?
11 Shall not his excellency make you afraid?
and his dread fall upon you?

13 Hold your peace, let me alone, that I may speak,
and let come on me what will.
14 Wherefore do I take my flesh in my teeth,
and put my life in mine hand?
15 Though he slay me, yet will I trust in him: †
but I will maintain mine own ways before him.
16 He also shall be my salvation:
for a hypocrite shall not come before him.

23 How many are mine iniquities and sins?
make me to know my transgression and my sin.
25 Wilt thou break a leaf driven to and fro?
and wilt thou pursue the dry stubble?
26 For thou writest bitter things against me,
and makest me to possess the iniquities of my youth.

27–28

14: 1 Man that is born of a woman
is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down:
he fleeth also as a shadow, and continueth not.
4 Who can bring a clean thing out of an unclean?
Not one.
7 For there is hope of a tree, if it be cut down,
that it will sprout again, and that the tender branch thereof
will not cease.
8 Though the root thereof wax old in the earth,
and the stock thereof die in the ground;
9 Yet through the scent of water it will bud,
and bring forth boughs like a plant.
10 But man dieth, and wasteth away:
yea, man giveth up the ghost, and where is he?
11 As the waters fail from the sea,
and the flood decayeth and drieth up;
12 So man lieth down, and riseth not:
till the heavens be no more, they shall not awake,
nor be raised out of their sleep.
13 Oh that thou wouldest hide me in the grave,
that thou wouldest keep me secret, until thy wrath be past,
that thou wouldest appoint me a set time, and remember me!
14 If a man die, shall he live again? †
all the days of my appointed time will I wait,
till my change come.
19 The waters wear the stones:
thou washest away the things which grow out of the dust of
the earth;
and thou destroyest the hope of man.
20–22

THE SECOND CYCLE OF DEBATE

Eliphaz's Denunciation of Job As Irreverent

15 Then answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge,
and fill his belly with the east wind?
3 Should he reason with unprofitable talk?
or with speeches wherewith he can do no good?

15: 4 Yea, thou castest off fear,
and restrainest prayer before God.
5 For thy mouth uttereth thine iniquity,
and thou choosest the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I:
Yea, thine own lips testify against thee.
7 Art thou the first man that was born?
or wast thou made before the hills?
8 Hast thou heard the secret of God?
and dost thou restrain wisdom to thyself?
9 What knowest thou, that we know not?
what understandest thou, which is not in us?
10 With us are both the grayheaded and very aged men,
much elder than thy father.
12 Why doth thine heart carry thee away?
and what do thy eyes wink at,
13 That thou turnest thy spirit against God,
and lettest such words go out of thy mouth?
20 The wicked man travaileth with pain all his days,
and the number of years is hidden to the oppressor.
24 Trouble and anguish shall make him afraid;
they shall prevail against him, as a king ready to the battle.
25 For he stretcheth out his hand against God,
and strengtheneth himself against the Almighty.
34 For the congregation of hypocrites shall be desolate,
and fire shall consume the tabernacles of bribery.
35 They conceive mischief, and bring forth vanity,
and their belly prepareth deceit.

Job's Reproaches to His Friends

16 Then Job answered and said,
2 I have heard many such things:
miserable comforters are ye all.
3 Shall vain words have an end?
or what emboldeneth thee that thou answerest?
4 I also could speak as ye do:
if your soul were in my soul's stead,
I could heap up words against you,
and shake mine head at you.
6 Though I speak, my grief is not assuaged:
and though I forbear, what am I eased?

16: 7 But now he hath made me weary:
thou hast made desolate all my company.
9 He teareth me in his wrath, who hateth me:
he gnasheth upon me with his teeth;
mine enemy sharpeneth his eyes upon me.
10 They have gaped upon me with their mouth;
they have smitten me upon the cheek reproachfully;
they have gathered themselves together against me.
11 God hath delivered me to the ungodly,
and turned me over into the hands of the wicked.
12 I was at ease, but he hath broken me asunder:
he hath also taken me by my neck,
and shaken me to pieces,
and set me up for his mark.
16 My face is foul with weeping,
and on my eyelids is the shadow of death;
17 Not for any injustice in mine hands:
also my prayer is pure.
20 My friends scorn me:
but mine eye poureth out tears unto God.
21–22

17:10 But as for you all, do ye return, and come now:
for I cannot find one wise man among you.
11 My days are past,
my purposes are broken off,
even the thoughts of my heart.
12 They change the night into day:
the light is short because of darkness.
13 If I wait, the grave is mine house:
I have made my bed in the darkness.
14 I have said to corruption, Thou art my father:
to the worm, Thou art my mother, and my sister.
15 And where is now my hope?
as for my hope, who shall see it?
16 They shall go down to the bars of the pit,
when our rest together is in the dust.

Bildad's Accusation of Perverseness in Job

18 Then answered Bildad the Shuhite, and said,
2 How long will it be ere ye make an end of words?
mark, and afterward we will speak.

18: 3 Wherefore are we counted as beasts,
and reputed vile in your sight?
4 He teareth himself in his anger:
shall the earth be forsaken for thee?
and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out,
and the spark of his fire shall not shine.
6 The light shall be dark in his tabernacle,
and his candle shall be put out with him.
7 The steps of his strength shall be straitened,
and his own counsel shall cast him down.
8 For he is cast into a net by his own feet,
and he walketh upon a snare.

17 His remembrance shall perish from the earth,
and he shall have no name in the street.
18 He shall be driven from light into darkness,
and chased out of the world.
21 Surely such are the dwellings of the wicked,
and this is the place of him that knoweth not God.

Job's Plea for His Friends' Sympathy

19 Then Job answered and said,

2 How long will ye vex my soul,
and break me in pieces with words?
3 These ten times have ye reproached me: . . .
4 And be it indeed that I have erred,
mine error remaineth with myself.
5 If indeed ye will magnify yourselves against me,
and plead against me my reproach;
6 Know now that God hath overthrown me,
and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard:
I cry aloud, but there is no judgment.
8 He hath fenced up my way that I cannot pass,
and he hath set darkness in my paths.
9 He hath stripped me of my glory,
and taken the crown from my head.
10 He hath destroyed me on every side, and I am gone:
and mine hope hath he removed like a tree.

19:13 He hath put my brethren far from me,
and mine acquaintance are verily estranged from me.
14 My kinsfolk have failed,
and my familiar friends have forgotten me.
15 They that dwell in mine house, and my maids, count me for a stranger:
I am an alien in their sight.
17 My breath is strange to my wife,
though I entreated for the children's sake of mine own body.
18 Yea, young children despised me;
I arose, and they spake against me.
19 All my inward friends abhorred me:
and they whom I loved are turned against me.
20 My bone cleaveth to my skin and to my flesh,
and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends;
for the hand of God hath touched me.
22 Why do ye persecute me as God,
and are not satisfied with my flesh?
23 Oh that my words were now written!
oh that they were printed in a book!
24 That they were graven with an iron pen and lead
in the rock for ever!
25 For I know that my Redeemer liveth,†
and that he shall stand at the latter day upon the earth:
26 And though after my skin worms destroy this body,
yet in my flesh shall I see God:†
27 Whom I shall see for myself,
and mine eyes shall behold, and not another; . . .
28–29

Zophar's Warning on the Peril of Wickedness

20 Then answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer,
and for this I make haste.
4 Knowest thou not this of old,
since man was placed upon earth,
5 That the triumphing of the wicked is short,
and the joy of the hypocrite but for a moment?
6 Though his excellency mount up to the heavens,
and his head reach unto the clouds;
8 He shall fly away as a dream, and shall not be found:
yea, he shall be chased away as a vision of the night.

20:12 Though wickedness be sweet in his mouth,
though he hide it under his tongue;
14 Yet his meat in his bowels is turned,
it is the gall of asps within him.
27 The heaven shall reveal his iniquity;
and the earth shall rise up against him.
29 This is the portion of a wicked man from God,
and the heritage appointed unto him by God.

Job's Challenge of the Divine Justice

21 But Job answered and said,

2 Hear diligently my speech,
and let this be your consolations.
3 Suffer me that I may speak;
and after that I have spoken, mock on.
4 As for me, is my complaint to man?
and if it were so, why should not my spirit be troubled?

7 Wherefore do the wicked live,
become old, yea, are mighty in power?
8 Their seed is established in their sight with them,
and their offspring before their eyes.
9 Their houses are safe from fear,
neither is the rod of God upon them.
10 Their bull gendereth, and faileth not;
their cow calveth, and casteth not her calf.
11 They send forth their little ones like a flock,
and their children dance.
12 They take the timbrel and harp,
and rejoice at the sound of the organ.
13 They spend their days in wealth,
and in a moment go down to the grave.

14 Therefore they say unto God,* Depart from us;
for we desire not the knowledge of thy ways.
15 What is the Almighty, that we should serve him?
and what profit should we have, if we pray unto him?
22 Shall any teach God knowledge?
seeing he judgeth those that are high.

* With the proper English connective, this should read, "*Yet* (or *and*) they say to God."

21:23 One dieth in his full strength,
being wholly at ease and quiet.
24 His breasts are full of milk,
and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul,
and never eateth with pleasure.
26 They shall lie down alike in the dust,
and the worms shall cover them.

27 Behold, I know your thoughts,
and the devices which ye wrongfully imagine against me.
34 How then comfort ye me in vain,
seeing in your answers there remaineth falsehood?

THE THIRD CYCLE OF DEBATE

Eliphaz's Indictment of Job

22 Then Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God,
as he that is wise may be profitable unto himself?
3 Is it any pleasure to the Almighty, that thou art righteous?
or is it gain to him, that thou makest thy ways perfect?
4 Will he reprove thee for fear of thee?
will he enter with thee into judgment?

5 Is not thy wickedness great?
and thine iniquities infinite?
6 For thou hast taken a pledge from thy brother for nought,
and stripped the naked of their clothing.
7 Thou hast not given water to the weary to drink,
and thou hast withholden bread from the hungry.
9 Thou hast sent widows away empty,
and the arms of the fatherless have been broken.
10 Therefore snares are round about thee,
and sudden fear troubleth thee;
11 Or darkness, that thou canst not see;
and abundance of waters cover thee.

12 Is not God in the height of heaven,
and behold the height of the stars, how high they are!
21 Acquaint now thyself with him, and be at peace:
thereby good shall come unto thee.
22 Receive, I pray thee, the law from his mouth,
and lay up his words in thine heart.

22:23 If thou return to the Almighty, thou shalt be built up,
thou shalt put away iniquity far from thy tabernacles.
25 Yea, the Almighty shall be thy defense,
and thou shalt have plenty of silver.
26 For then shalt thou have thy delight in the Almighty,
and shalt lift up thy face unto God.
27 Thou shalt make thy prayer unto him,
and he shall hear thee, and thou shalt pay thy vows.
28 Thou shalt also decree a thing,
and it shall be established unto thee:
and the light shall shine upon thy ways.
29–30

Job's Demand to Face God

23 Then Job answered and said,
2 Even to-day is my complaint bitter:
my stroke is heavier than my groaning.
3 Oh that I knew where I might find him!
that I might come even to his seat!
4 I would order my cause before him,
and fill my mouth with arguments.
5 I would know the words which he would answer me,
and understand what he would say unto me.
6 Will he plead against me with his great power?
No; but he would put strength in me.
7 There the righteous might dispute with him;
so should I be delivered for ever from my judge.
8 Behold, I go forward, but he is not there;
and backward, but I cannot perceive him:
9 On the left hand, where he doth work,
but I cannot behold him:
he hideth himself on the right hand,
that I cannot see him:
10 But he knoweth the way that I take:
when he hath tried me, I shall come forth as gold.†
11 My foot hath held his steps,
his way have I kept, and not declined.
12 Neither have I gone back from the commandment of his lips;
I have esteemed the words of his mouth more than my necessary food.
13 But he is in one mind, and who can turn him?
and what his soul desireth, even that he doeth.
14–17

24: 1 Why, seeing times are not hidden from the Almighty,
do they that know him not see his days?
2 Some remove the landmarks;
they violently take away flocks, and feed thereof.
3 They drive away the ass of the fatherless,
they take the widow's ox for a pledge.
4 They turn the needy out of the way:
the poor of the earth hide themselves together.
6 They reap every one his corn in the field:
and they gather the vintage of the wicked.
9 They pluck the fatherless from the breast,
and take a pledge of the poor.

12 Men groan from out of the city, and the soul of the wounded
crieth out:
yet God layeth not folly to them.
13 They are of those that rebel against the light;
they know not the ways thereof,
nor abide in the paths thereof.
25 And if it be not so now,
who will make me a liar,
and make my speech nothing worth?

Bildad's Reply on the Littleness of Man

25 Then answered Bildad the Shuhite, and said,†

2 Dominion and fear are with him;
he maketh peace in his high places.
4 How then can man be justified with God?
or how can he be clean that is born of a woman?
5 Behold even to the moon, and it shineth not;
yea, the stars are not pure in his sight.
6 How much less man, that is a worm?
and the son of man, which is a worm?

Job's Insistence upon His Innocence

26 But Job answered and said,

2 How hast thou helped him that is without power?
how savest thou the arm that hath no strength?
3 How hast thou counseled him that hath no wisdom?
and how hast thou plentifully declared the thing as it is?

26: 4 To whom hast thou uttered words?
and whose spirit came from thee?

7 He stretcheth out the north over the empty place,
and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds;
and the cloud is not rent under them.

10 He hath compassed the waters with bounds,
until the day and night come to an end.

12 He divideth the sea with his power,
and by his understanding he smiteth through the proud.†

13 By his Spirit he hath garnished the heavens;
his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways;
but how little a portion is heard of him?
but the thunder of his power who can understand?

27: 2 As God liveth, who hath taken away my judgment;
and the Almighty, who hath vexed my soul;

3 All the while my breath is in me,
and the spirit of God is in my nostrils;

4 My lips shall not speak wickedness,
nor my tongue utter deceit.

5 God forbid that I should justify you:
till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go:
my heart shall not reproach me so long as I live.

7–23

This chapter, a poem exalting wisdom, breaks the sequence. By its content and style it is widely recognized as a later insertion. But it is better to leave it in its place, as though a noble soliloquy by the hero of the drama.

28: 1 Surely there is a vein for the silver,
and a place for gold where they fine it.

2 Iron is taken out of the earth,
and brass is molten out of the stone.

12 But where shall wisdom be found?
and where is the place of understanding?

13 Man knoweth not the price thereof;
neither is it found in the land of the living.

14 The depth saith, It is not in me:
and the sea saith, It is not with me.

15 It cannot be gotten for gold,
neither shall silver be weighed for the price thereof.

28:16 It cannot be valued with the gold of Ophir,
with the precious onyx, or the sapphire.
19 The topaz of Ethiopia shall not equal it,
neither shall it be valued with pure gold.
20 Whence then cometh wisdom?
and where is the place of understanding?
21 Seeing it is hid from the eyes of all living,
and kept close from the fowls of the air.
22 Destruction and death say,
We have heard the fame thereof with our ears.
23 God understandeth the way thereof,
and he knoweth the place thereof.
24 For he looketh to the ends of the earth,
and seeth under the whole heaven;
25 To make the weight for the winds;
and he weigheth the waters by measure.
26 When he made a decree for the rain,
and a way for the lightning of the thunder;
27 Then did he see it, and declare it;
he prepared it, yea, and searched it out.
28 And unto man he said, Behold, the fear of the Lord,
that is wisdom;
and to depart from evil is understanding.
30: 9 And now am I their song,
yea, I am their byword.
10 They abhor me, they flee far from me,
and spare not to spit in my face.
20 I cry unto thee, and thou dost not hear me:
I stand up, and thou regardest me not.
21 Thou art become cruel to me:
with thy strong hand thou opposest thyself against me.
25 Did not I weep for him that was in trouble?
was not my soul grieved for the poor?
26 When I looked for good, then evil came unto me:
and when I waited for light, there came darkness.
29 I am a brother to dragons,
and a companion to owls.
30 My skin is black upon me,
and my bones are burned with heat.
31 My harp also is turned to mourning,
and my organ into the voice of them that weep.
31: 5 If I have walked with vanity,
or if my foot hath hasted to deceit;

31: 6 Let me be weighed in an even balance,
that God may know mine integrity.

9 If mine heart have been deceived by a woman,
or if I have laid wait at my neighbor's door;
10 Then let my wife grind unto another,
and let others bow down upon her.
11 For this is a heinous crime;
yea, it is an iniquity to be punished by the judges.
12 For it is a fire that consumeth to destruction,
and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant,
when they contended with me;
14 What then shall I do when God riseth up?
and when he visiteth, what shall I answer him?
15 Did not he that made me in the womb make him?
and did not one fashion us in the womb?

16 If I have withheld the poor from their desire,
or have caused the eyes of the widow to fail;
17 Or have eaten my morsel myself alone,
and the fatherless hath not eaten thereof;

19 If I have seen any perish for want of clothing,
or any poor without covering;
21 If I have lifted up my hand against the fatherless,
when I saw my help in the gate:
22 Then let mine arm fall from my shoulder blade,
and mine arm be broken from the bone.

24 If I have made gold my hope,
or have said to the fine gold, Thou art my confidence;
25 If I rejoiced because my wealth was great,
and because mine hand had gotten much;
26 If I beheld the sun when it shined,
or the moon walking in brightness;
27 And my heart hath been secretly enticed,
or my mouth hath kissed my hand:
28 This also were an iniquity to be punished by the judge:
for I should have denied the God that is above.

29 If I rejoiced at the destruction of him that hated me,
or lifted up myself when evil found him;
30 (Neither have I suffered my mouth to sin by wishing a curse to
his soul.)
32 The stranger did not lodge in the street:
but I opened my doors to the traveler.

31:34 Did I fear a great multitude,†
or did the contempt of families terrify me,
that I kept silence, and went not out of the door?

35 Oh that one would hear me!
behold, my desire is, that the Almighty would answer me,
and that mine adversary had written a book.
36 Surely I would take it upon my shoulder,
and bind it as a crown to me.
37 I would declare unto him the number of my steps;
as a prince would I go near unto him.

40 . . . The words of Job are ended.

THE DISCOURSE OF THE EXCITED ELIHU

32 So these three men ceased to answer Job, because he was righteous in his own eyes.
2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified
3 himself rather than God. Also against his three friends was his wrath kindled,
6 because they had found no answer, and yet had condemned Job. And Elihu . . . answered and said,†

I am young, and ye are very old;
wherefore I was afraid, and durst not show you mine opinion.
7 I said, Days should speak,
and multitude of years should teach wisdom.
8 But there is a spirit in man:
and the inspiration of the Almighty giveth them understanding.
9 Great men are not always wise:
neither do the aged understand judgment.

10 Therefore I said, Hearken to me;
I also will show mine opinion.
11 Behold, I waited for your words;
I gave ear to your reasons,
whilst ye searched out what to say.
12 Yea, I attended unto you,
and, behold, there was none of you that convinced Job,
or that answered his words:

14 Now he hath not directed his words against me;
neither will I answer him with your speeches.
18 For I am full of matter;
the spirit within me constraineth me.

32:19 Behold, my belly is as wine which hath no vent;
it is ready to burst like new bottles.
20 I will speak, that I may be refreshed:
I will open my lips and answer.
21–22
33: 1 Wherefore, Job, I pray thee, hear my speeches,
and hearken to all my words.
3 My words shall be of the uprightness of my heart:
and my lips shall utter knowledge clearly.
4 The Spirit of God hath made me,
and the breath of the Almighty hath given me life.
5–33
34: 2 Hear my words, O ye wise men;
and give ear unto me, ye that have knowledge.
3 For the ear trieth words,
as the mouth tasteth meat.
4 Let us choose to us judgment:†
let us know among ourselves what is good.
5 For Job hath said, I am righteous:
and God hath taken away my judgment.
9 For he hath said, It profiteth a man nothing
that he should delight himself with God.
10 Therefore hearken unto me, ye men of understanding:
far be it from God, that he should do wickedness;
and from the Almighty, that he should commit iniquity.
14 If he set his heart upon man,
if he gather unto himself his spirit and his breath;
15 All flesh shall perish together,
and man shall turn again unto dust.
16–37
35:16 Therefore doth Job open his mouth in vain;
he multiplieth words without knowledge.
37:14 Hearken unto this, O Job:
stand still, and consider the wondrous works of God.
15 Dost thou know when God disposed them,
and caused the light of his cloud to shine?
16 Dost thou know the balancings of the clouds,
the wondrous works of him which is perfect in knowledge?
17 How thy garments are warm,
when he quieteth the earth by the south wind?
18 Hast thou with him spread out the sky,
which is strong, and as a molten looking-glass?
21 And now men see not the bright light which is in the clouds:
but the wind passeth, and cleanseth them.

37:22 Fair weather cometh out of the north:
with God is terrible majesty.
23 Touching the Almighty, we cannot find him out:
he is excellent in power,
and in judgment, and in plenty of justice:
he will not afflict.
24

THE INTERVENTION OF THE LORD

The Lord's Rebuke to Job

38 Then the Lord answered Job out of the whirlwind, and said,
2 Who is this that darkeneth counsel
by words without knowledge?
3 Gird up now thy loins like a man;
for I will demand of thee, and answer thou me.
4 Where wast thou when I laid the foundations of the earth?
declare, if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest?
or who hath stretched the line upon it?
6 Whereupon are the foundations thereof fastened?
or who laid the corner stone thereof;
7 When the morning stars sang together,
and all the sons of God shouted for joy?
8 Or who shut up the sea with doors,
when it brake forth, as if it had issued out of the womb?
9 When I made the cloud the garment thereof,
and thick darkness a swaddling band for it,
11 And said, Hitherto shalt thou come, but no further:
and here shall thy proud waves be stayed?
16 Hast thou entered into the springs of the sea?
or hast thou walked in the search of the depth?
17 Have the gates of death been opened unto thee?
or hast thou seen the doors of the shadow of death?
18 Hast thou perceived the breadth of the earth?
declare if thou knowest it all.
19 Where is the way where light dwelleth?
and as for darkness, where is the place thereof,
21 Knowest thou it, because thou wast then born?
or because the number of thy days is great?

38:22 Hast thou entered into the treasures of the snow?
or hast thou seen the treasures of the hail,
24 By what way is the light parted,
which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters,
or a way for the lightning of thunder;
26 To cause it to rain on the earth, where no man is;
on the wilderness, wherein there is no man;
27 To satisfy the desolate and waste ground;
and to cause the bud of the tender herb to spring forth?
28 Hath the rain a father?
or who hath begotten the drops of dew?
29 Out of whose womb came the ice?
and the hoary frost of heaven, who hath gendered it?
30 The waters are hid as with a stone,
and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades,
or loose the bands of Orion?
32 Canst thou bring forth Mazzaroth in his season?
or canst thou guide Arcturus with his sons?
33 Knowest thou the ordinances of heaven?
canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds,
that abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go,
and say unto thee, Here we are?
36 Who hath put wisdom in the inward parts?
or who hath given understanding to the heart?
37 Who can number the clouds in wisdom?
or who can stay the bottles of heaven, . . .

38–41

39: 1 Knowest thou the time when the wild goats of the rock bring forth?
or canst thou mark when the hinds do calve?
9 Will the unicorn be willing to serve thee,
or abide by thy crib?
10 Canst thou bind the unicorn with his band in the furrow?
or will he harrow the valleys after thee?

19 Hast thou given the horse strength?
hast thou clothed his neck with thunder?
20 Canst thou make him afraid as a grasshopper?
the glory of his nostrils is terrible.

39:21 He paweth in the valley, and rejoiceth in his strength:
he goeth on to meet the armed men.
22 He mocketh at fear, and is not affrighted;
neither turneth he back from the sword.
23 The quiver rattleth against him,
the glittering spear and the shield.
24 He swalloweth the ground with fierceness and rage:
neither believeth he that it is the sound of the trumpet.
25 He saith among the trumpets, Ha, ha!
and he smelleth the battle afar off,
the thunder of the captains, and the shouting.
26 Doth the hawk fly by thy wisdom,
and stretch her wings toward the south?
27 Doth the eagle mount up at thy command,
and make her nest on high?
28–30
40: 2 Shall he that contendeth with the Almighty instruct him?
he that reproveth God, let him answer it.

Job's Submission

3 Then Job answered the Lord, and said,
4 Behold, I am vile; what shall I answer thee?
I will lay mine hand upon my mouth.
5 Once have I spoken; but I will not answer:
yea, twice; but I will proceed no further.

The Lord's Instructions to Job

6 Then answered the Lord unto Job out of the whirlwind, and said,
7 Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
8 Wilt thou also disannul my judgment?
wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God?
or canst thou thunder with a voice like him?
10 Deck thyself now with majesty and excellency;
and array thyself with glory and beauty.
12 Look on every one that is proud, and bring him low;
and tread down the wicked in their place.

40:14 Then will I also confess unto thee
that thine own right hand can save thee.

15 Behold now behemoth,
which I made with thee;
he eateth grass as an ox.
16 Lo now, his strength is in his loins,
and his force is in the navel of his belly.
17 He moveth his tail like a cedar:
the sinews of his stones are wrapped together.
18 His bones are as strong pieces of brass;
his bones are like bars of iron.

19–24

41: 1 Canst thou draw out leviathan† with a hook?
or his tongue with a cord which thou lettest down?
2 Canst thou put a hook into his nose?
or bore his jaw through with a thorn?
5 Wilt thou play with him as with a bird?
or wilt thou bind him for thy maidens?
10 None is so fierce that dare stir him up:
who then is able to stand before me?

14 Who can open the doors of his face?
his teeth are terrible round about.
15 His scales are his pride,
shut up together as with a close seal.
19 Out of his mouth go burning lamps,
and sparks of fire leap out.
20 Out of his nostrils goeth smoke,
as out of a seething pot or caldron.
21 His breath kindleth coals,
and a flame goeth out of his mouth.
26 The sword of him that layeth at him cannot hold:
the spear, the dart, nor the habergeon.
27 He esteemeth iron as straw,
and brass as rotten wood.
28 The arrow cannot make him flee:
sling stones are turned with him into stubble.
31 He maketh the deep to boil like a pot:
he maketh the sea like a pot of ointment.
33 Upon earth there is not his like,
who is made without fear.

34

Job's Repentance

42 Then Job answered the Lord, and said,

2 I know that thou canst do every thing,
and that no thought can be withholden from thee.
3 . . . therefore have I uttered that I understood not;
things too wonderful for me, which I knew not.
5 I have heard of thee by the hearing of the ear;
but now mine eye seeth thee:†
6 Wherefore I abhor myself, and repent
in dust and ashes.

THE EPILOGUE: THE RESTORATION OF JOB

7 And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right,
8 as my servant Job hath.† Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing
9 which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

10 And the Lord turned the captivity of Job, when he prayed for his friends:
11 also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-
12 ring of gold. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a
13 thousand yoke of oxen, and a thousand she asses. He had also seven sons and
15 three daughters. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their breth-
16 ren. After this lived Job a hundred and forty years, and saw his sons, and his
17 sons' sons, even four generations. So Job died, being old and full of days.†

NOTES TO JOB

"Satan, Behold, He Is in Thine Hand" (2:6). Satan (Hebrew for "adversary" or "accuser") appears by this name only three times in the King James Version of the Old Testament but is a common term in The Apocrypha and in the New Testament. The concept shows an evolutionary development. In Job he is mentioned only in the opening two chapters and entirely neglected in the debate. As pictured here, Satan comes with the sons of God (1:6) and has a positive function — that of a sort of *agent provocateur* to test the reality of God's influence in men's souls. Likewise, in Zech. 3:1 (an omitted passage), Satan has a place at the right hand of the High Priest "to resist him."

In The Apocrypha Satan (sometimes with different names) appears as leader of a band of tempters who also serve as angels to accuse and punish those who yield. He is identified by some also with the serpent-seducer of Eve and Adam. In the New Testament reference is frequently made to Satan (in the same vein as in The Apocrypha and sometimes identified with Beelzebub) as the ruler of a whole counter-kingdom of evil spirits. See note on the "Unclean Spirits," Mk. 1:27, p. 966a.

"I Go . . . to the Land of Darkness" (10:21). Until late in the Old Testament period the Hebrews thought of the dead as in a shadowy existence, deprived of all activity and pleasure and without expectation of either reward or punishment for life on the earth. The Hebrew word here used for the abode of the departed, *sheol*, is often translated in the King James Version as "the grave" or "hell." Though never fully defined in the Bible, sheol is thought to have been the Semitic equivalent of the Greek "Hades" and is translated as such in the Septuagint. Here Job makes death the land from which there is no return but elsewhere the book gives hints of the emerging idea of personal immortality (see 19:26 and note).

"Though He Slay Me, Yet Will I Trust" (13:15). Though long regarded as one of the strongest expressions in the Old Testament of an unwavering faith amidst adversity, the first part of this verse is rendered by many modern translators in almost the contrary sense, of obstinate defiance. Professor Jastrow translates the Hebrew as follows: "Aye, though he slay me, I tremble not." In the RSV the clause appears as "Behold, he will slay me; I have no hope."

"If a Man Die, Shall He Live Again?" (14:14). This famous question, one of the earliest references in the Bible to the issue of personal immortality, seems to many to be treated, in this chapter, in a skeptical spirit. Hence, added interest is attached to the words of Job in two contrasting statements — negative in 10:21–22 and (except as the Hebrew text raises issues to some scholars) affirmative in 19:26.

"I Know That My Redeemer Liveth" (19:25). These words, fervently repeated by countless Christians as an unmistakable reference to Jesus, would make Job one who prophetically anticipated the risen Christ. But many outstanding Christian scholars believe that the passage may have suffered corruption and that, if interpreted as referring to Jesus, it would imply that he was already alive. They do not agree that the meaning is to be obtained merely from a proper translation of the Hebrew idiom. Kraeling holds that such a theological interpretation is hard to reconcile with a book which "totally ignores the nationality and the national hope of Israel, and therefore it is impossible to see here any intentional allusion to a future Messiah." Many versions of the Bible do not capitalize the word "Redeemer."

"Though . . . Worms Destroy . . . Yet . . . Shall I See God" (19:26). While this verse and the preceding one as rendered in most English versions appear to be a categorical

statement to the effect that after the destruction of his body Job would "see God," many scholars agree with the view, as expressed by one, that "the translation is only a guess — the Hebrew is unintelligible." See, however, also notes on 10:21 and 14:14, and on Ps. 73.

"I Shall Come Forth as Gold" (23:10). Devout people find in this verse one answer to the problem of all mankind: why are sufferings visited upon the righteous? For here pain is pictured as though intended by God as a trial of man's mettle and a process to make of him the pure "gold" fit for Divine favor. Thus it was that Israel often interpreted its afflictions (see notes on Ex. 10:5, Num. 14:15, Deut. 7:6). Thus too the early Christians were enjoined to regard their persecutions as the trial of their faith (see I Pet. 1:6–7 and the preface to the Book of Revelation).

Textual Puzzles of the Third Cycle (25:1). Many commentators, believing that the text from this point in the book is garbled, have offered reconstructions which are most interesting, though necessarily conjectural. For example, some regard chapter 26 as not a speech by Job but a continuation of Bildad's short utterance in chapter 25. Likewise, since the formal sequence of the first two cycles leads one to expect another comment by Zophar, the absence of this is held to indicate either a missing passage or one wrongly placed.

"He Smiteth Through the Proud" (26:12). Instead of the word "proud," Moffatt uses "the Dragon" and other recent translators substitute the word "Rahab," a Hebrew word for a popularly known mythological monster living in the depths of the sea who, according to the belief of the time, in olden days challenged the power of Yahweh and was not yet wholly destroyed.

"Did I Fear a Great Multitude . . . ?" (31:34). Job's self-description in this passage is one of the best formulations of social responsibility that has come down from ancient times and has a distinctively modern note as well. Important to an understanding of Jewish ideals after the Exile, this emphasis upon worthy leadership includes not only personal nobility and love of enemies and strangers but, as a capstone to other high qualities, civic courage which is not swayed by mass or class.

Elihu's Discourse (32:6). In spite of its rhetoric, this outburst by Elihu, which is continued through chapter 37, is regarded by most critics as elaborating the previous contentions, especially those of Eliphaz. A variety of evidence has been adduced to show that this passage, held by some to contain several separate speeches, is an addition by some later writer who felt that he could make the argument stronger. Elihu does not appear at the beginning among the friends of Job nor is he mentioned by God at the end (42:9).

"Let Us Choose . . . Judgment" (34:4–5). For this rather stilted wording, most translations simply give, "Let us choose that which is right." Likewise, in verse 5, the second clause, "God hath taken away my judgment," reads with the meaning "God has been unjust to me."

The Behemoth and the Leviathan (41:1). After the pictures of God's might given in previous passages, those of the powers of the behemoth (probably the hippopotamus) and of the leviathan (a fanciful description of the crocodile) appear to be later poems by someone upon whom these creatures had made a deep impression. The first name does not reappear in the King James Version. The word "leviathan" as found in a few other passages of the Old Testament is used symbolically or as referring not to a crocodile but rather to a sea monster.

"Now Mine Eye Seeth Thee" (42:5). This arresting assertion is taken by most scholars as figurative, for it is contrary to the earlier prohibition by God, "there shall no man see me, and live" (see Ex. 33:20 and note).

"Ye Have Not Spoken . . . Right, as . . . Job Hath" (42:7). Why are the devout men who oppose Job finally declared wrong by God himself? A common interpretation

explains their error to be that of adhering to the idea that suffering is solely the result of sin, and regards Job's diatribes as a struggle against this facile and conventional reasoning. Job's position is held to be superior because he assumes that God's reasons and purposes are beyond man's ken and that the benign purpose of suffering is to be accepted by faith.

The Happy Ending (42:17). Many find in Job's *volte-face* and his sudden reversal of fortune (vv. 10–17) an illustration of altering a story for didactic purposes. Wardle points out, for example, that it is out of keeping with the spirit of the dialogue to conclude the book with a merely material compensation for the hero's sufferings. So many have wondered about the final act of the drama that it has ever been a subject of warm discussion.

Various students believe that the statement that "The words of Job are ended" (31:40) closed the book in its first form and that the last eleven chapters contain several different endings added at different times. Thus God's first address on the Divine power and Job's rejoinder (40:2–5) are held to be one ending, and the second speech by the Lord (40:6–14), with the reply by Job in 42:1–6, to be a second. In addition, two endings in prose are held to be discoverable — 42:7–9, and the close of the folk-tale (42:10–17) which had begun in chapters 1 and 2. These various "endings," which express a humble awe and faith at variance with attitudes of the Job of the debate, are said to be attempts to render useful for religious readers a work which is essentially and daringly skeptical.

Omission of one or another of these passages has been recommended, but they are included here because in shortened form their use hardly affects the dramatic interest. Also two familiar allusions (the behemoth and the leviathan) are thus retained and a more faithful abridgment of the King James Version results. In spite of many such uncertainties, *Job* remains unique.

New Appraisals. The appeal of the *Book of Job* is illustrated afresh by the 1959 success of Archibald MacLeish's *J. B.* This play differs from other books on *Job* (some are mentioned on p. 431b) and also from the Biblical original in language, in dramatic devices and in its cynical conclusions, but it merits a place in the Gallery of Job Portraits.

A recent scholarly study of the book, by Professor Samuel Terrien, questions some earlier opinions (see Preface on pp. 431–32). He finds in *Job* evidence of an *international* "wisdom" literature — not merely Edomitic. He dates the prose Prologue and Epilogue in the ninth or eighth century B.C., and the completed masterpiece *after* Jeremiah and *before* the Second Isaiah, between 580 and 540 B.C. He joins others in praising the high literary quality of *Job* in the original Hebrew, but he goes beyond most in his theological evaluation of the poem. He believes that the solution of the problem of unmerited suffering, the theme of the debate (chs. 3–31), is not merely obedience and humility (42:1–6), but an awareness of divine grace, never the work of man but always the gift of God, and that this underlying conviction of the poet leads directly to the New Testament.

V

The Books of Lyric Poetry



THE PSALMS

THE SONG OF SOLOMON

THE LAMENTATIONS OF JEREMIAH

The Psalms

AN ANTHOLOGY OF RELIGIOUS LYRICS

"A BIBLE IN MINIATURE" (Martin Luther), "the immortal song book of the human heart," and similar characterizations point to the broad range of content and feeling revealed in the Book of Psalms. For it reflects great events in Hebrew history, the teachings of Israel's Prophets, the wisdom of the Sages, the profound esteem for the Law, delight in the racial heritage of songs and poems, and the love of the Temple and its ritual. It mirrors, as well, the gamut of Israel's emotions — the sublime heights of a devout but tortured people when penitent or exultant, the utter depths of their despair when persecuted and in fear, and the occasional lapse into hate and even into doubt. Its dominant mood, however, is faith and trust in God, and these have made the book, in Augustine's apt words, the very "language of devotion."

This collection of one hundred and fifty psalms — not only the finest religious lyrics of ancient Israel but ranking among the immortal poetry of the world — has long been known as the "Psalter." The word comes from the Greek *psalterion*, a common harp-like instrument, and the poems themselves, called in Greek *psalmoi*, came to mean sacred songs chanted with accompaniment. At one time this anthology served as a sort of Jewish hymnal, and many of the psalms were probably used in Temple services. However, because of its universal appeal, the Psalter has become the most familiar part of the Bible and is used more than any other Biblical book for private as well as public devotion. Frequently public meetings are opened with one of its psalms and, whatever the occasion, an appropriate reading can be found in it.

Because the Psalms emphasize the inward, spiritual side of their religion, the Jews take special pride in their authorship of the book. They point to it — among other parts of the Hebrew Scripture — as proving that the Old Testament inherited by Christians is by no means devoid of spontaneous religious feeling. They see in the book the finest source of common ground between the two faiths. And many regard the Psalms as *the* book in the Old Testament nearest to the spirit of the New. Hence it is frequently bound with the New in one volume.

This classic anthology carries throughout the stamp of the Hebrew genius, but some of the psalms, as do other parts of the Old Testament, bear witness to the ability of the Hebrew civilization to absorb the creative heritage of the ancient cultures comparable with its own. Certain passages in the Psalter show kinship in content or in phraseology with Egyptian or Babylonian writings and its poetical form, the parallelism typical of Hebrew poetry, resembles earlier Canaanite documents.

The text ascribes many of the poems to specific authors — for example, seventy-three to David, several to Korah and Asaph, two to Solomon, and one even to Moses. But these direct notations on authorship and those by commentators are questioned by many recent scholars. The text likewise provides brief headnotes to certain of the poems, relating them to particular events. As an illustration, Psalm 51 is preceded by: "To the Chief Musician, a Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba." Most scholars today seriously question these introductory connections with episodes in Hebrew history and hold that conclusions on such matters are merely suggestive.

Most attempts to fix the dates of individual psalms have failed to win general scholarly support. That some of the poems contain elements of remote antiquity and that others were written as late as the second century before Jesus is widely ad-

mitted. Some scholars, however, believe that a number of the psalms were in substantially their present form before the Exile (586 B.C.), while other authorities hold the extreme view that all were composed subsequent to that date. There is little doubt, in any event, that the collection was part of a colorful ritual which deeply stirs the imagination and that in the liturgies of the Second Temple (dedicated in 516 B.C.), the Psalms were sung by choral groups to the accompaniment of instruments listed in Psalm 150 and elsewhere. What seem to be directions to musicians appear in headnotes to many of the poems. For example, the introductory words to Psalm 6 are: "To the Chief Musician on Neginoth upon Seminith, A Psalm of David." Such notations, because they are today incomprehensible, are omitted in the present Bible. One direction, the mysterious word "Selah," appearing within thirty-nine of the psalms, is, however, retained. It may perhaps have been a suggestion to the singers to lift their voices, or it may have denoted a pause for an orchestral intermezzo.

In various editions the psalms have been classified according to theme, traditional authorship, probable purpose or usage. Psalms 42–83 are sometimes called the "Elohistic Psalter" because the Divine name there commonly used is Elohim rather than Yahweh, thus suggesting to some scholars that the group originated among the northern tribes (see pp. 8b–9a), and once formed a separate collection. The Hebrew Bible divides the Psalter into five "books" (at Psalms 1, 43, 73, 90 and 97) and the arrangement, sometimes called the "devotional Pentateuch," probably follows the pattern of the Mosaic Law, which is in five books (Genesis to Deuteronomy). But this separation, held to be artificial, was not used in the King James Version and it is likewise omitted in the present abridgment.

In ancient days and, indeed, during the Middle Ages devout people took pride in memorizing the Psalter and some went so far as to recite every day all of its one hundred and fifty poems. In the life of today a selective abridgment better achieves the purpose of inducing wider acquaintance with the book. For the psalms are not uniformly appealing. Some are generally regarded as inferior in literary quality, others are disjointed in content and not a few are repetitive of the same theme elsewhere. Those here presented include not merely those commonly recognized as the best or the most familiar but also those which are necessary for a fully representative selection, as for instance psalms with imprecatory passages which otherwise may not strike some readers as particularly worthy of inclusion.

The Psalter touches the spirit of man in his many moods. To be familiar with the psalms here presented is to the reader both a cultural experience and a sharing of the religious life of countless millions throughout the ages. Significant, also, in a social sense, is that the Psalms can make for a greater awareness among Jews and non-Jews of a common ground between them and a common spiritual tradition.

The Book of Psalms

The Righteous and the Ungodly

1: 1 Blessed is the man that walketh not in the counsel of the ungodly,
nor standeth in the way of sinners,
nor sitteth in the seat of the scornful.
2 But his delight is in the law of the Lord;
and in his law doth he meditate day and night.
3 And he shall be like a tree planted by the rivers of water,
that bringeth forth his fruit in his season;
his leaf also shall not wither;
and whatsoever he doeth shall prosper.
4 The ungodly are not so:
but are like the chaff which the wind driveth away.
5 Therefore the ungodly shall not stand in the judgment,
nor sinners in the congregation of the righteous.
6 For the Lord knoweth the way of the righteous:
but the way of the ungodly shall perish.†

"*Be Wise . . . Ye Kings*" (v. 10)

2: 1 Why do the heathen rage,
and the people imagine a vain thing?
2 The kings of the earth set themselves,
and the rulers take counsel together,
against the Lord, and against his Anointed,† saying,
3 Let us break their bands asunder,
and cast away their cords from us.
4 He that sitteth in the heavens shall laugh:
the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath,
and vex them in his sore displeasure.
6 Yet have I set my King upon my holy hill of Zion.
7 I will declare the decree:
the Lord hath said unto me,
Thou art my Son;
this day have I begotten thee.
8 Ask of me, and I shall give thee the heathen for thine inheritance,
and the uttermost parts of the earth for thy possession.
9 Thou shalt break them with a rod of iron;
thou shalt dash them in pieces like a potter's vessel.

2:10 Be wise now therefore, O ye Kings:
be instructed, ye judges of the earth.
11 Serve the Lord with fear,
and rejoice with trembling.
12 Kiss the Son, lest he be angry,
and ye perish from the way,
when his wrath is kindled but a little.
Blessed are all they that put their trust in him.

"*O Lord . . . , How Excellent Is Thy Name*" (v. 1)

8: 1 O Lord our Lord,
how excellent is thy name in all the earth!
who hast set thy glory above the heavens.
2 Out of the mouth of babes and sucklings hast thou ordained strength
because of thine enemies,
that thou mightest still the enemy and the avenger.
3 When I consider thy heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him?
and the son of man, that thou visitest him?
5 For thou hast made him a little lower than the angels,
and hast crowned him with glory and honor.
6 Thou madest him to have dominion over the works of thy hands;
thou hast put all things under his feet:
7 All sheep and oxen,
yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea,
and whatsoever passeth through the paths of the sea.
9 O Lord our Lord,
how excellent is thy name in all the earth!

"*He That Walketh Uprightly*" (v. 2)

15: 1 Lord, who shall abide in thy tabernacle?
who shall dwell in thy holy hill?
2 He that walketh uprightly, and worketh righteousness,
and speaketh the truth in his heart.
3 He that backbiteth not with his tongue,
nor doeth evil to his neighbor,
nor taketh up a reproach against his neighbor.

15: 4 In whose eyes a vile person is contemned;
but he honoreth them that fear the Lord.
He that sweareth to his own hurt, and changeth not.
5 He that putteth not out his money to usury,†
nor taketh reward against the innocent.
He that doeth these things shall never be moved.

"I Have a Goodly Heritage" (v. 6)

16: 1 Preserve me, O God:
for in thee do I put my trust.
5 The Lord is the portion of mine inheritance and of my cup:
thou maintainest my lot.
6 The lines are fallen unto me in pleasant places:
yea, I have a goodly heritage.
7 I will bless the Lord, who hath given me counsel:
my reins also instruct me in the night seasons.
8 I have set the Lord always before me:
because he is at my right hand,
I shall not be moved.
9 Therefore my heart is glad, and my glory rejoiceth:
my flesh also shall rest in hope.
10 For thou wilt not leave my soul in hell;
neither wilt thou suffer thine Holy One to see corruption.
11 Thou wilt show me the path of life:
in thy presence is fulness of joy;
at thy right hand there are pleasures for evermore.†

God's Handiwork and God's Statutes

19: 1 The heavens declare the glory of God;
and the firmament showeth his handiwork.†
2 Day unto day uttereth speech,
and night unto night showeth knowledge.
3 There is no speech nor language,
where their voice is not heard.
4 Their line is gone out through all the earth,
and their words to the end of the world.
In them hath he set a tabernacle for the sun,
5 Which is as a bridegroom coming out of his chamber,
and rejoiceth as a strong man to run a race.

19: 6 His going forth is from the end of the heaven,
and his circuit unto the ends of it:
and there is nothing hid from the heat thereof.

7 The law of the Lord is perfect,
converting the soul;
the testimony of the Lord is sure,
making wise the simple.
8 The statutes of the Lord are right,
rejoicing the heart:
the commandment of the Lord is pure,
enlightening the eyes.
9 The fear of the Lord is clean,
enduring for ever:
the judgments of the Lord are true
and righteous altogether.
10 More to be desired are they than gold,
yea, than much fine gold:
sweeter also than honey and the honeycomb.
11 Moreover by them is thy servant warned:
and in keeping of them there is great reward.

12 Who can understand his errors?
cleanse thou me from secret faults.
13 Keep back thy servant also from presumptuous sins;
let them not have dominion over me:
then shall I be upright,
and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart,
be acceptable in thy sight,
O Lord, my strength, and my redeemer.

"My God, . . . Why Hast Thou Forsaken Me?" (v. 1)

22: 1 My God, my God, why hast thou forsaken me?†
why art thou so far from helping me,
and from the words of my roaring?
2 O my God, I cry in the daytime, but thou hearest not;
and in the night season, and am not silent.
3 But thou art holy,
O thou that inhabitest the praises of Israel.
4 Our fathers trusted in thee:
they trusted, and thou didst deliver them.
5 They cried unto thee, and were delivered:
they trusted in thee, and were not confounded.

22: 6 But I am a worm, and no man;
a reproach of men, and despised of the people.
7 All they that see me laugh me to scorn:
they shoot out the lip, they shake the head, saying,
8 He trusted on the Lord that he would deliver him:
let him deliver him, seeing he delighted in him.
9 But thou art he that took me out of the womb:
thou didst make me hope when I was upon my mother's breasts.
10 I was cast upon thee from the womb:
thou art my God from my mother's belly.
11 Be not far from me; for trouble is near;
for there is none to help.

14 I am poured out like water,
and all my bones are out of joint:
my heart is like wax;
it is melted in the midst of my bowels.
15 My strength is dried up like a potsherd;
and my tongue cleaveth to my jaws;
and thou hast brought me into the dust of death.
16 For dogs have compassed me:
the assembly of the wicked have inclosed me:
they pierced my hands and my feet.
17 I may tell all my bones:
they look and stare upon me.
18 They part my garments among them,
and cast lots upon my vesture.

19 But be not thou far from me, O Lord:
O my strength, haste thee to help me.
20 Deliver my soul from the sword;
my darling from the power of the dog.
21 Save me from the lion's mouth:
for thou hast heard me from the horns of the unicorns.

27 All the ends of the world shall remember and turn unto the Lord:
and all the kindreds of the nations shall worship before thee.
28 For the kingdom is the Lord's:
and he is the governor among the nations.
29 All they that be fat upon earth shall eat and worship:
all they that go down to the dust shall bow before him:
and none can keep alive his own soul.

30–31

"*The Lord Is My Shepherd*" (v. 1)

23: 1 The Lord is my shepherd;
I shall not want.
2 He maketh me to lie down in green pastures:
he leadeth me beside the still waters.
3 He restoreth my soul:
he leadeth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil:
for thou art with me;
thy rod and thy staff they comfort me.
5 Thou preparest a table before me in the presence of mine enemies:
thou anointest my head with oil;
my cup runneth over.
6 Surely goodness and mercy shall follow me all the days of my life:
and I will dwell in the house of the Lord for ever.

"*The Earth Is the Lord's*" (v. 1)

24: 1 The earth is the Lord's, and the fulness thereof;
the world, and they that dwell therein.
2 For he hath founded it upon the seas,
and established it upon the floods.
3 Who shall ascend into the hill of the Lord?
or who shall stand in his holy place?
4 He that hath clean hands, and a pure heart;
who hath not lifted up his soul unto vanity,
nor sworn deceitfully.
5 He shall receive the blessing from the Lord,
and righteousness from the God of his salvation.
6 This is the generation of them that seek him,
that seek thy face, O Jacob. Selah.
7 Lift up your heads,† O ye gates;
and be ye lifted up, ye everlasting doors;
and the King of glory shall come in.
8 Who is this King of glory?
The Lord strong and mighty,
the Lord mighty in battle.
9 Lift up your heads, O ye gates;
even lift them up, ye everlasting doors;
and the King of glory shall come in.

24:10 Who is this King of glory?
The Lord of hosts,
he is the King of glory. Selah.

"*The Lord Is My Light*" (v. 1)

27: 1 The Lord is my light and my salvation;
whom shall I fear?
the Lord is the strength of my life;
of whom shall I be afraid?
3 Though a host should encamp against me,
my heart shall not fear:
though war should rise against me,
in this will I be confident.
4 One thing have I desired of the Lord,
that will I seek after;
that I may dwell in the house of the Lord all the days of my life,
to behold the beauty of the Lord,
and to inquire in his temple.
5 For in the time of trouble he shall hide me in his pavilion:
in the secret of his tabernacle shall he hide me;
he shall set me up upon a rock.

9 Hide not thy face far from me;
put not thy servant away in anger:
thou hast been my help;
leave me not, neither forsake me, O God of my salvation.
10 When my father and my mother forsake me,
then the Lord will take me up.
11 Teach me thy way, O Lord,
and lead me in a plain path, because of mine enemies.
13 I had fainted, unless I had believed to see the goodness of the Lord
in the land of the living.
14 Wait on the Lord:
be of good courage, and he shall strengthen thine heart:
wait, I say, on the Lord.

"*The Voice of the Lord . . . Thundereth*" (v. 3)

29: 1 Give unto the Lord, O ye mighty,
give unto the Lord glory and strength.
2 Give unto the Lord the glory due unto his name;
worship the Lord in the beauty of holiness.

29: 3 The voice of the Lord is upon the waters:
the God of glory thundereth:
the Lord is upon many waters.
4 The voice of the Lord is powerful;
the voice of the Lord is full of majesty.
5 The voice of the Lord breaketh the cedars;
yea, the Lord breaketh the cedars of Lebanon.
7 The voice of the Lord divideth the flames of fire.
8 The voice of the Lord shaketh the wilderness;†
the Lord shaketh the wilderness of Kadesh.
9 The voice of the Lord maketh the hinds to calve,
and discovereth the forests:
and in his temple doth every one speak of his glory.
10 The Lord sitteth upon the flood;
yea, the Lord sitteth King for ever.
11 The Lord will give strength unto his people;
the Lord will bless his people with peace.

"*Blessed Is He Whose Transgression Is Forgiven*" (v. 1)

32: 1 Blessed is he whose transgression is forgiven,
whose sin is covered.
2 Blessed is the man unto whom the Lord imputeth not iniquity,
and in whose spirit there is no guile.
5 I acknowledged my sin† unto thee,
and mine iniquity have I not hid.
I said, I will confess my transgressions unto the Lord;
and thou forgavest the iniquity of my sin. Selah.
8 I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
9 Be ye not as the horse, or as the mule, which have no understanding:
whose mouth must be held in with bit and bridle,
lest they come near unto thee.
11 Be glad in the Lord, and rejoice, ye righteous:
and shout for joy, all ye that are upright in heart.

"*O Taste and See*" (v. 8)

34: 1 I will bless the Lord at all times:
his praise shall continually be in my mouth.
2 My soul shall make her boast in the Lord:
the humble shall hear thereof, and be glad.

34: 3 O magnify the Lord with me,
and let us exalt his name together.
4 I sought the Lord, and he heard me,
and delivered me from all my fears.
8 O taste and see that the Lord is good:
blessed is the man that trusteth in him.

11 Come, ye children, hearken unto me:
I will teach you the fear of the Lord.
12 What man is he that desireth life
and loveth many days, that he may see good?
13 Keep thy tongue from evil,
and thy lips from speaking guile.
14 Depart from evil, and do good;
seek peace, and pursue it.

18 The Lord is nigh unto them that are of a broken heart;
and saveth such as be of a contrite spirit.
19 Many are the afflictions of the righteous:
but the Lord delivereth him out of them all.
22 The Lord redeemeth the soul of his servants:
and none of them that trust in him shall be desolate.†

"*Trust in the Lord, and Do Good*" (v. 3)

37: 1 Fret not thyself because of evildoers,
neither be thou envious against the workers of iniquity.
2 For they shall soon be cut down like the grass,
and wither as the green herb.

3 Trust in the Lord, and do good;
so shalt thou dwell in the land, and verily thou shalt be fed.
4 Delight thyself also in the Lord;
and he shall give thee the desires of thine heart.
5 Commit thy way unto the Lord;
trust also in him; and he shall bring it to pass.
6 And he shall bring forth thy righteousness as the light,
and thy judgment as the noonday.

7 Rest in the Lord, and wait patiently for him:
fret not thyself because of him who prospereth in his way,
because of the man who bringeth wicked devices to pass.
8 Cease from anger, and forsake wrath:
fret not thyself in any wise to do evil.
9 For evildoers shall be cut off:
but those that wait upon the Lord, they shall inherit the earth.

37:10 For yet a little while, and the wicked shall not be:
yea, thou shalt diligently consider his place, and it shall not be.
11 But the meek shall inherit the earth;†
and shall delight themselves in the abundance of peace.

35 I have seen the wicked in great power,
and spreading himself like a green bay tree.
36 Yet he passed away, and, lo, he was not:
yea, I sought him, but he could not be found.
37 Mark the perfect man, and behold the upright:
for the end of that man is peace.
38–40

"Lord, Make Me to Know My End" (v. 4)

39: 1 I said, I will take heed to my ways,
that I sin not with my tongue:
I will keep my mouth with a bridle,
while the wicked is before me.
2 I was dumb with silence,
I held my peace, even from good;
and my sorrow was stirred.
3 My heart was hot within me;
while I was musing the fire burned:
then spake I with my tongue.

4 Lord, make me to know my end,
and the measure of my days, what it is;
that I may know how frail I am.
5 Behold, thou hast made my days as a handbreadth;
and my age is as nothing before thee:
verily every man at his best state is altogether vanity. Selah.
6 Surely every man walketh in a vain show:
surely they are disquieted in vain:
he heapeth up riches, and knoweth not who shall gather them.

7 And now, Lord, what wait I for?
my hope is in thee.
12 Hear my prayer, O Lord, and give ear unto my cry;
hold not thy peace at my tears:
for I am a stranger with thee,
and a sojourner, as all my fathers were.
13 O spare me, that I may recover strength,
before I go hence, and be no more.†

"He Hath Put a New Song in My Mouth" (v. 3)

40: 1 I waited patiently for the Lord;
and he inclined unto me,
and heard my cry.
2 He brought me up also out of a horrible pit,
out of the miry clay,
and set my feet upon a rock,
and established my goings.

3 And he hath put a new song in my mouth,
even praise unto our God:
many shall see it, and fear,
and shall trust in the Lord.
4 Blessed is that man that maketh the Lord his trust,
and respecteth not the proud,
nor such as turn aside to lies.

5 Many, O Lord my God, are thy wonderful works which
thou hast done,
and thy thoughts which are to us-ward:
they cannot be reckoned up in order unto thee:
if I would declare and speak of them, they are more
than can be numbered.

6 Sacrifice and offering thou didst not desire;
mine ears hast thou opened:
burnt offering and sin offering hast thou not required.†
8 I delight to do thy will, O my God:
yea, thy law is within my heart.
13 Be pleased, O Lord, to deliver me:
O Lord, make haste to help me.

14 Let them be ashamed and confounded together
that seek after my soul to destroy it;
let them be driven backward and put to shame
that wish me evil.
15 Let them be desolate for a reward of their shame
that say unto me, Aha, aha.
17 But I am poor and needy;
yet the Lord thinketh upon me:
thou art my help and my deliverer;
make no tarrying, O my God.

"God My Rock" (v. 9)

42: 1 As the hart panteth after the water brooks,
so panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living God:
when shall I come and appear before God?
3 My tears have been my meat day and night,
while they continually say unto me, Where is thy God?
4 When I remember these things, I pour out my soul in me:
for I had gone with the multitude, I went with them to the house of God,
with the voice of joy and praise, with a multitude that kept holyday.
5 Why art thou cast down, O my soul?
and why art thou disquieted in me?
hope thou in God:
for I shall yet praise him for the help of his countenance.
7 Deep calleth unto deep at the noise of thy waterspouts:
all thy waves and thy billows are gone over me.
9 I will say unto God my rock, Why hast thou forgotten me?
why go I mourning because of the oppression of the enemy?
10 As with a sword in my bones, mine enemies reproach me;
while they say daily unto me, Where is thy God?
11 Why art thou cast down, O my soul?
and why art thou disquieted within me?
hope thou in God:
for I shall yet praise him, who is the health of my countenance, and my God.

43: 1 Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
2 For thou art the God of my strength:
why dost thou cast me off?
why go I mourning because of the oppression of the enemy?
3 O send out thy light and thy truth: let them lead me;
let them bring me unto thy holy hill, and to thy tabernacles.
4 Then will I go unto the altar of God, unto God my exceeding joy:
yea, upon the harp will I praise thee, O God my God.
5 Why art thou cast down, O my soul?†
and why art thou disquieted within me?
hope in God;
for I shall yet praise him, who is the health of my countenance, and my God.

"God Is Our Refuge" (v. 1)

46 1 God is our refuge and strength,
a very present help in trouble.
2 Therefore will not we fear, though the earth be removed,
and though the mountains be carried into the midst of the sea;
3 Though the waters thereof roar and be troubled,
though the mountains shake with the swelling thereof. Selah.
4 There is a river, the streams whereof shall make glad the city of God,
the holy place of the tabernacle of the Most High.
5 God is in the midst of her;
she shall not be moved:
God shall help her, and that right early.
6 The heathen raged, the kingdoms were moved:
he uttered his voice, the earth melted.
7 The Lord of hosts is with us; †
the God of Jacob is our refuge. Selah.
8 Come, behold the works of the Lord,
what desolations he hath made in the earth.
9 He maketh wars to cease unto the end of the earth;
he breaketh the bow, and cutteth the spear in sunder;
he burneth the chariot in the fire.
10 Be still, and know that I am God:
I will be exalted among the heathen,
I will be exalted in the earth.
11 The Lord of hosts is with us;
the God of Jacob is our refuge. Selah.

"I Will Testify Against Thee" (v. 7)

50 7 Hear, O my people, and I will speak;
O Israel, and I will testify against thee:
I am God, even thy God.
8 I will not reprove thee for thy sacrifices or thy burnt offerings,
to have been continually before me.
9 I will take no bullock out of thy house,
nor he goats out of thy folds:
10 For every beast of the forest is mine,
and the cattle upon a thousand hills.
11 I know all the fowls of the mountains:
and the wild beasts of the field are mine.

50:12 If I were hungry, I would not tell thee:
for the world is mine, and the fulness thereof.
14 Offer unto God thanksgiving;
and pay thy vows unto the Most High:
15 And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith,
What hast thou to do to declare my statutes,
or that thou shouldest take my covenant in thy mouth?
17 Seeing thou hatest instruction,
and castest my words behind thee.
19 Thou givest thy mouth to evil,
and thy tongue frameth deceit.
20 Thou sittest and speakest against thy brother;
thou slanderest thine own mother's son.
21 These things hast thou done, and I kept silence;
thou thoughtest that I was altogether such an one as thyself:
but I will reprove thee, and set them in order before thine eyes.
22 Now consider this, ye that forget God,
lest I tear you in pieces,†
and there be none to deliver.
23

"*Create in Me a Clean Heart*" (v. 10)

51: 1 Have mercy upon me, O God, according to thy loving-kindness:
according unto the multitude of thy tender mercies blot out
my transgressions.
2 Wash me thoroughly from mine iniquity,
and cleanse me from my sin.
3 For I acknowledge my transgressions:
and my sin is ever before me.†
4 Against thee, thee only, have I sinned,
and done this evil in thy sight:
that thou mightest be justified when thou speakest,
and be clear when thou judgest.

5 Behold, I was shapen in iniquity;
and in sin did my mother conceive me.
6 Behold, thou desirest truth in the inward parts:
and in the hidden part thou shalt make me to know wisdom.
7 Purge me with hyssop, and I shall be clean:
wash me, and I shall be whiter than snow.

51: 8 Make me to hear joy and gladness;
that the bones which thou hast broken may rejoice.
9 Hide thy face from my sins,
and blot out all mine iniquities.

10 Create in me a clean heart, O God;
and renew a right spirit within me.
11 Cast me not away from thy presence;
and take not thy Holy Spirit from me.
12 Restore unto me the joy of thy salvation;
and uphold me with thy free Spirit.
13 Then will I teach transgressors thy ways;
and sinners shall be converted unto thee.
14 Deliver me from bloodguiltiness, O God, thou God of my salvation:
and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips;
and my mouth shall show forth thy praise.
16 For thou desirest not sacrifice; else would I give it:
thou delightest not in burnt offering.
17 The sacrifices of God are a broken spirit:
a broken and a contrite heart, O God, thou wilt not despise.
18–19

The Fate of the Deceitful

55: 1 Give ear to my prayer, O God;
and hide not thyself from my supplication.
5 Fearfulness and trembling are come upon me,
and horror hath overwhelmed me.
6 And I said, Oh that I had wings like a dove!
for then would I fly away, and be at rest.
7 Lo, then would I wander far off,
and remain in the wilderness. Selah.

9 Destroy, O Lord, and divide their tongues:
for I have seen violence and strife in the city.
11 Wickedness is in the midst thereof:
deceit and guile depart not from her streets.
12 For it was not an enemy† that reproached me;
then I could have borne it:
neither was it he that hated me that did magnify himself against me;
then I would have hid myself from him:
13 But it was thou,
a man mine equal, my guide, and mine acquaintance.

55:14 We took sweet counsel together,
and walked unto the house of God in company.
21 The words of his mouth were smoother than butter,
but war was in his heart:
his words were softer than oil,
yet were they drawn swords.

22 Cast thy burden upon the Lord,
and he shall sustain thee:
he shall never suffer the righteous to be moved.
23 But thou, O God, shalt bring them down into the pit of destruction:
bloody and deceitful men shall not live out half their days;
but I will trust in thee.

"*My Soul Thirsteth for Thee*" (v. 1)

63: 1 O God, thou art my God;
early will I seek thee:
my soul thirsteth for thee,
my flesh longeth for thee
in a dry and thirsty land, where no water is;
2 To see thy power and thy glory,
so as I have seen thee in the sanctuary.

3 Because thy loving-kindness is better than life,
my lips shall praise thee.
4 Thus will I bless thee while I live:
I will lift up my hands in thy name.
5 My soul shall be satisfied as with marrow and fatness;
and my mouth shall praise thee with joyful lips:
6 When I remember thee upon my bed,
and meditate on thee in the night watches.
7 Because thou hast been my help,
therefore in the shadow of thy wings will I rejoice.
8–11

"*Thou Waterest . . . Abundantly*" (v. 10)

65: 1 Praise waiteth for thee, O God, in Zion:
and unto thee shall the vow be performed.
2 O thou that hearest prayer,
unto thee shall all flesh come.
5 . . . who are the confidence of all the ends of the earth,
and of them that are afar off upon the seas:

65: 6 Which by his strength setteth fast the mountains;
being girded with power:
7 Which stilleth the noises of the seas,
the noise of their waves, and the tumult of the people.
8 They also that dwell in the uttermost parts are afraid at thy tokens:
thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth and waterest it:
thou greatly enrichest it with the river of God,† which is full of water:
thou preparest them corn, when thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly:
thou settlest the furrows thereof:
thou makest it soft with showers:
thou blessest the springing thereof.
11 Thou crownest the year with thy goodness;
and thy paths drop fatness.
12 They drop upon the pastures of the wilderness:
and the little hills rejoice on every side.
13 The pastures are clothed with flocks;
the valleys also are covered over with corn;
they shout for joy, they also sing.

The Messianic King

72: 1 Give the king thy judgments, O God,
and thy righteousness unto the king's son.
2 He shall judge thy people with righteousness,
and thy poor with judgment.
3 The mountains shall bring peace to the people,
and the little hills, by righteousness.
4 He shall judge the poor of the people,
he shall save the children of the needy,
and shall break in pieces the oppressor.
5 They shall fear thee as long as the sun and moon endure,
throughout all generations.
6 He shall come down like rain upon the mown grass:
as showers that water the earth.

7 In his days shall the righteous flourish;†
and the abundance of peace so long as the moon endureth.
8 He shall have dominion also from sea to sea,
and from the river unto the ends of the earth.

72: 9 They that dwell in the wilderness shall bow before him;
and his enemies shall lick the dust.
11 Yea, all kings shall fall down before him:
all nations shall serve him.

12 For he shall deliver the needy when he crieth;
the poor also, and him that hath no helper.
13 He shall spare the poor and needy,
and shall save the souls of the needy.
14 He shall redeem their soul from deceit and violence:
and precious shall their blood be in his sight.
15 And he shall live, and to him shall be given of the gold of Sheba:
prayer also shall be made for him continually;
and daily shall he be praised.
17 His name shall endure for ever:
his name shall be continued as long as the sun:
and men shall be blessed in him:
all nations shall call him blessed.

18–20

"God Is the Strength of My Heart" (v. 26)

73: 1 Truly God is good to Israel,
even to such as are of a clean heart.
2 But as for me, my feet were almost gone;
my steps had well-nigh slipped.
3 For I was envious at the foolish,
when I saw the prosperity of the wicked.
5 They are not in trouble as other men;
neither are they plagued like other men.
6 Therefore pride compasseth them about as a chain;
violence covereth them as a garment.
7 Their eyes stand out with fatness:
they have more than heart could wish.
8 They are corrupt, and speak wickedly concerning oppression:
they speak loftily.
11 And they say, How doth God know?
and is there knowledge in the Most High?
12 Behold, these are the ungodly, who prosper in the world;
they increase in riches.

13 Verily I have cleansed my heart in vain,
and washed my hands in innocency.
16 When I thought to know this,
it was too painful for me;

73:17 Until I went into the sanctuary of God;
then understood I their end.
18 Surely thou didst set them in slippery places:
thou castedst them down into destruction.

20 As a dream when one awaketh;
so, O Lord, when thou awakest, thou shalt despise their image.
22 So foolish was I, and ignorant:
I was a beast before thee.
23 Nevertheless I am continually with thee:
thou hast holden me by my right hand.
24 Thou shalt guide me with thy counsel,
and afterward receive me to glory.†
25 Whom have I in heaven but thee?
and there is none upon earth that I desire beside thee.
26 My flesh and my heart faileth:
but God is the strength of my heart,
and my portion for ever.
27–28

"*Pour Out Thy Wrath upon the Heathen*" (v. 6)

79: 1 O God, the heathen are come into thine inheritance;
thy holy temple have they defiled;
they have laid Jerusalem on heaps.
2 The dead bodies of thy servants have they given to be meat unto
the fowls of the heaven,
the flesh of thy saints unto the beasts of the earth.
3 Their blood have they shed like water round about Jerusalem;†
and there was none to bury them.
4 We are become a reproach to our neighbors,
a scorn and derision to them that are round about us.

5 How long, Lord? wilt thou be angry for ever?
shall thy jealousy burn like fire?
6 Pour out thy wrath upon the heathen that have not known thee,
and upon the kingdoms that have not called upon thy name.
7 For they have devoured Jacob,
and laid waste his dwelling place.

8 O remember not against us former iniquities:
let thy tender mercies speedily prevent us:
for we are brought very low.
9 Help us, O God of our salvation,
for the glory of thy name:

and deliver us, and purge away our sins,
for thy name's sake.

79: 10–13

"*How Amiable Are Thy Tabernacles*" (v. 1)

84: 1 How amiable are thy tabernacles, O Lord of hosts!
2 My soul longeth, yea, even fainteth for the courts of the Lord:
my heart and my flesh crieth out for the living God.
5 Blessed is the man whose strength is in thee;
in whose heart are the ways of them.
6 Who passing through the valley of Baca† make it a well;
the rain also filleth the pools.
7 They go from strength to strength,
every one of them in Zion appeareth before God.
9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God,
than to dwell in the tents of wickedness.
11 For the Lord God is a sun and shield:
the Lord will give grace and glory;
no good thing will he withhold from them that walk uprightly.
12 O Lord of hosts, blessed is the man that trusteth in thee.

"*Mercy and Truth Are Met Together*" (v. 10)

85: 1 Lord, thou hast been favorable unto thy land:
thou hast brought back the captivity of Jacob.
2 Thou hast forgiven the iniquity of thy people;
thou hast covered all their sin. Selah.
6 Wilt thou not revive us again:
that thy people may rejoice in thee?
7 Show us thy mercy, O Lord,
and grant us thy salvation.
9 Surely his salvation is nigh† them that fear him;
that glory may dwell in our land.
10 Mercy and truth are met together;
righteousness and peace have kissed each other.
11 Truth shall spring out of the earth;
and righteousness shall look down from heaven.
12 Yea, the Lord shall give that which is good;
and our land shall yield her increase.

85:13 Righteousness shall go before him;
and shall set us in the way of his steps.

A Cry from the Pit

88: 1 O Lord God of my salvation,
I have cried day and night before thee:
2 Let my prayer come before thee:
incline thine ear unto my cry;
3 For my soul is full of troubles:
and my life draweth nigh unto the grave.
4 I am counted with them that go down into the pit:
I am as a man that hath no strength.
5 Free among the dead, like the slain that lie in the grave,
whom thou rememberest no more:
and they are cut off from thy hand.
6 Thou hast laid me in the lowest pit,
in darkness, in the deeps.

10 Wilt thou show wonders to the dead?
shall the dead arise and praise thee? Selah.
12 Shall thy wonders be known in the dark?
and thy righteousness in the land of forgetfulness?
14 Lord, why castest thou off my soul?†
why hidest thou thy face from me?

16 Thy fierce wrath goeth over me;
thy terrors have cut me off.
17 They came round about me daily like water;
they compassed me about together.
18 Lover and friend hast thou put far from me,
and mine acquaintance into darkness.

"O Satisfy Us Early with Thy Mercy" (v. 14)

90: 1 Lord, thou hast been our dwelling place in all generations.
2 Before the mountains were brought forth,
or ever thou hadst formed the earth and the world,
even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction;
and sayest, Return,† ye children of men.

90: 4 For a thousand years in thy sight
are but as yesterday when it is past,
and as a watch in the night.
5 Thou carriest them away as with a flood;
they are as a sleep:
in the morning they are like grass which groweth up.
6 In the morning it flourisheth, and groweth up;
in the evening it is cut down, and withereth.
7 For we are consumed by thine anger,
and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee,
our secret sins in the light of thy countenance.
9 For all our days are passed away in thy wrath:
we spend our years as a tale that is told.
10 The days of our years are threescore years and ten;
and if by reason of strength they be fourscore years,
yet is their strength labor and sorrow;
for it is soon cut off, and we fly away.
11 Who knoweth the power of thine anger?
even according to thy fear, so is thy wrath.

12 So teach us to number our days,
that we may apply our hearts unto wisdom.
13 Return, O Lord, how long?
and let it repent thee concerning thy servants.
14 O satisfy us early with thy mercy;
that we may rejoice and be glad all our days.
15 Make us glad according to the days wherein thou hast afflicted us,
and the years wherein we have seen evil.
16 Let thy work appear unto thy servants,
and thy glory unto their children.
17 And let the beauty of the Lord our God be upon us:
and establish thou the work of our hands upon us;
yea, the work of our hands establish thou it.

"He Is My Refuge and My Fortress" (v. 2)

91: 1 He that dwelleth in the secret place of the Most High
shall abide under the shadow of the Almighty.
2 I will say of the Lord, He is my refuge and my fortress:
my God; in him will I trust.
3 Surely he shall deliver thee from the snare of the fowler,
and from the noisome pestilence.

91: 4 He shall cover thee with his feathers,
and under his wings shalt thou trust:
his truth shall be thy shield and buckler.
5 Thou shalt not be afraid for the terror by night;
nor for the arrow that flieth by day;
6 Nor for the pestilence that walketh in darkness;
nor for the destruction that wasteth at noonday.
7 A thousand shall fall at thy side,
and ten thousand at thy right hand;
but it shall not come nigh thee.
8 Only with thine eyes shalt thou behold
and see the reward of the wicked.

9 Because thou hast made the Lord, which is my refuge,
even the Most High, thy habitation;
10 There shall no evil befall thee,
neither shall any plague come nigh thy dwelling.
11 For he shall give his angels charge over thee,
to keep thee in all thy ways.
12 They shall bear thee up in their hands,
lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and adder:
the young lion and the dragon shalt thou trample under feet.
14 Because he hath set his love upon me,
therefore will I deliver him:
I will set him on high, because he hath known my name.
15 He shall call upon me, and I will answer him:
I will be with him in trouble;
I will deliver him, and honor him.
16 With long life will I satisfy him,
and show him my salvation.

"*O Come, Let Us Sing*" (v. 1)

95: 1 O come, let us sing unto the Lord:†
let us make a joyful noise to the rock of our salvation.
2 Let us come before his presence with thanksgiving,
and make a joyful noise unto him with psalms.
3 For the Lord is a great God,
and a great King above all gods.
4 In his hands are the deep places of the earth:
the strength of the hills is his also.

95: 5 The sea is his, and he made it:
and his hands formed the dry land.
6 O come, let us worship and bow down:
let us kneel before the Lord our maker.
7 For he is our God;
and we are the people of his pasture,
and the sheep of his hand . . .
8–11

"*The Lord Reigneth; Let the Earth Rejoice*" (v. 1)

97: 1 The Lord reigneth; let the earth rejoice;
let the multitude of isles be glad thereof.
2 Clouds and darkness are round about him:
righteousness and judgment are the habitation of his throne.
4 His lightnings enlightened the world:
the earth saw, and trembled.
5 The hills melted like wax at the presence of the Lord,
at the presence of the Lord of the whole earth.
6 The heavens declare his righteousness,
and all the people see his glory.
10 Ye that love the Lord, hate evil:
he preserveth the souls of his saints;
he delivereth them out of the hand of the wicked.
11 Light is sown for the righteous,
and gladness for the upright in heart.
12 Rejoice in the Lord, ye righteous;
and give thanks at the remembrance of his holiness.

"*O Sing unto the Lord a New Song*" (v. 1)

98: 1 O sing unto the Lord a new song;
for he hath done marvelous things:
his right hand, and his holy arm, hath gotten him the victory.
2 The Lord hath made known his salvation:
his righteousness hath he openly showed in the sight of the heathen.
3 He hath remembered his mercy and his truth toward the house of Israel:
all the ends of the earth have seen the salvation of our God.

98: 4 Make a joyful noise unto the Lord, all the earth:
make a loud noise, and rejoice, and sing praise.
5 Sing unto the Lord with the harp;
with the harp, and the voice of a psalm.
6 With trumpets and sound of cornet
make a joyful noise before the Lord, the King.

7 Let the sea roar, and the fulness thereof;
the world, and they that dwell therein.
8 Let the floods clap their hands:
let the hills be joyful together
9 Before the Lord;
for he cometh to judge the earth:
with righteousness shall he judge the world,
and the people with equity.

"*Make a Joyful Noise*" (v. 1)

100: 1 Make a joyful noise unto the Lord, all ye lands.
2 Serve the Lord with gladness:
come before his presence with singing.
3 Know ye that the Lord he is God:
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving,
and into his courts with praise:
be thankful unto him, and bless his name.
5 For the Lord is good;
his mercy is everlasting;
and his truth endureth to all generations.

"*Like as a Father Pitieth His Children*" (v. 13)

103: 1 Bless the Lord, O my soul:
and all that is within me, bless his holy name.
2 Bless the Lord, O my soul,
and forget not all his benefits:
3 Who forgiveth all thine iniquities;
who healeth all thy diseases;
4 Who redeemeth thy life from destruction;
who crowneth thee with loving-kindness and tender
mercies;

103: 5 Who satisfieth thy mouth with good things;
so that thy youth is renewed like the eagle's.

6 The Lord executeth righteousness
and judgment for all that are oppressed.
7 He made known his ways unto Moses,
his acts unto the children of Israel.
8 The Lord is merciful and gracious,
slow to anger,† and plenteous in mercy.
9 He will not always chide:
neither will he keep his anger for ever.
10 He hath not dealt with us after our sins;
nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth,
so great is his mercy toward them that fear him.
12 As far as the east is from the west,
so far hath he removed our transgressions from us.
13 Like as a father pitieth his children,
so the Lord pitieth them that fear him.
14 For he knoweth our frame;
he remembereth that we are dust.

15 As for man, his days are as grass:
as a flower of the field, so he flourisheth.
16 For the wind passeth over it, and it is gone;
and the place thereof shall know it no more.
17 But the mercy of the Lord is from everlasting to everlasting
upon them that fear him,
and his righteousness unto children's children;
18 To such as keep his covenant,
and to those that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens;
and his kingdom ruleth over all.
20 Bless the Lord, ye his angels, that excel in strength,
that do his commandments, hearkening unto the voice of his word.
21 Bless ye the Lord, all ye his hosts;
ye ministers of his, that do his pleasure.
22 Bless the Lord, all his works in all places of his dominion:
Bless the Lord, O my soul.

The Lord of Creation

104: 1 Bless the Lord, O my soul.
O Lord my God, thou art very great;
thou art clothed with honor and majesty:
2 Who coverest thyself with light as with a garment:
who stretchest out the heavens like a curtain:
3 Who layeth the beams of his chambers in the waters:
who maketh the clouds his chariot:
who walketh upon the wings of the wind:
4 Who maketh his angels spirits:
his ministers a flaming fire:
5 Who laid the foundations of the earth,
that it should not be removed for ever.
6 Thou coveredst it with the deep as with a garment:
the waters stood above the mountains.
9 Thou hast set a bound that they may not pass over;
that they turn not again to cover the earth.

10 He sendeth the springs into the valleys,
which run among the hills.
11 They give drink to every beast of the field:
the wild asses quench their thirst.
12 By them shall the fowls of the heaven have their habitation,
which sing among the branches.
13 He watereth the hills from his chambers:
the earth is satisfied with the fruit of thy works.
14 He causeth the grass to grow for the cattle,
and herb for the service of man:
that he may bring forth food out of the earth;
15 And wine that maketh glad the heart of man,
and oil to make his face to shine,
and bread which strengthenest man's heart.
16 The trees of the Lord are full of sap;
the cedars of Lebanon, which he hath planted;
17 Where the birds make their nests:
as for the stork, the fir trees are her house.
18 The high hills are a refuge for the wild goats;
and the rocks for the conies.

19 He appointed the moon for seasons:
the sun knoweth his going down.

104:20 Thou makest darkness, and it is night:
wherein all the beasts of the forest do creep forth.
21 The young lions roar after their prey,
and seek their meat from God.
22 The sun ariseth, they gather themselves together,
and lay them down in their dens.
23 Man goeth forth unto his work
and to his labor until the evening.

24 O Lord, how manifold are thy works!†
in wisdom hast thou made them all:
the earth is full of thy riches.
25 So is this great and wide sea,
wherein are things creeping innumerable,
both small and great beasts.
29 Thou hidest thy face, they are troubled:
thou takest away their breath,
they die, and return to the dust.
30 Thou sendest forth thy spirit, they are created:
and thou renewest the face of the earth.

31 The glory of the Lord shall endure for ever:
the Lord shall rejoice in his works.
32 He looketh on the earth, and it trembleth:
he toucheth the hills, and they smoke.
33 I will sing unto the Lord as long as I live:
I will sing praise to my God while I have any being.
35 . . . Bless thou the Lord, O my soul. Praise ye the Lord.

"*They That Go Down to the Sea in Ships*" (v. 23)

107:23 They that go down to the sea in ships,
that do business in great waters;
24 These see the works of the Lord,
and his wonders in the deep.
25 For he commandeth, and raiseth the stormy wind,†
which lifteth up the waves thereof.
26 They mount up to the heavens, they go down again to the depths:
their soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken man,
and are at their wit's end.
28 Then they cry unto the Lord in their trouble,
and he bringeth them out of their distresses.

107:29 He maketh the storm a calm,
so that the waves thereof are still.
30 Then are they glad because they be quiet;
so he bringeth them unto their desired haven.
31–43

"Because . . . He . . . Persecuted the Poor" (v. 16)

109: 1 Hold not thy peace, O God of my praise;
2 For the mouth of the wicked and the mouth of the deceitful
are opened against me:
they have spoken against me with a lying tongue.
3 They compassed me about also with words of hatred;
and fought against me without a cause.
5 And they have rewarded me evil for good,
and hatred for my love.
6 Set thou a wicked man over him:
and let Satan stand at his right hand.
7 When he shall be judged, let him be condemned:
and let his prayer become sin.
8 Let his days be few;
and let another take his office.
9 Let his children be fatherless,
and his wife a widow.
10 Let his children be continually vagabonds, and beg:
let them seek their bread also out of their desolate places.
11 Let the extortioner catch all that he hath;
and let the strangers spoil his labor.
12 Let there be none to extend mercy unto him:
neither let there be any to favor his fatherless children.
13 Let his posterity be cut off;
and in the generation following let their name be blotted out.
16 Because that he remembered not to show mercy,
but persecuted the poor and needy man,
that he might even slay the broken in heart.
20 Let this be the reward of mine adversaries from the Lord,
and of them that speak evil against my soul.†
21 But do thou for me, O God the Lord, for thy name's sake:
because thy mercy is good, deliver thou me.
22 For I am poor and needy,
and my heart is wounded within me.
24 My knees are weak through fasting;
and my flesh faileth of fatness.

109:28 Let them curse, but bless thou:
when they arise, let them be ashamed;
but let thy servant rejoice.

29–31

"He Raiseth Up the Poor" (v. 7)

113: 1 Praise ye the Lord.†
Praise, O ye servants of the Lord,
praise the name of the Lord.
2 Blessed be the name of the Lord
from this time forth and for evermore.
3 From the rising of the sun unto the going down of the same
the Lord's name is to be praised.
4 The Lord is high above all nations,
and his glory above the heavens.
5 Who is like unto the Lord our God,
who dwelleth on high,
6 Who humbleth himself to behold the things that are in heaven,
and in the earth!
7 He raiseth up the poor out of the dust,
and lifteth the needy out of the dunghill;
8 That he may set him with princes,
even with the princes of his people.
9

"When Israel Went out of Egypt" (v. 1)

114: 1 When Israel went out of Egypt,
the house of Jacob from a people of strange language;
2 Judah was his sanctuary,
and Israel his dominion.
3 The sea saw it, and fled:
Jordan was driven back.
4 The mountains skipped like rams,
and the little hills like lambs.
5 What ailed thee, O thou sea, that thou fleddest?
thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams;
and ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the Lord,
at the presence of the God of Jacob;
8 Which turned the rock into a standing water,
the flint into a fountain of waters.

"The Lord Is on My Side" (v. 6)

118: 1 O give thanks unto the Lord; for he is good:
because his mercy endureth for ever.
5 I called upon the Lord in distress:
the Lord answered me,† and set me in a large place.
6 The Lord is on my side; I will not fear:
what can man do unto me?
8 It is better to trust in the Lord
than to put confidence in man.
9 It is better to trust in the Lord
than to put confidence in princes.

10 All nations compassed me about:
but in the name of the Lord will I destroy them.
14 The Lord is my strength and song,
and is become my salvation.
17 I shall not die, but live,
and declare the works of the Lord.

22 The stone which the builders refused
is become the head stone of the corner.
23 This is the Lord's doing;
it is marvelous in our eyes.
24 This is the day which the Lord hath made;
we will rejoice and be glad in it.
28 Thou art my God, and I will praise thee:
thou art my God, I will exalt thee.
29 O give thanks unto the Lord; for he is good:
for his mercy endureth for ever.

The Protector of Israel

121: 1 I will lift up mine eyes unto the hills,†
from whence cometh my help.
2 My help cometh from the Lord,
which made heaven and earth.
3 He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.
4 Behold, he that keepeth Israel
shall neither slumber nor sleep.

5 The Lord is thy keeper:
the Lord is thy shade upon thy right hand.

121: 6 The sun shall not smite thee by day,
nor the moon by night.
7 The Lord shall preserve thee from all evil:
he shall preserve thy soul.
8 The Lord shall preserve thy going out and thy coming in
from this time forth, and even for evermore.

"*Let Us Go into the House of the Lord*" (v. 1)

122: 1 I was glad when they said unto me,
Let us go into the house of the Lord.
2 Our feet shall stand within thy gates, O Jerusalem.
3 Jerusalem is builded as a city that is compact together;
4 Whither the tribes go up, the tribes of the Lord,
unto the testimony of Israel,
to give thanks unto the name of the Lord.
5 For there are set thrones of judgment,
the thrones of the house of David.

6 Pray for the peace of Jerusalem:
they shall prosper that love thee.
7 Peace be within thy walls,
and prosperity within thy palaces.
8 For my brethren and companions' sake, I will now say,
Peace be within thee.
9 Because of the house of the Lord our God
I will seek thy good.

"*They That Sow in Tears*" (v. 5)

126: 1 When the Lord turned again the captivity of Zion,
we were like them that dream.
2 Then was our mouth filled with laughter,
and our tongue with singing:
then said they among the heathen,
The Lord hath done great things for them.
3 The Lord hath done great things for us;
whereof we are glad.
4 Turn again our captivity, O Lord,
as the streams in the south.

5 They that sow in tears
shall reap in joy.

126: 6 He that goeth forth and weepeth,
bearing precious seed,
shall doubtless come again with rejoicing,
bringing his sheaves with him.

"*Children Are a Heritage of the Lord*" (v. 3)

127: 1 Except the Lord build the house
they labor in vain that build it:
except the Lord keep the city,
the watchman waketh but in vain.
2 It is vain for you to rise up early,
to sit up late, to eat the bread of sorrows:
for so he giveth his beloved sleep.
3 Lo, children are a heritage of the Lord:
and the fruit of the womb is his reward.
4 As arrows are in the hand of a mighty man;
so are children of the youth.
5 Happy is the man that hath his quiver full of them . . .

"*Out of the Depths*" (v. 1)

130: 1 Out of the depths have I cried unto thee, O Lord.
2 Lord, hear my voice:
let thine ears be attentive to the voice of my supplications.
3 If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?
4 But there is forgiveness with thee, that thou mayest be feared.
5 I wait for the Lord,
my soul doth wait, and in his word do I hope.
6 My soul waiteth for the Lord more than they that watch for the morning:
I say, more than they that watch for the morning.
7 Let Israel hope in the Lord:
for with the Lord there is mercy,
and with him is plenteous redemption.
8 And he shall redeem Israel from all his iniquities.

"How Pleasant . . . to Dwell Together in Unity" (v. 1)

133: 1 Behold, how good and how pleasant it is
for brethren to dwell together in unity!
2 It is like the precious ointment upon the head,
that ran down upon the beard, even Aaron's beard:
that went down to the skirts of his garments:
3 As the dew of Hermon, and as the dew that descended upon
the mountains of Zion:
for there the Lord commanded the blessing,
even life for evermore.

"By the Rivers of Babylon . . . We Wept" (v. 1)

137: 1 By the rivers of Babylon, there we sat down,
yea, we wept, when we remembered Zion.
2 We hanged our harps upon the willows in the midst thereof.
3 For there they that carried us away captive required of us a song;
and they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
4 How shall we sing the Lord's song in a strange land?
5 If I forget thee, O Jerusalem,†
let my right hand forget her cunning.
6 If I do not remember thee,
let my tongue cleave to the roof of my mouth;
if I prefer not Jerusalem above my chief joy.
7–9

The Omnipresent God

139: 1 O Lord, thou hast searched me, and known me.
2 Thou knowest my downsitting and mine uprising;
thou understandest my thought afar off.
3 Thou compassest my path and my lying down,
and art acquainted with all my ways.
4 For there is not a word in my tongue,
but, lo, O Lord, thou knowest it altogether.
5 Thou hast beset me behind and before,
and laid thine hand upon me.
6 Such knowledge is too wonderful for me;
it is high, I cannot attain unto it.

139: 7 Whither shall I go from thy Spirit?
or whither shall I flee from thy presence?
8 If I ascend up into heaven, thou art there:
if I make my bed in hell, behold, thou art there.
9 If I take the wings of the morning,
and dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me,
and thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me;
even the night shall be light about me.
12 Yea, the darkness hideth not from thee;
but the night shineth as the day:
the darkness and the light are both alike to thee.
13 For thou hast possessed my reins:
thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made:
marvelous are thy works; and that my soul knoweth right well.
17 How precious also are thy thoughts† unto me, O God!
18 If I could count them, they are more in number than the sand:
when I awake, I am still with thee.

23 Search me, O God, and know my heart:
try me, and know my thoughts:
24 And see if there be any wicked way in me,
and lead me in the way everlasting.

"*The Lord Is Gracious, and Full of Compassion*" (v. 8)

145: 1 I will extol thee, my God, O king;
and I will bless thy name for ever and ever.
2 Every day will I bless thee;
and I will praise thy name for ever and ever.
3 Great is the Lord, and greatly to be praised;
and his greatness is unsearchable.

8 The Lord is gracious, and full of compassion;
slow to anger, and of great mercy.
9 The Lord is good to all:
and his tender mercies are over all his works.
10 All thy works shall praise thee, O Lord;
and thy saints† shall bless thee.
13 Thy kingdom is an everlasting kingdom,
and thy dominion endureth throughout all generations.

145:14 The Lord upholdeth all that fall,
and raiseth up all those that be bowed down.
18 The Lord is nigh unto all them that call upon him,
to all that call upon him in truth.
19 He will fulfil the desire of them that fear him:
he also will hear their cry, and will save them.
20 The Lord preserveth all them that love him:
but all the wicked will he destroy.
21 My mouth shall speak the praise of the Lord:
and let all flesh bless his holy name for ever and ever.

"*The Lord Raiseth Them That Are Bowed Down*" (v. 8)

146: 1 Praise ye the Lord. †
Praise the Lord, O my soul.
2 While I live will I praise the Lord:
I will sing praises unto my God while I have any being.
3 Put not your trust in princes,
nor in the son of man, in whom there is no help.
4 His breath goeth forth, he returneth to his earth;
in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob for his help,
whose hope is in the Lord his God:
6 Which made heaven, and earth, the sea, and all that therein is:
which keepeth truth for ever:
7 Which executeth judgment for the oppressed:
which giveth food to the hungry.
The Lord looseth the prisoners:
8 The Lord openeth the eyes of the blind:
the Lord raiseth them that are bowed down:
the Lord loveth the righteous:
9 The Lord preserveth the strangers;
he relieveth the fatherless and widow:
but the way of the wicked he turneth upside down.

10 The Lord shall reign for ever,
even thy God, O Zion, unto all generations.
Praise ye the Lord.

"*His Glory Is Above the Earth and Heaven*" (v. 13)

148: 1 Praise ye the Lord.
Praise ye the Lord from the heavens:
praise him in the heights.
2 Praise ye him, all his angels:
praise ye him, all his hosts.
3 Praise ye him, sun and moon: †
praise him, all ye stars of light.
4 Praise him, ye heavens of heavens,
and ye waters that be above the heavens.
5 Let them praise the name of the Lord:
for he commanded, and they were created.
6 He hath also stablished them for ever and ever:
he hath made a decree which shall not pass.

7 Praise the Lord from the earth,
ye dragons, and all deeps:
8 Fire, and hail; snow, and vapor;
stormy wind fulfilling his word:
9 Mountains, and all hills;
fruitful trees, and all cedars:
10 Beasts, and all cattle;
creeping things, and flying fowl:
11 Kings of the earth, and all people;
princes, and all judges of the earth:
12 Both young men, and maidens;
old men, and children:
13 Let them praise the name of the Lord:
for his name alone is excellent;
his glory is above the earth and heaven.
14 . . . Praise ye the Lord.

"*Praise Him upon the Loud Cymbals*" (v. 5)

150: 1 Praise ye the Lord. Praise God in his sanctuary:
praise him in the firmament of his power.
2 Praise him for his mighty acts:
praise him according to his excellent greatness.
3 Praise him with the sound of the trumpet:
praise him with the psaltery and harp.

150: 4 Praise him with the timbrel and dance:
praise him with stringed instruments and organs.
5 Praise him upon the loud cymbals:
praise him upon the high sounding cymbals.
6 Let every thing that hath breath praise the Lord.
Praise ye the Lord.

NOTES TO THE PSALMS

The Blessed (1:6). This introductory psalm, like much in Proverbs and Job, affirms that God rewards those who merit his favor and punishes those who offend. The "godly" are here described as those who "meditate" (mutter or read aloud) the Law "day and night" (v. 2), while the "ungodly" are, by implication, those less given to pious observance and more intent upon worldly comfort and security. The close similarity of certain verses to a passage by Amenemope, an Egyptian sage mentioned in the preface to Proverbs, adds interest to this psalm as one of ancient rootage.

"*His Anointed*" (2:2). The language of this psalm has left it open to sharply different interpretations. Many Christians have regarded it as a Messianic reference to Jesus. Jews, calling attention to it as the first of several Royal Psalms, find in it the Hebrew conception of the monarchy that royal power was always subordinate to God's authority, as proclaimed by Samuel even before Israel's first king was chosen (I Sam. 8). One scholar, because of an acrostic discovered in the first ten lines, believes that the psalm was composed for the marriage of the Maccabean king Alexander Jannaeus in 103 B.C.

The rendering of verses 11–12 has been reconstructed as:

Serve the Lord with fear
And kiss his feet with trembling,
Lest he be angry, and ye perish . . .

"*He That Putteth Not Out His Money to Usury*" (15:5). The final trait in this list of high virtues, quite in the spirit of Job's description of himself (Job 31), does not by its implication condemn merely "usury" as now understood, but even interest, no matter how little (see note on Deut. 23). In lending to relieve distress no interest at all was expected.

"*Pleasures for Evermore*" (16:11). This psalm, though in the first person singular throughout, is generally held to refer to the national inheritance, Palestine and God's continuing favor to Israel, rather than to individual resurrection and immortality. For an interpretation of the reference to "hell" (v. 10), a word for which recent versions often use the word "sheol," see note on Job 10, p. 462a.

The Firmament and the Law (19:1). Psalm 19 is believed to have consisted in Hebrew of two independent poems and, as apparent even in English, in two different meters. The first (vv. 1–6), on the glories of nature, was perhaps derived from a Babylonian Sun-hymn; the second, on the glory of the Law, was a reminder of the need of orthodoxy. This comparison has led some to couple the psalm with the comment of Immanuel Kant: "Two things fill the mind . . . with admiration and awe, . . . the starry heavens above and the moral law within." The first of the two poems has inspired various literary works such as, for example, Addison's familiar "Spacious Firmament on High."

Jesus' Use of the Opening Words of the Psalm (22:1). Perhaps the most agonized lamentation in the Psalter, this poem is commonly used in Christian churches on Good Friday because Jesus quoted the first few words from it during his anguish on the cross

(Mk. 15:34, p. 951). Moreover, the plaint, "They part my garments among them" (v. 18), is apt because Jesus' own garments were divided among the Roman soldiers (Jn. 19:23, p. 950).

"*Lift Up Your Heads*" (24:7). The last four verses are held by most scholars to be among the oldest bits in the entire Psalter. Some believe that this poem, obviously antiphonal (designed for responsive singing), is a genuine composition of David's and that it may have been chanted when Solomon, in the tenth century B.C., brought the Ark of the Covenant into the new Temple at the time of its dedication, as reported in I Kgs. 8. But others call such deductions mere guessing.

"*The Lord Shaketh the Wilderness*" (29:8). This exalted description of a thunderstorm (vv. 3–10) is one of several on God's mastery of nature (see Ps. 8, 19, 104). Some scholars believe, notably H. L. Ginsberg, that this passage may have been based upon a Canaanite (Phoenician) hymn discovered among the Ras Shamra tablets, mentioned in the introduction to this volume.

"*I Acknowledged My Sin*" (32:5). One interesting though disputed tradition is that David was the author, as the Hebrew title affirms, and that he wrote it after his criminal liaison with Bathsheba (II Sam. 11 and 12). This psalm is known to many because it was the favorite of St. Augustine (354–430 A.D.), who had it written on the wall as he lay on his death-bed.

An Acrostic Poem (34:22). This psalm is one of several in the special "acrostic" form explained in a note on Prov. 31, p. 415. In the Hebrew each couplet begins, in successive order, with the twenty-two letters of the alphabet. One such acrostic (Ps. 119), the longest psalm in the anthology, contains twenty-two stanzas so labeled, each stanza of eight couplets. That psalm is omitted here partly because of its length and partly because it is commonly held to be of less general appeal than most of the shorter ones.

"*The Meek Shall Inherit the Earth*" (37:11). Readers will recognize this familiar saying to be almost in the same words as Jesus' third Beatitude (Mt. 5:5, p. 883), and will be pleased to see its source in this psalm.

"*Before I Go Hence, and Be No More*" (39:13). Considered by many as the most touching and beautiful of the psalms of despair, this passage is frequently used in funeral services and is so prescribed in the Anglican *Book of Common Prayer*. The spirit of the psalm, with its last line implying that the grave is the end, is strongly suggestive of skeptical parts of the Books of Ecclesiastes and Job (see Job 19:26 and note). For a contrasting and more positive belief in the Hereafter see Ps. 73 and note on p. 508b.

"*Offering . . . Hast Thou Not Required*" (40:6). This is one of many passages in the Psalter illustrating the influence of the ethical prophets. Beginning with Amos, they consistently minimized the religious value of animal sacrifices and priestly ceremonies (Amos 5:21–23, Isa. 1:11–14) unless coupled with righteous living of those who "delight to do thy will, O my God" (v. 8). See, for example, "For thou desirest not sacrifice" (Ps. 51:16).

Two Psalms Which Were Once One (43:5). Psalms 42 and 43 were apparently once a single poem of thirty lines, with three stanzas and each with a refrain, somewhat as indicated by the paragraphing and versification on p. 480.

"*The Lord of Hosts Is with Us*" (46:7). Like music for which the composer leaves no explanations, many of the psalms seem to reflect important events in Hebrew history. Such connections between poem and known fact are denied by some competent scholars. But, for example, older commentators identified the present psalm with the events of 701 B.C. (II Kgs. 18–19), when Sennacherib's besieging army vanished, almost overnight, through what the Hebrews regarded as Divine intervention. This psalm is the basis of Luther's familiar hymn "Ein' Feste Burg," frequently called "the battle hymn of the Reformation."

"*Consider . . . Lest I Tear You in Pieces*" (50:22). This psalm, which is in the spirit of the great prophets, warning Israel of a day of reckoning, is regarded by Moulton as "supreme among the visions of judgment." According to Freehof, "the psalm expresses almost the identical thought found in Isa. 1:10–17."

"*My Sin Is Ever Before Me*" (51:3). This is the noblest and most familiar of the seven psalms which from early times have been known as the "penitentials" (the others here retained being Psalms 22 and 130). Among Western poetry reflecting the theme of this psalm is Kipling's "Recessional," especially his stanza:

> The tumult and the shouting dies;
> The captains and the kings depart;
> Still stands Thine ancient sacrifice,
> An humble and a contrite heart.

It has been often debated whether the repentance referred to is personal or national. Was this, for example, as many believe, the cry of David when the prophet Nathan accused him, "Thou art the man" (II Sam. 12:7)? Or was it the confession of a stricken people whose disloyalty to Yahweh, as the prophets maintained, had brought the nation to defeat and exile?

Verse 5 has often been used as a Biblical support of the "Doctrine of Original Sin." On this see note on Gen. 3, p. 70a.

"*It Was Not an Enemy*" (55:12). This poem, dealing with some personal treachery of which the poet was a victim, is labelled "A Psalm of David" and is often so considered, but internal evidence has convinced many scholars otherwise. They argue, for example, that David could not have walked into "the house of God" (v. 14), which they believe to be the Temple, for it was not yet built (see note on I Chron. 28). The psalm, important in literature because of several striking verses, may have been written later in remembrance of the treachery of David's friend and counselor Ahithophel or of his son Absalom, as related in II Sam. 15.

"*The River of God*" (65:9). That this psalm is "rooted in the cult of early times," when a drought was regarded as a visitation from God, and that "there is nothing so primitive as this incantation anywhere else in the Psalter," is the comment of an authoritative student.

"*In His Days Shall the Righteous Flourish*" (72:7). This psalm is one of the two traditionally ascribed to Solomon as author (the other being Ps. 127), but some of those who disagree assert that this is an error due to a faulty interpretation of the words "king's son" (v. 1) and to the reference to Sheba (v. 15). There are those who believe that this Royal Psalm refers to King Hezekiah (about 720–693 B.C.), or even to one of the Maccabean rulers of the second century B.C., while still others suggest that such poems may celebrate friendly Persian kings or even Alexander the Great. Modern opinion, however, regarding these ascriptions as conjectural, tends to regard this poem as the expression of a hope — the portrayal of the Messiah pictured in the Book of Isaiah (see note on Isa. 11).

Contrasting Expressions Concerning the Afterlife (73:24). The statement, "Thou shalt . . . afterward receive me to glory," is often mentioned (with Isa. 26:19 and Dan. 12:2) as one of the strongest affirmations in the Old Testament of a belief in personal immortality, but recent students assert that such an interpretation is obtained only by forcing the Hebrew text. The principal peoples with whom the early Hebrews had contact — the Egyptians, the Babylonians and the Canaanites — believed in an afterlife, and the few remains recovered from Hebrew graves, containing vessels and implements, indicate to many scholars a similar attitude. A notable form in which this hope is expressed, Ezekiel's vision of God's promise to open the graves of Israelites and to bring them back to their land (Ezek. 37:12), is in national, not in personal terms.

But skeptical references to the fate of the dead, as in Job 10:21 and 14:10, in Eccl. 9:10 and 12:7, and elsewhere, point to the variety in Hebrew thought at different stages. It is not unnatural, therefore, that

the Psalms, covering a span of a thousand years or more, should contain statements seemingly contrary to the present one, such as 39:13 or 104:29 (or 6:5, omitted, in which the plea to the Lord asserts "For in death there is no remembrance of thee"). Later Hebrew concepts of the afterlife, resurrection, heaven and hell, are considered in notes on Ecclus. 17 and Wisd. 2, and an aspect of the Christian attitude in the note on 1 Cor. 15, p. 1076b.

"*Their Blood . . . Round About Jerusalem*" (79:3). This psalm is regarded by many as an eye-witness picture of a major catastrophe of Hebrew history, the destruction of Jerusalem in 586 B.C., an event which was followed by the fifty-year Exile in Babylonia. Others believe that, because of the bitter outburst in the latter part, the poem, along with Psalm 109, is one of several written during the persecutions of the Jews by Antiochus Epiphanes in 168–165 B.C.

The Valley of Baca (84:6). "Baca" means tears, or desolation. When so used or with the connotation of weariness, and the rain as refreshing, this line is clearer. For example, the ARV rendering of this couplet is:

> "Passing through the valley of Weeping
> they make it a place of springs,
> Yea, the early rain covereth it with blessings."

"*His Salvation Is Nigh*" (85:9). Listed in the *Book of Common Prayer* (Protestant Episcopal) as "proper" for Christmas Day, this psalm is said to be the inspiration of Milton's "Ode on the Morning of Christ's Nativity," begun on December 25, 1629. The fifteenth stanza of the Ode, closely reproducing the thought of the closing verses of the psalm, reads in part:

> "Yea, Truth and Justice then
> Will down return to men, . . .
> Mercy will sit between,
> Throned in celestial sheen, . . ."

"*Lord, Why Castest Thou Off My Soul?*" (88:14). This poem of unrelieved anguish, which ends aptly with the word "darkness," has been called "the hopeless psalm" and is often coupled with Psalm 137 as expression of the extreme suffering of the exiles in Babylonia. For unlike Psalm 22, in which the deep gloom is eventually penetrated by rays of light, or Psalm 39, which ends in a spirit of prayer, this saddest psalm in the whole collection maintains to the last its spirit of bitter despair.

"*Thou Turnest Man to Destruction; and Sayest, Return*" (90:3). Called "the greatest funeral hymn in all the world," this psalm is also the basis of one of the finest hymns in the English language, Isaac Watts' "O God, Our Help in Ages Past." This is the only one of the one hundred and fifty psalms ascribed by the Hebrew title to Moses. But, as is true of most of the psalms, opinions on authorship differ widely. Many scholars regard the poem as reflecting the tragedies of the Exile while some give it an even later date.

The Venite and the Jubilate (95:1). Psalms 95 to 100 are thought by some scholars to celebrate the release of the exiles from captivity and may have been used in connection with the dedication of the Second Temple, in 516 B.C. (see preface to Ezra). Psalm 95, known as the *Venite* (from the Latin, here rendered "O come"), and Psalm 100, as the *Jubilate* ("Rejoice," freely paraphrased in the text as "Make a joyful noise"), have long been common in liturgical services.

"*The Lord Is Merciful and . . . Slow to Anger*" (103:8). This verse and similar ones, as Psalm 145:8, contradict the common notion that the God of the Old Testament is merely a stern, national deity, for here are stressed the compassionate attributes which have already been encountered from time to time (see, for other examples, Ex. 34:6 and note). Verse 11 has been often cited as a specially appealing conception. The entire psalm is recognized as one of the best expressions in the Hebrew Bible of personal communion with God, an emphasis emerging in Jeremiah, just before the Exile. For such reasons this poem has been called "a piece of the New Testament in

the Old" and is thus regarded, by Jews and by some Christian scholars, as evidence that the concept of God held by Jesus was similar to that of other devout Jews of his time. See also Psalm 23 and Psalm 139 with note below.

The Ancient Hymn of Ikhnaton (104:24). This magnificent description of God's power in nature is one of the best in the Old Testament. (For other such passages, see Psalms 19 and 29 and Job 38–39.) It is notable also for its similarity in thought and language, especially this verse, with an earlier Egyptian hymn to the Sun-god by the Pharaoh Ikhnaton (1375–1358 B.C.). Comparison of the two compositions is well worth the reader's attention. How Ikhnaton's hymn came to the Hebrews is not clear, but some believe that it was transmitted not directly from Egypt but through Phoenicia. The nobility of Psalm 104, so intimately related to the earlier Egyptian poem, makes it one of the great works of antiquity and, as well, of all literature.

"He Commandeth . . . the Stormy Wind" (107:25). This description of a storm at sea is the part of the psalm best known because it is often recited by seafaring men. The first twenty-two verses and the closing eleven verses recount God's powers much in the vein of other psalms, hence they are omitted here.

An Imprecation (109:20). Because of its almost vituperative spirit, some advisers of the present manuscript have recommended the omission of this psalm and other similar ones. The reason for not doing so in this case is the desire to achieve a representative abridgment preserving the various moods and types of literature in the Bible, including even the lusty curses in which the prophets and poets of old sometimes expressed their indignation. For other examples, see Lev. 26 and Deut. 28, with notes on pp. 129b and 168a, b.

First of a Group of Six Psalms (113:1). Known as the "Hallel," Psalms 113 to 118 are recited together during the annual Passover ceremonies. The word "Hallel" means praise and "JAH" is the shortened form of Jahweh, so that the name of the group is derived from the oft-recurring word Hallelujah, the Hebrew expression for "Praise ye the Lord" which once appeared in all these six psalms and is still found in most. On this point see also note on Psalm 146.

If Jesus' last meal with his disciples was that of the Passover, as the first three Gospels imply, the "hymn" which they sang (referred to in Mk. 14:26, p. 944) was probably from these Hallel psalms.

"The Lord Answered Me" (118:5). The sudden exuberance suggests a turn in the fortunes of Israel. Hence this psalm is thought by some to have celebrated victories in the second century B.C. after which the independent Maccabean kingdom was established with the restoration of the shattered altar (see I Macc. 4:47). But as interpreted by Jesus (Mt. 21:42, p. 934), and in some rabbinical writings, the verse is regarded as a reference to the Messiah.

Beginning of "Psalms of Ascent" (121:1) Psalms 121 to 134, short poems similar in thought, style and language, were early grouped in the Hebrew Bible as "Songs of Degrees." Seeking a reason for this grouping, some have suggested that they were used by the dispersed Jews on their laborious journeys "up to Jerusalem" for Feast days. Others, however, hold that the "degrees" (or "ascents," as they are sometimes called) refer merely to heightened emotions. The poems are notable for their imagery and for their expression of fellowship, humble confidence, gratitude, joy and, always, trust in the Lord.

"If I Forget Thee, O Jerusalem" (137:5) This poignant cry of nostalgia and fervent pledge of loyalty is usually dated, as its content suggests, in the period between the fall of Jerusalem and the return of the captives to Palestine (discussed in the preface to Ezra). But some scholars regard it as a later composition commemorating the destruction of the Temple (II Kgs. 25:8).

"How Precious . . . Are Thy Thoughts" (139:

17). This psalm is to many people the most mature and beautiful expression in the Bible of the faith of the Hebrews in an almighty God. In the early period of the Hebrew nation the relation between man and God was usually described as a covenant between the whole people and God. Here the picture is that of God ever-watchful over individuals. This conception of God as solicitously seeking man and of man as devoted to God has been called the high-water mark of personal faith expressed in the Scriptures. Readers will find here the theme for Tennyson's oft-quoted couplet from "The Higher Pantheism":

Speak to Him, thou, for He hears, and Spirit with Spirit can meet —
Closer is He than breathing, and nearer than hands and feet.

Some students regard the present psalm, and also Psalms 145 and 146, as probably the passages of the Old Testament which Jesus loved best. For such expressions of personal faith in a God always near and accessible anticipate the teachings of the New, some centuries later. See also Psalm 103 and the note on p. 509b.

The Use of the Word "Saint" (145:10). In the Old Testament the term "saint" refers to persons known for their piety or holiness, and in the New to devout Christians, often to those in the home church in Jerusalem. In the last book (Revelation) it takes on the meaning of martyrs for their faith. In Protestant Bibles (though not universally) it is applied to individuals by name only in the case of titles for the New Testament books (for example, St. Matthew, St. Paul, St. John). The church calendar of the *Book of Common Prayer* (Episcopal) lists seventeen days in the year when special recognition is accorded to certain saints, all New Testament figures. But it pungently disagrees with what it calls the "Romish doctrine" of the Invocation of Saints and declares this to be "grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

In Catholic Churches (Roman and Greek), however, veneration of saints has long been common. The practice is thought to have begun in the veneration by local churches of their own martyrs. The first recorded canonization (the official making of a saint) by a pope took place in 993 A.D. The complex process was officially established by Urban VII in 1634. For the final ceremony, "beatification" of the individual, usually long since deceased, and proof of "heroic virtue" in life and of at least two miracles in his (or her) name, are required. One of the most appealing cases of the sort is that of Joan of Arc who, burned at the stake in 1431, was "beatified" in 1909 and declared a saint by Pope Benedict XV in 1920.

"Praise Ye the Lord" (*Hallelujah*) (146:1). This and the remaining psalms, in the King James Version and some other Bibles, all begin and end with the same words, "Praise ye the Lord," meaning repeated homage and adoration. In Hebrew Bibles, in Jewish translations into English, and in Catholic Bibles, as well as in certain others, these words appear instead as "Hallelujah." In the Hebrew the word *Hallel* means "praise" and *Hallel-u-jah* signifies "Praise-ye-Jah." See also note on Ps. 113.

"Praise Ye Him, Sun and Moon" (148:3). This noted psalm has been the inspiration of many similar hymns of adoration. One of the most famous of these is "The Canticle of the Sun," by the beloved Italian monk and preacher, St. Francis of Assisi (1182–1226), from which may be quoted:

Blessed be thou, my Lord . . . especially for our brother the sun . . .
He is radiant and bright . . . bearing witness to thee . . .
Blessed be thou, my Lord, for our brother fire,
Gay, noble and beautiful, untamable and strong.

The Song of Solomon

POETRY OF LOVE

HOW DOES IT HAPPEN that lyrics as ardent and sensuous as those in this book found their way into the Bible? The question is especially pertinent because the Song of Solomon (more generally known, from its first verse, as the Song of Songs) seems to make no direct reference to God or to prayer. Obviously, the book must have been regarded as containing more than poems of love, and the fact that the opening words attribute the authorship to Solomon would not alone have secured it its place. For even then, probably, at the time of its inclusion, the more discerning minds already held the opinion (now that of many modern scholars) that the poetry was the work of several authors living in different periods. Some now believe that the book reached its final form perhaps in the third century B.C. or even later.

When the Song of Songs was considered for admission to the canon, it gave occasion for sharp debate. And ever since, as well, the text has been subjected to such a variety of interpretations — probably greater than that to any other Old Testament writing — that it serves as a classic example of the different types of approach to sacred literature. Therefore, a few of these explanations are here mentioned.

1. The "allegorical explanation" of the book, which was the chief reason for its inclusion in the Scripture, at about 100 A.D., regards the love relation here portrayed as merely symbolic — to Jews as between Israel and God, and to Christians as between Christ and the Church. One basis for this view is the use of similar figures of speech in other parts of the Bible, such as God's promise, "I will betroth thee unto me" (Hos. 2:19), or Paul's words to his followers, "I have espoused you . . . as a chaste virgin to Christ" (II Cor. 11:2).

2. The "natural explanation" regards the book simply as a collection of poems of secular love, similar to those in the Egyptian, Persian and Greek literature of the time, and as never having had a religious purpose. Indeed, some hold that the songs originated among Greek poets in Transjordan rather than among Hebrews.

3. "Anthropological explanations" see the source of the songs in the cults of various fertility deities, who were worshipped all over the Near East with offerings, liturgies and licentious rites. An example of such a cult is that of the annual spring marriage of the Babylonian Sun-god Tammuz with the goddess Ishtar, celebrated in Palestine before the time of Moses and for centuries thereafter. The practices in honor of such deities, it is asserted, attracted some groups of Hebrews who merged pagan rites with the worship of Yahweh. In time, however, Israelites forgot the origin of the songs and adapted them for use in their religious ceremonies, reading into them their own concepts of love and marriage.

4. A broader "sociological explanation" calls to attention the wedding customs in isolated rural areas of Syria and Arabia, as reported in the nineteenth century. Believing that many ancient folkways have come down with little change, such observers see the original basis for the Song of Songs in the quaint marriage festivities of those days, for now, as then, the bridal couple is crowned "king" and "queen" and the two sing eulogies to each other.

5. Perhaps most appealing to the modern reader are the literary explanations, harking back to Origen (third century A.D.), who defined the book as a "nuptial poem composed in dramatic form." Ever

since that time some devotees of the book have found the clue to the otherwise baffling succession of speakers in viewing the Song of Songs as a drama, with two or three main characters and a chorus in the Greek manner. (In the Hebrew the sequence is somewhat less puzzling because it more clearly shows gender.) Such approaches to the text are not accepted by most scholars, who point out, for example, that the poetry is lyric, not dramatic, and that the Hebrews did not write drama until a later date than that given to this book.

Although the force of the criticisms last mentioned is recognized, a quasi-dramatic arrangement seems to be the simplest way to make the lyrics intelligible and enjoyable. Hence a fanciful but quite plausible series of scenes, partly based upon that of Dr. de Sola Pool, and not in any way changing the traditional sequence, is here suggested by use of brief directives in the text. The "cast" includes Solomon, a maiden whom he has appropriated for his harem, a shepherd to whom she remains true in spite of royal blandishments, and a chorus ("the daughters of Jerusalem," or ladies of the court). For the sake of clarity, other renderings are offered for a few phrases which have most confused readers of the King James translation of the book. It is to be borne in mind that these poems may have been non-Hebrew in origin and do not uniformly follow the parallelism typical of most Hebrew poetry. Hence the versification here differs somewhat from that used in the preceding poetical books.

A surprisingly large number of people know by name the Song of Solomon but have never had the unforgettable experience of reading it. With the haze of mystery a bit lifted by the aids here given, this superb poetry — genuine in its feeling, colorful in its Oriental background, fragrant in its allusions to nature and modern in its frankness — should stir deeply anyone who responds to sheer beauty, fervent romance and esoteric charm.

The Song of Solomon

1 The song of songs, which is Solomon's.

The maiden to her shepherd lover

2 Let him kiss me with the kisses of his mouth:*
for thy love is better than wine.
3 Because of the savor of thy good ointments
thy name is as ointment poured forth,
therefore do the virgins** love thee.
4 Draw me, we will run after thee:***
the King hath brought me into his chambers: . . .

* Better rendered perhaps as "Kiss me with the kisses of thy mouth."
** Better translated as "young women."
*** Better, "O take me with thee, that we may run away:
For the king hath . . ."

The maiden to the court women

1: 5 I am black,* but comely, O ye daughters of Jerusalem,
as the tents of Kedar,
as the curtains of Solomon.
6 Look not upon me, because I am black,
because the sun hath looked upon me:
my mother's children were angry with me;
they made me the keeper of the vineyards;
but mine own vineyard have I not kept.

The maiden to the shepherd

7 Tell me, O thou whom my soul loveth, where thou feedest,
where thou makest thy flock to rest at noon: . . .

The shepherd, leaving, before the king appears

8 If thou know not, O thou fairest among women,
go thy way forth by the footsteps of the flocks,
and feed thy kids beside the shepherds' tents.

The king to the maiden

9 I have compared thee, O my love,
to a company of horses in Pharaoh's chariots.
10 Thy cheeks are comely with rows of jewels,
thy neck with chains of gold.

The maiden, professing her love for the shepherd

13 A bundle of myrrh is my well-beloved unto me;
he shall lie all night betwixt my breasts.

The king

15 Behold, thou art fair, my love;
behold, thou art fair;
thou hast doves' eyes.

The maiden, of her lover

16 Behold, thou art fair, my beloved,
yea, pleasant; also our bed is green.

* Apparently a mere explanation of her swarthy complexion.

1:17 The beams of our house are cedar,
and our rafters of fir.
2: 1 I am the rose of Sharon,
and the lily of the valleys.

The king, withdrawing

2 As the lily among thorns,
So is my love among the daughters.*

The maiden to the court women

3 As the apple tree among the trees of the wood,
so is my beloved among the sons.**
I sat down under his shadow with great delight,
and his fruit was sweet to my taste.
4 He brought me to the banqueting house,
and his banner over me was love.
5 Stay me with flagons,
comfort me with apples:
for I am sick of love.***
6 His left hand is under my head,
and his right hand doth embrace me.
7 I charge you, O ye daughters of Jerusalem,
by the roes, and by the hinds of the field,
that ye stir not up, nor awake my love, till he please.
8 The voice of my beloved!
behold, he cometh leaping upon the mountains,
skipping upon the hills.
9 My beloved is like a roe or a young hart:
behold, he standeth behind our wall,
he looketh forth at the windows,
showing himself through the lattice.
10 My beloved spake, and said unto me,
Rise up, my love, my fair one,
and come away.
11 For, lo, the winter is past,
the rain is over and gone;
12 The flowers appear on the earth;
the time of the singing of birds is come,
and the voice of the turtle is heard in our land:

* Probably maidens of the harem, or women of the court.
** Probably "men" in general.
*** Clearly, sick *with* (or *from*) love.

2:13 The fig tree putteth forth her green figs,
and the vines with the tender grape give a good smell.
Arise, my love, my fair one,
and come away.
14 . . . let me see thy countenance,
for sweet is thy voice,
and thy countenance is comely.
15 Take us the foxes,
the little foxes, that spoil the vines:
for our vines have tender grapes.
16–17

Her dream

3: 1 By night on my bed I sought him whom my soul loveth:
I sought him, but I found him not.
2 I will rise now, and go about the city in the streets,
and in the broad ways I will seek him whom my soul loveth:
I sought him, but I found him not.
3 The watchmen that go about the city found me:
to whom I said, Saw ye him whom my soul loveth?
4 It was but a little that I passed from them,
but I found him whom my soul loveth:
I held him, and would not let him go,
until I had brought him into my mother's house,
and into the chamber of her that conceived me.
5–11

The king, entering

4: 1 Behold, thou art fair, my love;
behold, thou art fair;
thou hast doves' eyes within thy locks:
thy hair is as a flock of goats, that appear from mount Gilead.
2 Thy teeth are like a flock of sheep that are even shorn,
which came up from the washing;
whereof every one bears twins, and none is barren among them.
3 Thy lips are like a thread of scarlet,
and thy speech is comely:
thy temples are like a piece of a pomegranate within thy locks.
4 Thy neck is like the tower of David builded for an armory,
whereon there hang a thousand bucklers,
all shields of mighty men.
5 Thy two breasts are like two young roes that are twins,
which feed among the lilies.

4: 6 Until the day break, and the shadows flee away,
I will get me to the mountain of myrrh,
and to the hill of frankincense.
7 Thou art all fair, my love;
there is no spot in thee.

The king leaves: the shepherd, reappearing

9 Thou hast ravished my heart, my sister, my spouse;
thou hast ravished my heart with one of thine eyes,
with one chain of thy neck.
11 Thy lips, O my spouse, drop as the honeycomb:
honey and milk are under thy tongue;
and the smell of thy garments is like the smell of Lebanon.
12 A garden inclosed is my sister, my spouse;
a spring shut up, a fountain sealed.
13 Thy plants are an orchard of pomegranates, with pleasant fruits;
camphire, with spikenard,
14 Spikenard and saffron;
calamus and cinnamon, with all trees of frankincense;
myrrh and aloes, with all the chief spices.
15 A fountain of gardens,
a well of living waters,
and streams from Lebanon.

The maiden

16 Awake, O north wind; and come, thou south;
blow upon my garden, that the spices thereof may flow out.
Let my beloved come into his garden,
and eat his pleasant fruits.

The shepherd, withdrawing

5: 1 I am come into my garden, my sister, my spouse:
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk:
eat, O friends; drink,
yea, drink abundantly, O beloved.

The maiden, to the court women, repeating the dream

2 I sleep, but my heart waketh:
it is the voice of my beloved that knocketh, saying,

Open to me, my sister, my love, my dove, my undefiled:
for my head is filled with dew,
and my locks with the drops of the night.

5: 4 My beloved put in his hand by the hole of the door,
and my bowels were moved for him.

5 I rose up to open to my beloved;
and my hands dropped with myrrh,
and my fingers with sweet smelling myrrh,
upon the handles of the lock.

6 I opened to my beloved;
but my beloved had withdrawn himself, and was gone:
my soul failed when he spake:
I sought him, but could not find him;
I called him, but he gave me no answer.

7 The watchmen that went about the city found me,
they smote me,
they wounded me;
the keepers of the walls took away my veil from me.

8 I charge you, O ye daughters of Jerusalem,
if you find my beloved, that ye tell him,
that I am sick of love.

The court women

9 What is thy beloved more than another beloved,
O thou fairest among women?
what is thy beloved more than another beloved,
that thou dost so charge us?

The maiden

10 My beloved is white and ruddy,
the chiefest among ten thousand.

11 His head is as the most fine gold;
his locks are bushy, and black as a raven:

12 His eyes are as the eyes of doves by the rivers of waters,
washed with milk, and fitly set:

13 His cheeks are as a bed of spices, as sweet flowers:
his lips like lilies, dropping sweet smelling myrrh:

14 His hands are as gold rings set with the beryl:
his belly is as bright ivory overlaid with sapphires:

15 His legs are as pillars of marble,
set upon sockets of fine gold:

his countenance is as Lebanon,
excellent as the cedars:
5:16 His mouth is most sweet:
yea, he is altogether lovely.
This is my beloved,
and this is my friend, O daughters of Jerusalem.

The court women

6: 1 Whither is thy beloved gone,
O thou fairest among women?
whither is thy beloved turned aside?
that we may seek him with thee.

The maiden

2 My beloved is gone down into his garden,
to the bed of spices,
to feed in the gardens,
and to gather lilies.
3 I am my beloved's, and my beloved is mine:
he feedeth among the lilies.

The king

4 Thou art beautiful, O my love, . . .
5 Turn away thine eyes from me,
for they have overcome me: . . .

8 There are threescore queens,
and fourscore concubines,
and virgins without number.
9 My dove, my undefiled, is but one;
she is the only one of her mother,
she is the choice one of her that bare her.
The daughters saw her, and blessed her;
yea, the queens and the concubines, and they praised her.
10 Who is she that looketh forth as the morning,
fair as the moon,
clear as the sun,
and terrible as an army with banners?

11–13

7: 1 How beautiful are thy feet with shoes, O prince's daughter!
The joints of thy thighs are like jewels,
the work of the hands of a cunning workman.
2 Thy navel is like a round goblet, which wanteth not liquor:
thy belly is like a heap of wheat set about with lilies.
3 Thy two breasts are like two young roes
that are twins.
4 Thy neck is as a tower of ivory;*
thine eyes like the fishpools of Heshbon,
by the gate of Bathrabbim:
thy nose is as the tower of Lebanon
which looketh toward Damascus.
6 How fair and how pleasant art thou,
O love, for delights!
7 This thy stature is like to a palm tree,
and thy breasts to clusters of grapes.
8 I said, I will go up to the palm tree,
I will take hold of the boughs thereof:
now also thy breasts shall be as clusters of the vine,
and the smell of thy nose like apples;
9 And the roof of thy mouth like the best wine for my beloved,
that goeth down sweetly,
causing the lips of those that are asleep to speak.

The maiden, protesting

10 I am my beloved's,
and his desire is toward me.

The king impressed, sets her free; the maiden, to the shepherd

11 Come, my beloved,
let us go forth into the field;
let us lodge in the villages.
12 Let us get up early to the vineyards;
let us see if the vine flourish,
whether the tender grapes appear,
and the pomegranates bud forth:
there will I give thee my loves.

* The expression originates in the Bible but not with the meaning normally given to it today. The concept of the man removed from reality abiding in his "ivory tower" seems first to have been used in that sense by Sainte-Beuve in commenting on the work of Alfred de Vigny.

The shepherd

8: 6 Set me as a seal upon thine heart,
as a seal upon thine arm:
for love is strong as death;
jealousy is cruel as the grave:
the coals thereof are coals of fire,
which hath a most vehement flame.

The maiden

7 Many waters cannot quench love,
neither can the floods drown it: . . .
14 Make haste, my beloved,
and be thou like to a roe
or to a young hart upon the mountain of spices.

The Lamentations of Jeremiah

DIRGES OVER THE FALL OF JERUSALEM

IT IS HARD for any visitor to Jerusalem to forget the Jews' Wailing Wall. Threading his way through the tortuous streets of the native quarter, he finally reaches a narrow space between a row of squat buildings and a lofty mass of masonry, the nearest point to the actual site of Solomon's Temple to which a Jew is permitted to go. For this unmortared wall of huge stones is a part of the earliest known foundation of the Temple area. There the Jewish woe of the centuries becomes vocal and the tragedy and hope of the race are vividly sensed — especially on Fridays. For then a large number of the faithful, many with characteristic long-sleeved gowns and ear-locks, beat their heads upon the rough stones, bewail the fall of their Holy City, and once a year recite aloud the Roll of 'Ekhah (meaning "Ah, How"). This book is still read in synagogues the world over on the ninth of Ab (August), the day on which the Temple was destroyed in 586 B.C. and again in 70 A.D. Since 1949 no Jews have been admitted (see p. XLva).

The Lamentations and the "Weeping Prophet" have long been associated as belonging together, for Jeremiah's authorship of these poems of tragedy and faith goes back to the Greek Septuagint in the second century B.C. In this translation of the Hebrew Bible, these *Threnoi* or Dirges, placed immediately after the Book of Jeremiah (a sequence continued in Christian Bibles to this day), was prefaced as follows:

> And it came to pass, after Israel had been carried into captivity and Jerusalem had been laid waste, that Jeremiah sat weeping and lamented over Jerusalem and said . . .

The Hebrews, however, do not seem to stress the ascription to Jeremiah, for in their Bible they have always placed this roll not among the Prophets but among the Writings, the third and least authoritative portion of the Scripture, with no suggested connection with Jeremiah. Nevertheless the tradition has persisted, among non-Jews particularly, because Jeremiah had certainly seen the agonies of the siege, and his ability to portray its horrors was abundantly shown by many of his authentic writings. A small grotto near the Damascus Gate, just north of the city walls, is pointed out even to this day as the spot where the prophet, hiding after the final disaster, wrote the poems.

But, as in other cases, modern liberal scholarship has taken a new view of this question. There is evidence, for example, that the five Lamentations are separate units and from different periods. The chief reasons for doubting Jeremiah's authorship of most of them are the marked differences in style and the occasional contradictions between the poems and the authentic utterances of the prophet. Certain passages, though apparently reports by eye-witnesses, seem to have been written not in the midst of the painful events depicted but, imaginatively, years after. Some scholars have dated the last chapter, for instance, as late as the time of Nehemiah, a century and a half after the fall of Jerusalem.

The didactic purpose of this poetry appears to have been to link the tragedy with the doctrines of merited punishment for disobedience, God's eventual mercy, and ultimate restoration. The second and fourth laments, pen-pictures of the bodily and mental torture, starvation and even cannibalism of a protracted siege, are the earliest and the most vivid in the collection. The third, usually regarded as the least significant in style and content, is here omitted. The first of the poems, still later in composition and perhaps written in Babylonia, portrays the desolation of the catastrophe as seen from a distance. The fifth is a petition for deliverance.

The five laments are of strictly formal construction. The first four are acrostics — that is, the first word of each of the twenty-

two verses begins, in sequence, with one of the twenty-two letters of the Hebrew alphabet (see footnote on Proverbs 21:10). Their meter in the Hebrew is the *Kinah* or "limping verse," a couplet form in which a first three-beat line is followed by a second two-beat line.

The fifth poem, not an acrostic, has a three-three-beat meter. The rhythm of this poetry is displayed, so far as translation into English permits, in the versification here offered, which follows the Hebrew pattern except where, in a few instances, the rendering is not appropriate to the sense. Within this rather rigid and artificial literary structure, the book remains one of the most heartrending accounts ever written of the anguish of a people.

The Lamentations of Jeremiah

1:1 How doth the city sit solitary,
that was full of people!
how is she become as a widow!
she that was great among the nations,
and princess among the provinces,
how is she become tributary!

2 She weepeth sore in the night,
and her tears are on her cheeks:
among all her lovers
she hath none to comfort her:
all her friends have dealt treacherously with her,
they are become her enemies.

3 Judah is gone into captivity because of affliction,
and because of great servitude:
she dwelleth among the heathen,
she findeth no rest: . . .

8 Jerusalem hath grievously sinned;
therefore she is removed:
all that honored her despise her,
because they have seen her nakedness:
yea, she sigheth,
and turneth backward.

12 Is it nothing to you,
all ye that pass by?
behold, and see if there be any sorrow like unto my sorrow,
which is done unto me,
wherewith the Lord hath afflicted me
in the day of his fierce anger.

13 From above hath he sent fire into my bones,
and it prevaileth against them:

he hath spread a net for my feet,
he hath turned me back:
he hath made me desolate
and faint all the day.
1:15 The Lord hath trodden under foot
all my mighty men in the midst of me:
he hath called an assembly against me
to crush my young men:
the Lord hath trodden the virgin,
the daughter of Judah, as in a winepress.
16 For these things I weep;
mine eye, mine eye runneth down with water,
because the comforter that should relieve my soul
is far from me. . . .

18 The Lord is righteous;
for I have rebelled against his commandment:
hear, I pray you, all people,
and behold my sorrow:
my virgins and my young men
are gone into captivity.
19 I called for my lovers,
but they deceived me:
my priests and mine elders
gave up the ghost in the city,
while they sought their meat
to relieve their souls.

20 Behold, O Lord; for I am in distress:
my bowels are troubled;
mine heart is turned within me;
for I have grievously rebelled:
abroad the sword bereaveth,
at home there is as death.
21 They have heard that I sigh;
there is none to comfort me:
all mine enemies have heard of my trouble;
they are glad that thou hast done it: . . .
22 Let all their wickedness
come before thee;
and do unto them, as thou hast done unto me
for all my transgressions:
for my sighs are many,
and my heart is faint.

2: 1 How hath the Lord covered the daughter of Zion
with a cloud in his anger,
and cast down from heaven unto the earth
the beauty of Israel,
and remembered not his footstool
in the day of his anger!

8 The Lord hath purposed to destroy the wall
of the daughter of Zion:
he hath stretched out a line,
he hath not withdrawn his hand from destroying:
therefore he hath made the rampart and the wall to lament;
they languished together.

9 Her gates are sunk into the ground;
he hath destroyed and broken her bars:
her king and her princes are among the Gentiles:
the law is no more;
her prophets also
find no vision from the Lord.

10 The elders of the daughter of Zion
sit upon the ground, and keep silence:
they have cast up dust upon their heads;
they have girded themselves with sack-cloth:
the virgins of Jerusalem
hang down their heads to the ground.

11 Mine eyes do fail with tears,
my bowels are troubled,
my liver is poured upon the earth,
for the destruction of the daughter of my people;
because the children and the sucklings swoon
in the streets of the city.

12 They say to their mothers,
Where is corn and wine?
when they swooned as the wounded
in the streets of the city,
when their soul was poured out
into their mothers' bosom.

13 What thing shall I take to witness for thee?
what thing shall I liken to thee,
O daughter of Jerusalem? what shall I equal to thee,
that I may comfort thee, O virgin daughter of Zion? . . .

15 All that pass by
clap their hands at thee;

they hiss and wag their head
at the daughter of Jerusalem, saying,
Is this the city that men call The perfection of beauty,
The joy of the whole earth?

2:16 All thine enemies have opened their mouth against thee:
they hiss and gnash the teeth:
they say, We have swallowed her up;
certainly this is the day that we looked for;
we have found,
we have seen it.

18 Their heart cried unto the Lord,
O wall of the daughter of Zion,
let tears run down like a river
day and night:
give thyself no rest;
let not the apple of thine eye cease.

19 Arise, cry out in the night:
in the beginning of the watches
pour out thine heart like water
before the face of the Lord:
lift up thy hands toward him for the life of thy young children,
that faint for hunger in the top of every street.

20–22

4: 1 How is the gold become dim!
how is the most fine gold changed!
the stones of the sanctuary are poured out
in the top of every street.

2 The precious sons of Zion,
comparable to fine gold,
how are they esteemed as earthen pitchers,
the work of the hands of the potter!

4 The tongue of the sucking child cleaveth
to the roof of his mouth for thirst:
the young children ask bread,
and no man breaketh it unto them.

5 They that did feed delicately
are desolate in the streets:
they that were brought up in scarlet
embrace dunghills.

8 Their visage is blacker than a coal;
they are not known in the streets:
their skin cleaveth to their bones;
it is withered, it is become like a stick.

4: 9 They that be slain with the sword are better
than they that be slain with hunger:
for these pine away, stricken through
for want of the fruits of the field.
10 The hands of the pitiful women
have sodden their own children:
they were their meat in the destruction
of the daughter of my people.
11 The Lord hath accomplished his fury;
he hath poured out his fierce anger,
and hath kindled a fire in Zion,
and it hath devoured the foundations thereof.
12 The kings of the earth,
and all the inhabitants of the world,
would not have believed that the adversary and the enemy
should have entered into the gates of Jerusalem.
17 As for us, our eyes as yet failed
for our vain help:
in our watching we have watched for a nation
that could not save us.
18 They hunt our steps,
that we cannot go in our streets:
our end is near, our days are fulfilled;
for our end is come.
19 Our persecutors are swifter
than the eagles of the heaven:
they pursued us upon the mountains,
they laid wait for us in the wilderness.
20 The breath of our nostrils, the anointed of the Lord
was taken in their pits,
of whom we said, Under his shadow
we shall live among the heathen.
21–22

5: 1 Remember, O Lord, what is come upon us:
consider, and behold our reproach.
2 Our inheritance is turned to strangers,
our houses to aliens.
3 We are orphans and fatherless,
our mothers are as widows.
7 Our fathers have sinned, and are not;
and we have borne their iniquities.
8 Servants have ruled over us:
there is none that doth deliver us out of their hand.

5:10 Our skin was black like an oven,
because of the terrible famine.
11 They ravished the women in Zion,
and the maids in the cities of Judah.
12 Princes are hanged up by their hand:
the faces of elders were not honored.
13 They took the young men to grind,
and the children fell under the wood.
15 The joy of our heart is ceased;
our dance is turned into mourning.
16 The crown is fallen from our head:
woe unto us, that we have sinned!
17 For this our heart is faint;
for these things our eyes are dim.
18 Because of the mountain of Zion, which is desolate,
the foxes walk upon it.
19 Thou, O Lord, remainest for ever;
thy throne from generation to generation.
20 Wherefore dost thou forget us for ever,
and forsake us so long time?
21 Turn thou us unto thee, O Lord, and we shall be turned;
renew our days as of old.
22 But thou hast utterly rejected us;
thou art very wroth against us.

VI

The Prophets of Doom and Redemption



The Prophets and Their Message

The Eighth Century B.C.
AMOS—HOSEA—ISAIAH—MICAH

The Seventh Century B.C.
JEREMIAH—ZEPHANIAH, NAHUM, AND HABAKKUK

The Sixth Century B.C.
EZEKIEL—II ISAIAH—HAGGAI AND ZECHARIAH

The Fifth Century B.C. and After
JOEL, OBADIAH, AND MALACHI—DANIEL

The Prophets of Doom and Redemption

THE PROPHETS AND THEIR MESSAGE

IN THE BOOKS of the Old Testament still to be examined, the Hebrew genius expressed itself in conceptions of God and in ethical teachings which have to this day left their profound impress upon the two great religions of the Occident and, as well, upon all of Western culture. In these books is found the work of the monumental personalities known as the "Latter Prophets" (see introduction, p. 10b), men who stand out in history like snow-capped peaks above mist-filled valleys. Their writings, marked throughout by an intense passion that often reaches the height of poetic sublimity, have been extolled to the skies. Moreover, according to some, they are "unique in the whole range of world literature."

The age of great prophecy, which began with Amos in the middle of the eighth century B.C. and continued for three or four hundred years, appears now to have been a merging of two discernible currents in Israel's religious development. Before this time most of those who were called "prophets" were recognized by ecstatic behavior — dancing, singing, trances and divination — like that of the dervishes seen to this day in Moslem lands or, for that matter, of some present-day revivalists. They wandered about in bands or guilds (I Sam. 10:5 and note), or were maintained in royal households to discover the Divine will on important issues (see I Kgs. 22:6). Their state of violent excitement was interpreted as God-possessed. On occasions their self-abandonment was such that they were actually labelled mad fellows (II Kgs. 9:11).

The prophetic movement was not, however, confined to such extreme forms of religious ecstasy as described in William James' classic *Varieties of Religious Experience*. In the lives now to be studied, prophecy developed far beyond such emotionalism and professionalism. Thus, Amos states almost with disdain that he is "no prophet, neither ... a prophet's son" (Amos 7:14). Of course, the Latter Prophets in their visions did exhibit deep fervor and they too declared that God spoke directly to them and through them, as seen in their recurrent use of "Thus saith the Lord." But their messages were filled with such religious insights, political significance and poetic expression as to bring prophecy to another level.

This is the second current in the tradition of prophecy. These towering figures are like the men of commanding ability who throughout the history of Israel had waged an unrelenting warfare against apostasy and paganism and had spoken out for justice and freedom in crucial situations. Some of these notable leaders, proclaiming, often against priests or princes of their time, what they regarded as the will of God, had thus become the conscience of the nation. Among these forerunners were Moses himself, Samuel revealing to Eli the iniquity of his sons (I Sam. 3:18), Nathan reproaching David for his perfidy (II Sam. 12:9), and Elijah denouncing Ahab and Jezebel for their crimes (I Kgs. 21:20). Because they were heard in vital national affairs, these men have been called "prophet-counselors" (see notes on Ex. 7 and II Sam. 7).

The great personalities of the period now to be considered are commonly called the "ethical" prophets because of their teachings. They are also known as the "literary" prophets because their utterances, unlike those of their predecessors, have survived in separate books. Though differing from each other in temperament, in outlook and in literary ability, they tended to be alike in their conception of God, in their philosophy of history and in their emphasis upon personal and social ethics. Denying primitive and pagan concepts of the Deity as one who is capricious in his actions (see note on Gen. 8), they declared the universe to be a unity controlled by a consistent Divine purpose and to be administered according to moral standards. They proclaimed God to

be righteous, giving rewards to the obedient and visiting retributions upon the disloyal. In their ethical demands they appeal most to many present-day readers in their vehement denunciations of the exploitation of the poor and the weak, and in their scornful disparagement of outward or ceremonial observance of religion rather than of its ethical obligations. This Biblical point of view is not new to the reader. It has already been encountered in preceding books, primarily through revisions made by editors who themselves had come under prophetic influence (see prefaces to Joshua and Samuel).

All of the prophetic books, like most of the others in the Old Testament, are held by critical scholars to be compilations. They believe that, in many cases, the original oracles, collected decades after they were uttered, were supplemented with later material and finally arranged without recognizable sequence. For example, some accredit only about a fifth of the long Book of Jeremiah to him and regard the Book of Isaiah as containing utterances not only of the eighth-century counselor of King Hezekiah but of others centuries later. As evidence of their position they point to the wide variation in content, style and clarity in all these books. Some pages are tumultuous, even chaotic and almost unintelligible; others are tempered, orderly and lucid. Some passages march on leaden feet; others soar as eagles.

The effect of this prized heritage of Israel can frequently be heightened, however, by elimination of passages which are so repetitive or so confusing as to disturb the lay reader. Moreover, the present sequence of the prophetic books, in a chronological order approved by modern scholarship, permits a better appreciation of the development of the principal themes. By reducing the extensive and diffused text by a half and yet retaining the significant literary and religious values, this ancient eloquence is permitted to speak more directly to a present generation and thus to reveal the better its nobility and meaning.

Amos

THE SHEPHERD-PROPHET OF RIGHTEOUSNESS

THE SHORT BOOK of Amos is the first in the Bible to which a name can be attached with certainty and the oldest surviving personal record of the religious and ethical movement sketched in the previous pages. Describing himself as "a herdman, and a gatherer of sycamore fruit" from the isolated region of Tekoa (in Judah, the Southern Kingdom), Amos preached, so far as known, only in the neighboring Northern Kingdom, Israel (7:12–13). He lived toward the end of the reign of Jeroboam II (about 785–745 B.C.), whose military successes had brought Israel more power and wealth than in any other period since Solomon, when the two kingdoms were a united Israel. In the midst of this prosperity, and as a challenge to the prevailing complacency, arose this prophet of social justice, with a message so compelling that he raised the Hebrew religion to new heights and laid the foundation of the noble prophetic edifice erected by his successors.

His first public appearance might well have been as follows: Bethel, sacred from the time of Abraham, is thronged with traders and merrymakers, gathered to enjoy the royal pageantry of an annual festival. In the jostling market-place is seen an austere, rough-clad figure, who begins to speak in an accent which labels him as from the South, or Judah. At first, as he declares the doom of the neighbor-nations, and denounces them for cruelties fresh in his hearers' memory, his words are greeted with enthusiasm. But suddenly the speech turns to a condemnation of Israel itself, a bitter attack on its heathen ways and flagrant injustices, with predictions of its speedy destruction. Aghast, the people momentarily stand speechless. What treason, and how incongruous such talk at a time of holiday jollity! Infuriated, perhaps they bring the diatribe to a sudden close with a shower of stones. Possibly he saw clearly that Israel's succumbing would bring disaster closer to Judah, for she would lose her protection to the north. Or possibly he still nursed the hope that with a spiritually regenerated Israel, there might again be *one* House of Israel. In any event, Amos is driven back to Judah (7:12). Perhaps for that reason he then committed to writing his flaming words which, fortunately, have suffered less from later editing than most other prophetic books.

Amos was both a conservative, in that he urged a return to the simple and pure worship of Yahweh of the wilderness years, and also an innovator, in that his mind leaped time-honored barriers of race and nation within which his people, largely in self-protection, had long lived. He declared that their highly prized heritage constituted not a privilege to be complacently accepted but rather an added moral responsibility (3:2). Conceiving God as primarily righteous, he condemned sacrifice and ritual as futile unless accompanied with ethical dealings among men. He envisioned God as a power not only over Israel alone but over other nations, even those ignorant of his existence. His stern emphasis upon morality and his larger concept of Yahweh began the development which ended in the fully matured monotheism of the Second Isaiah.

Of this extraordinary personality nothing is known except such biographical bits as are found in the text itself. He was not a professional prophet, for, with perhaps a suggestion of disdain, he disavows any connection (7:14) with the roving prophetic guilds previously described. But whence came his close knowledge of the evils of his time? How could a poor countryman see beyond the small Hebrew kingdoms and speak with such confidence of impending world events — as, perhaps, of the rising might of the colossus, Assyria, soon to

overrun one nation after another? Are some of his words on these matters later additions? All this remains a mystery. Probably Amos had often visited Bethel, some twenty miles north of Tekoa, to market his wool, and there or in more distant trading centers he had talked with itinerant merchants who had shrewdly noted the dangers threatening from the East.

As he returned to his flock, under the burning sun or the cool stars, he must have brooded long over all he had heard and seen. Such meditations might well have produced his desire to stir the two nations to alertness, and developed his revolutionary ideas and his passionate concern for the downtrodden. But whence his superb mastery of classical Hebrew, his soaring imagination, his gifts as a poet and orator? These were the inscrutable powers of genius. Thus the courageous voice of a "foreign agitator" of some twenty-seven centuries ago, who boldly assailed the short-sightedness of the rich and powerful, resounds to this day proclaiming that ethics and religion are inseparable. Thus, too, his vision of God as supremely righteous and his passion for the long-suffering common folk stand out as important landmarks in the tortuous history of civilization.

Amos

1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

The Transgressions of the Nations

3 Thus saith the Lord;
For three transgressions of Damascus,†
and for four,
I will not turn away the punishment thereof;
because they have threshed Gilead with threshing instruments of iron:
4 But I will send a fire into the house of Hazael,
which shall devour the palaces of Ben-hadad.
5 . . . and the people of Syria shall go into captivity unto Kir, saith the Lord.

6 Thus saith the Lord;
For three transgressions of Gaza,
and for four,
I will not turn away the punishment thereof;†
because they carried away captive the whole captivity,
to deliver them up to Edom:
7 But I will send a fire on the wall of Gaza,
which shall devour the palaces thereof:

1: 8 And I will cut off the inhabitant from Ashdod,
and him that holdeth the sceptre from Ashkelon,
and I will turn mine hand against Ekron:
and the remnant of the Philistines shall perish, saith the Lord God.

13 Thus saith the Lord;
For three transgressions of the children of Ammon,
and for four,
I will not turn away the punishment thereof;
because they have ripped up the women with child, of Gilead,
that they might enlarge their border:
14 But I will kindle a fire in the wall of Rabbah,
and it shall devour the palaces thereof,
with shouting in the day of battle,
with a tempest in the day of the whirlwind:
15 And their king shall go into captivity,
he and his princes together, saith the Lord.

2: 1 Thus saith the Lord;
For three transgressions of Moab,
and for four,
I will not turn away the punishment thereof;
because he burned the bones of the king of Edom into lime:
2 But I will send a fire upon Moab,
and it shall devour the palaces of Kirioth:
and Moab shall die with tumult,
with shouting, and with the sound of the trumpet:
3 And I will cut off the judge from the midst thereof,
and will slay all the princes thereof with him, saith the Lord.

The Transgressions of Judah and Israel

4 Thus saith the Lord;
For three transgressions of Judah,
and for four,
I will not turn away the punishment thereof;
because they have despised the law of the Lord,
and have not kept his commandments,
and their lies caused them to err,
after the which their fathers have walked:
5 But I will send a fire upon Judah,†
and it shall devour the palaces of Jerusalem.

2: 6 Thus saith the Lord;
For three transgressions of Israel,
and for four,
I will not turn away the punishment thereof;
because they sold the righteous for silver,
and the poor for a pair of shoes;
7 That pant after the dust of the earth on the head of the poor,
and turn aside the way of the meek:
and a man and his father will go in unto the same maid,
to profane my holy name:
8 And they lay themselves down upon clothes laid to pledge by every altar,
and they drink the wine of the condemned in the house of their god.

9 Yet destroyed I the Amorite before them,
whose height was like the height of the cedars,
and he was strong as the oaks;
yet I destroyed his fruit from above,
and his roots from beneath.
10 Also I brought you up from the land of Egypt,
and led you forty years through the wilderness,
to possess the land of the Amorite.
11 And I raised up of your sons for prophets,
and of your young men for Nazarites.*
Is it not even thus, O ye children of Israel? saith the Lord.

12 But ye gave the Nazarites wine to drink;
and commanded the prophets, saying, Prophesy not.
13 Behold, I am pressed under you,
as a cart is pressed that is full of sheaves.
14 Therefore the flight shall perish from the swift,
and the strong shall not strengthen his force,
neither shall the mighty deliver himself:
15 Neither shall he stand that handleth the bow;
and he that is swift of foot shall not deliver himself:
neither shall he that rideth the horse deliver himself.
16 And he that is courageous among the mighty
shall flee away naked in that day, saith the Lord.

* For the significance of this type of self-dedication, see Num. 6 and note on page 146a.

God's Indignation

3 Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth:
therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?
4 Will a lion roar in the forest, when he hath no prey?
will a young lion cry out of his den, if he have taken nothing?
5 Can a bird fall in a snare upon the earth, where no gin is for him?
shall one take up a snare from the earth, and have taken nothing at all?
6 Shall a trumpet be blown in the city, and the people not be afraid?
shall there be evil in a city, and the Lord hath not done it?
7 Surely the Lord God will do nothing,
but he revealeth his secret unto his servants the prophets.
8 The lion hath roared, who will not fear?
the Lord God hath spoken, who can but prophesy?

9 Publish in the palaces at Ashdod,
and in the palaces in the land of Egypt,
and say, Assemble yourselves upon the mountains of Samaria,
and behold the great tumults in the midst thereof,
and the oppressed in the midst thereof.
10 For they know not to do right, saith the Lord,
who store up violence and robbery in their palaces.
11 Therefore thus saith the Lord God;
An adversary there shall be even round about the land;
and he shall bring down thy strength from thee,
and thy palaces shall be spoiled.
12 Thus saith the Lord;
As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear;
so shall the children of Israel be taken out
that dwell in Samaria in the corner of a bed,
and in Damascus in a couch.

13–15

4: 1 Hear this word, ye kine of Bashan,
that are in the mountain of Samaria,
which oppress the poor, which crush the needy,
which say to their masters, Bring, and let us drink.
2 The Lord God hath sworn by his holiness,

overrun one nation after another? Are some of his words on these matters later additions? All this remains a mystery. Probably Amos had often visited Bethel, some twenty miles north of Tekoa, to market his wool, and there or in more distant trading centers he had talked with itinerant merchants who had shrewdly noted the dangers threatening from the East.

As he returned to his flock, under the burning sun or the cool stars, he must have brooded long over all he had heard and seen. Such meditations might well have produced his desire to stir the two nations to alertness, and developed his revolutionary ideas and his passionate concern for the downtrodden. But whence his superb mastery of classical Hebrew, his soaring imagination, his gifts as a poet and orator? These were the inscrutable powers of genius. Thus the courageous voice of a "foreign agitator" of some twenty-seven centuries ago, who boldly assailed the short-sightedness of the rich and powerful, resounds to this day proclaiming that ethics and religion are inseparable. Thus, too, his vision of God as supremely righteous and his passion for the long-suffering common folk stand out as important landmarks in the tortuous history of civilization.

Amos

1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

The Transgressions of the Nations

3 Thus saith the Lord;
For three transgressions of Damascus,†
and for four,
I will not turn away the punishment thereof;
because they have threshed Gilead with threshing instruments of iron:
4 But I will send a fire into the house of Hazael,
which shall devour the palaces of Ben-hadad.
5 . . . and the people of Syria shall go into captivity unto Kir, saith the Lord.

6 Thus saith the Lord;
For three transgressions of Gaza,
and for four,
I will not turn away the punishment thereof;†
because they carried away captive the whole captivity,
to deliver them up to Edom:
7 But I will send a fire on the wall of Gaza,
which shall devour the palaces thereof:

1: 8 And I will cut off the inhabitant from Ashdod,
and him that holdeth the sceptre from Ashkelon,
and I will turn mine hand against Ekron:
and the remnant of the Philistines shall perish, saith the Lord God.

13 Thus saith the Lord;
For three transgressions of the children of Ammon,
and for four,
I will not turn away the punishment thereof;
because they have ripped up the women with child, of Gilead,
that they might enlarge their border:
14 But I will kindle a fire in the wall of Rabbah,
and it shall devour the palaces thereof,
with shouting in the day of battle,
with a tempest in the day of the whirlwind:
15 And their king shall go into captivity,
he and his princes together, saith the Lord.

2: 1 Thus saith the Lord;
For three transgressions of Moab,
and for four,
I will not turn away the punishment thereof;
because he burned the bones of the king of Edom into lime:
2 But I will send a fire upon Moab,
and it shall devour the palaces of Kirioth:
and Moab shall die with tumult,
with shouting, and with the sound of the trumpet:
3 And I will cut off the judge from the midst thereof,
and will slay all the princes thereof with him, saith the Lord.

The Transgressions of Judah and Israel

4 Thus saith the Lord;
For three transgressions of Judah,
and for four,
I will not turn away the punishment thereof;
because they have despised the law of the Lord,
and have not kept his commandments,
and their lies caused them to err,
after the which their fathers have walked:
5 But I will send a fire upon Judah,†
and it shall devour the palaces of Jerusalem.

2: 6 Thus saith the Lord;
For three transgressions of Israel,
and for four,
I will not turn away the punishment thereof;
because they sold the righteous for silver,
and the poor for a pair of shoes;
7 That pant after the dust of the earth on the head of the poor,
and turn aside the way of the meek:
and a man and his father will go in unto the same maid,
to profane my holy name:
8 And they lay themselves down upon clothes laid to pledge by every altar,
and they drink the wine of the condemned in the house of their god.

9 Yet destroyed I the Amorite before them,
whose height was like the height of the cedars,
and he was strong as the oaks;
yet I destroyed his fruit from above,
and his roots from beneath.
10 Also I brought you up from the land of Egypt,
and led you forty years through the wilderness,
to possess the land of the Amorite.
11 And I raised up of your sons for prophets,
and of your young men for Nazarites.*
Is it not even thus, O ye children of Israel? saith the Lord.

12 But ye gave the Nazarites wine to drink;
and commanded the prophets, saying, Prophesy not.
13 Behold, I am pressed under you,
as a cart is pressed that is full of sheaves.
14 Therefore the flight shall perish from the swift,
and the strong shall not strengthen his force,
neither shall the mighty deliver himself:
15 Neither shall he stand that handleth the bow;
and he that is swift of foot shall not deliver himself:
neither shall he that rideth the horse deliver himself.
16 And he that is courageous among the mighty
shall flee away naked in that day, saith the Lord.

* For the significance of this type of self-dedication, see Num. 6 and note on page 146a

God's Indignation

3 Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth:
therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?
4 Will a lion roar in the forest, when he hath no prey?
will a young lion cry out of his den, if he have taken nothing?
5 Can a bird fall in a snare upon the earth, where no gin is for him?
shall one take up a snare from the earth, and have taken nothing at all?
6 Shall a trumpet be blown in the city, and the people not be afraid?
shall there be evil in a city, and the Lord hath not done it?
7 Surely the Lord God will do nothing,
but he revealeth his secret unto his servants the prophets.
8 The lion hath roared, who will not fear?
the Lord God hath spoken, who can but prophesy?

9 Publish in the palaces at Ashdod,
and in the palaces in the land of Egypt,
and say, Assemble yourselves upon the mountains of Samaria,
and behold the great tumults in the midst thereof,
and the oppressed in the midst thereof.
10 For they know not to do right, saith the Lord,
who store up violence and robbery in their palaces.
11 Therefore thus saith the Lord God;
An adversary there shall be even round about the land;
and he shall bring down thy strength from thee,
and thy palaces shall be spoiled.
12 Thus saith the Lord;
As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear;
so shall the children of Israel be taken out
that dwell in Samaria in the corner of a bed,
and in Damascus in a couch.

13–15

4: 1 Hear this word, ye kine of Bashan,
that are in the mountain of Samaria,
which oppress the poor, which crush the needy,
which say to their masters, Bring, and let us drink.
2 The Lord God hath sworn by his holiness,

that, lo, the days shall come upon you,
that he will take you away with hooks,
and your posterity with fishhooks.
4: 4 Come to Beth-el, and transgress;
at Gilgal multiply transgression;
and bring your sacrifices every morning,
and your tithes after three years:
5 And offer a sacrifice of thanksgiving with leaven,
and proclaim and publish the free offerings: . . .
6 And I also have given you cleanness of teeth in all your cities,
and want of bread in all your places:
yet have ye not returned unto me, saith the Lord.
9 I have smitten you with blasting and mildew:
when your gardens and your vineyards and your fig trees and your olive trees increased,
the palmerworm devoured them:
yet have ye not returned unto me, saith the Lord.
10 I have sent among you the pestilence after the manner of Egypt:
your young men have I slain with the sword,
and have taken away your horses;
and I have made the stink of your camps to come up unto your nostrils:
yet have ye not returned unto me, saith the Lord.
11 I have overthrown some of you,
as God overthrew Sodom and Gomorrah,
and ye were as a firebrand plucked out of the burning:
yet have ye not returned unto me, saith the Lord.
12 Therefore thus will I do unto thee, O Israel:
and because I will do this unto thee,
prepare to meet thy God, O Israel.
13

"Seek Good, and Not Evil" (5:14)

5: 1 Hear ye this word which I take up against you,
even a lamentation, O house of Israel.
2 The virgin of Israel is fallen;
she shall no more rise:
she is forsaken upon her land;
there is none to raise her up.
4 For thus saith the Lord unto the house of Israel,
Seek ye me, and ye shall live:
5 But seek not Beth-el,† nor enter into Gilgal,
and pass not to Beer-sheba:

for Gilgal shall surely go into captivity,
and Beth-el shall come to nought.
5: 6 Seek the Lord, and ye shall live;
lest he break out like fire in the house of Joseph, and devour it,
and there be none to quench it in Beth-el.
7 Ye who turn judgment to wormwood,
and leave off righteousness in the earth,
8 Seek him that maketh the seven stars† and Orion,
and turneth the shadow of death into the morning,
and maketh the day dark with night:
that calleth for the waters of the sea,
and poureth them out upon the face of the earth:
The Lord is his name:
14 Seek good, and not evil, that ye may live:
and so the Lord, the God of hosts, shall be with you, as ye have spoken.
15 Hate the evil, and love the good,
and establish judgment in the gate:
it may be that the Lord God of hosts will be gracious
unto the remnant of Joseph.
16 Therefore the Lord, the God of hosts, the Lord, saith thus;
Wailing shall be in all streets;
and they shall say in all the highways, Alas! alas!
and they shall call the husbandman to mourning,
and such as are skilful of lamentation to wailing.
18 Woe unto you that desire the day of the Lord!
to what end is it for you?
the day of the Lord is darkness,† and not light.
19 As if a man did flee from a lion, and a bear met him;
or went into the house, and leaned his hand on the wall, and a serpent bit him.
20 Shall not the day of the Lord be darkness, and not light?
even very dark, and no brightness in it?
21 I hate, I despise your feast days,
and I will not smell in your solemn assemblies.
22 Though ye offer me burnt offerings and your meat offerings, I will not accept them;
neither will I regard the peace offerings of your fat beasts.
23 Take thou away from me the noise of thy songs;
for I will not hear the melody of thy viols.
24 But let judgment run down as waters,
and righteousness as a mighty stream.
25–27

"Woe to Them That Are at Ease in Zion" (6:1)

6: 1 Woe to them that are at ease in Zion,
and trust in the mountain of Samaria,
which are named chief of the nations,
to whom the house of Israel came!
3 Ye that put far away the evil day,
and cause the seat of violence to come near;
4 That lie upon beds of ivory,
and stretch themselves upon their couches,
and eat the lambs out of the flock,
and the calves out of the midst of the stall;
5 That chant to the sound of the viol,
and invent to themselves instruments of music, like David;
6 That drink wine in bowls,
and anoint themselves with the chief ointments:
but they are not grieved for the affliction of Joseph.
8 The Lord God hath sworn by himself,
saith the Lord the God of hosts,
I abhor the excellency of Jacob,
and hate his palaces:
therefore will I deliver up the city
with all that is therein.

9–14

7: 7 Thus he showed me: and, behold, the Lord stood upon a wall made by a
8 plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord,

Behold, I will set a plumbline in the midst of my people Israel:
I will not again pass by them any more:
9 And the high places of Isaac shall be desolate,
and the sanctuaries of Israel shall be laid waste;
and I will rise against the house of Jeroboam with the sword.

Amos' Defiance of the Priest of Bethel

10 Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel:
11 the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of
12 their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee
13 away into the land of Judah, and there eat bread, and prophesy there: But

prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.

7:14 Then answered Amos, and said to Amaziah, I was no prophet, neither was
I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit:
15 And the Lord took me as I followed the flock, and the Lord said unto me,
Go, prophesy unto my people Israel.
16 Now therefore hear thou the word of the Lord:

Thou sayest, Prophesy not against Israel,
and drop not thy word against the house of Isaac.
17 Therefore thus saith the Lord;
Thy wife shall be a harlot in the city,
and thy sons and thy daughters shall fall by the sword,
and thy land shall be divided by line;
and thou shalt die in a polluted land:
and Israel shall surely go into captivity forth of his land.

Further Visions of Amos

8 Thus hath the Lord God showed unto me: and behold a basket of summer
2 fruit. And he said, Amos, what seest thou? And I said, A basket of summer
fruit. Then said the Lord unto me,

The end is come upon my people of Israel;
I will not again pass by them any more.
3 And the songs of the temple shall be howlings in that day, saith the
Lord God:
there shall be many dead bodies in every place;
they shall cast them forth with silence.

4 Hear this, O ye that swallow up the needy,
even to make the poor of the land to fail,
5 Saying, When will the new moon be gone, that we may sell corn?
and the sabbath, that we may set forth wheat,
making the ephah small, and the shekel great,
and falsifying the balances by deceit?
6 That we may buy the poor for silver,
and the needy for a pair of shoes;
yea, and sell the refuse of the wheat?

8 Shall not the land tremble for this,
and every one mourn that dwelleth therein?
and it shall rise up wholly as a flood;
and it shall be cast out and drowned, as by the flood of Egypt.
9 And it shall come to pass in that day, saith the Lord God,
that I will cause the sun to go down at noon,
and I will darken the earth in the clear day:

8:10 And I will turn your feasts into mourning,
and all your songs into lamentation;
and I will bring up sackcloth upon all loins,
and baldness upon every head;
and I will make it as the mourning of an only son,
and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord God,
that I will send a famine in the land,
not a famine of bread, nor a thirst for water,
but of hearing the words of the Lord:

12 And they shall wander from sea to sea,
and from the north even to the east,
they shall run to and fro to seek the word of the Lord,
and shall not find it.

13–14

A Promise of Redemption

9: 7 Are ye not as children of the Ethiopians unto me,
O children of Israel? saith the Lord.
Have not I brought up Israel out of the land of Egypt?
and the Philistines from Caphtor,
and the Syrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom,
and I will destroy it from off the face of the earth;
saving that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will sift the house of Israel among all nations,
like as corn is sifted in a sieve . . .

14 And I will bring again the captivity† of my people of Israel,
and they shall build the waste cities, and inhabit them;
and they shall plant vineyards, and drink the wine thereof;
they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land,
and they shall no more be pulled up out of their land which I have given them,
saith the Lord thy God.

NOTES TO AMOS

Damascus . . . Kir . . . Gaza, and Other Names (1:3). Damascus was the capital of the Syrian kingdom, adjacent to Israel to the north, and long a fierce enemy. Hazael and Ben-Hadad were its most famous kings. Kir perhaps refers to Assyria, the great empire to the east. Gaza (v. 6) is one of the five famous cities of the Philistines, three others being listed in verse 8. Many of the other proper names have been identified and some are included in the index.

Humaneness Toward the Conquered (1:6). The incidental condemnation of the carrying away and enslavement of people defeated in war is notable as perhaps the earliest known protest in the world against a practice, widespread in that age, which, lamentably, has been revived on a large scale in recent times.

"*I Will Send a Fire upon Judah*" (2:5). The two verses on Judah are vague, general and surprisingly inadequate compared with those on Israel. Hence modern critical scholars believe them to be later insertions by an editor who thought Judah should be included and adopted the form of the other oracles but not Amos' concrete and vivid directness.

"*Seek Not Beth-el . . .*" (5:5). Why this peculiar injunction, that the three favorite shrines dedicated to the Hebrew God (two in the north and the last in the extreme south of Palestine) should be shunned like the plague? Amos is here continuing the life-battle of Elijah a century before (see I Kgs.) against Baalism, but his difficulties are now greater. In Elijah's time the issue was clear — Baal versus Yahweh. In the intervening decades, however, various Baalish practices had crept into the Hebrew cult. This problem was a vital concern with all the prophets before the Exile.

"*Him That Maketh the Seven Stars*" (5:8). This familiar verse is beautiful in itself but is in such contrast with the text about it that a number of scholars regard it as not by Amos but as a later insertion.

"*The Day of the Lord Is Darkness*" (5:18). This phrase, hitherto referring to the day of judgment upon Yahweh's enemies, is here employed with a different meaning — the day of punishment for the faithless of Israel (see 3:2). The expression was used freely by most of the prophets to portray impending disaster, and two of them, Zephaniah and Joel, based their messages largely upon this prediction by Amos.

In later Jewish writings it came to refer to the final judgment of God upon all mankind. In this broader sense the idea persists also in the New Testament, not only with phrasings similar to the above but also as "the day of wrath" (Rom. 2:5) or "the day of Jesus Christ" (Phil. 1:6).

"*I Will Bring Again the Captivity*" (9:14). This promise, better rendered "bring you back from captivity," and the warming picture of the restoration are held by many to have been added later, in accord with the Hebrew tendency to end a book with a hope rather than with a threat. For the closing passage, except the first part of verse 8 and verse 10, which may have been by Amos, contradicts the consistent attitude of this prophet and its language is regarded as that of a later period.

Hosea

A PROPHET OF MERCY AND LOVE

THE FEW YEARS separating Amos' preaching and Hosea's earliest utterances marked momentous changes in the fortunes of the Northern Kingdom of Israel, in which both prophets did their work. The attacks by Amos upon the opulence of the reign of Jeroboam II had fallen upon unbelieving ears because outwardly peace and prosperity still prevailed. Hosea, however, witnessed, after Jeroboam's death (dated variously from 747 to 743 B.C.), idolatry blatantly practiced, kings replaced by assassination (six kings in a dozen years), defeats in battle, political confusion, and, ominously, on the northeastern horizon the rising might of the Assyrian armies of Tiglath-Pileser III. Indeed, the latest of Hosea's oracles (perhaps chs. 11–14) were probably uttered between 732 B.C., when the neighbor kingdom of Syria was annihilated, and 721 B.C., when Israel itself collapsed with the fall of Samaria, its capital.

Hosea presents his important message symbolically, as though the infidelities of Israel were the harlotry of a much-loved wife. The teaching may be based on a tragic experience in his personal life, as many have held, or it may be merely a parable, as some now believe. But it is used effectively in the first three chapters (written perhaps during the closing years of Jeroboam) to set forth the covenant between Israel and God, not primarily as a contract founded upon law but as a marital bond, a spiritual union based upon love. Like his great predecessor, Amos, Hosea condemns Israel's sins and assumes that God's punishments upon the nation are just. But to him sin is not so much social injustice as it i apostasy, disloyalty to Yahweh.

Using the analogy of a devoted husban who reclaims his erring wife and declarin that God seeks to win back his own, Hose adds a new note in the religion of his time — an emphasis upon the regenerating powe of love. For while Amos was an outsider i Israel, Hosea was a native preaching to hi own people, whom he loved. Thus, ever while he upbraids them he shows a poign ancy and tenderness not found in the pre ceding book. Crying that "My people are destroyed for lack of knowledge" (4:6) he proclaims that Yahweh, apparently re garded by the people chiefly as a deity o the desert and therefore having little contro of field and harvest as compared to the local pagan divinities, is far better able to provide for his own people than the Baals had (see note on Judg. 2, p. 207a).

This impassioned poet, with swiftly changing moods, writes in a style les orderly than the rigorous Amos. The fac that the text of Hosea is one of the most garbled of the Old Testament books and has many incoherent passages may explain some of the difficulties. No strictly logical arrangement of the oracles is possible, but the main divisions of the book, shown by the titles here supplied, are plain. Such problems are more than compensated, how ever, by the emotional power of thi prophecy and its recurring theme of mercy and forgiveness. Christians unfamiliar with the Old Testament are particularly pleased to find in a Hebrew document written nearly eight centuries before Jesus a spiri so much like that of the New.

Hosea

1 The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

An Erring Woman

2 The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms:
3 for the land hath committed great whoredom, departing from the Lord. So
he went and took Gomer the daughter of Diblaim; which conceived, and
4 bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a
little while, and I will avenge the blood of Jezreel† upon the house of Jehu,
5 and will cause to cease the kingdom of the house of Israel. And it shall come
to pass at that day, that I will break the bow of Israel in the valley of Jezreel.
6 And she conceived again, and bare a daughter. And God said unto him,
Call her name Lo-ruhamah: for I will no more have mercy upon the house of
8 Israel; but I will utterly take them away. Now when she had weaned Lo-ru-
9 hamah, she conceived, and bare a son. Then said God, Call his name Lo-
ammi: for ye are not my people, and I will not be your God.

10–11

2: 1 Say ye unto your brethren, Ammi;
and to your sisters, Ruhamah.
2 Plead with your mother, plead;
for she is not my wife,
neither am I her husband:
let her therefore put away her whoredoms out of her sight,
and her adulteries from between her breasts;
3 Lest I strip her naked,
and set her as in the day that she was born,
and make her as a wilderness,
and set her like a dry land,
and slay her with thirst.
4 And I will not have mercy upon her children;
for they be the children of whoredoms.
5 For their mother hath played the harlot:
she that conceived them hath done shamefully;
for she said, I will go after my lovers,
that give me my bread and my water,
my wool and my flax, mine oil and my drink.

2: 6 Therefore, behold, I will hedge up thy ways with thorns,
and make a wall, that she shall not find her paths.
7 And she shall follow after her lovers,
but she shall not overtake them;
and she shall seek them,
but shall not find them:
then shall she say, I will go and return to my first husband;
for then was it better with me than now.
8 For she did not know that I gave her corn, and wine, and oil,
and multiplied her silver and gold,
which they prepared for Baal.
9 Therefore will I return, and take away my corn in the time thereof,
and my wine in the season thereof,
and will recover my wool and my flax
given to cover her nakedness.

11 I will also cause all her mirth to cease,
her feast days, her new moons, and her sabbaths,
and all her solemn feasts.
12 And I will destroy her vines and her fig trees,
whereof she hath said,
These are my rewards that my lovers have given me:
and I will make them a forest,
and the beasts of the field shall eat them.
13 And I will visit upon her the days of Baalim,
wherein she burned incense to them,
and she decked herself with her earrings and her jewels,
and she went after her lovers,
and forgat me, saith the Lord.

14 Therefore, behold, I will allure her,
and bring her into the wilderness,†
and speak comfortably unto her.
15 And I will give her her vineyards from thence,
and the valley of Achor for a door of hope:
and she shall sing there, as in the days of her youth,
and as in the day when she came up out of the land of Egypt.
16 And it shall be at that day, saith the Lord,
that thou shalt call me Ishi;†
and shalt call me no more Baali.
19 And I will betroth thee unto me for ever;
yea, I will betroth thee unto me in righteousness, and in judgment,
and in loving-kindness, and in mercies.
20 I will even betroth thee unto me in faithfulness:
and thou shalt know the Lord.

2:23 And I will sow her unto me in the earth;
and I will have mercy upon her
that had not obtained mercy;
and I will say to them which were not my people,
Thou art my people;
and they shall say, Thou art my God.

3 Then said the Lord unto me, Go yet, love a woman beloved of her friend,
yet an adulteress,† according to the love of the Lord toward the children of
2 Israel, who look to other gods, and love flagons of wine. So I bought her to
me for fifteen pieces of silver, and for a homer of barley, and a half homer of
3 barley: And I said unto her, Thou shalt abide for me many days; thou shalt
not play the harlot, and thou shalt not be for another man: so will I also be
for thee.

4–5

An Erring People

4 Hear the word of the Lord, ye children of Israel: for the Lord hath a con-
troversy with the inhabitants of the land, because there is no truth, nor mercy,
2 nor knowledge of God in the land. By swearing, and lying, and killing, and
stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn,
and every one that dwelleth therein shall languish,
with the beasts of the field, and with the fowls of heaven;
yea, the fishes of the sea also shall be taken away.

6 My people are destroyed for lack of knowledge:
because thou hast rejected knowledge,
I will also reject thee,
that thou shalt be no priest to me:
seeing thou hast forgotten the law of thy God,
I will also forget thy children.

9 And there shall be, like people, like priest:
and I will punish them for their ways,
and reward them their doings.

10 For they shall eat, and not have enough:
they shall commit whoredom, and shall not increase:
because they have left off to take heed to the Lord.

12 My people ask counsel at their stocks,
and their staff declareth unto them:
for the spirit of whoredoms hath caused them to err,
and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains,
and burn incense upon the hills,

under oaks and poplars and elms,
because the shadow thereof is good:
therefore your daughters shall commit whoredom,
and your spouses† shall commit adultery.
4:14 I will not punish your daughters when they commit whoredom,
nor your spouses when they commit adultery:
for themselves are separated with whores,
and they sacrifice with harlots:
therefore the people that doth not understand shall fall.
15 Though thou, Israel, play the harlot,
yet let not Judah offend;
and come not ye unto Gilgal,
neither go ye up to Beth-aven,
nor swear, The Lord liveth.
17 Ephraim† is joined to idols:
let him alone.
18–19

6: 1 Come, and let us return unto the Lord:
for he hath torn, and he will heal us;
he hath smitten, and he will bind us up.
2 After two days will he revive us:
in the third day he will raise us up,
and we shall live in his sight.
3 Then shall we know, if we follow on to know the Lord:
his going forth is prepared as the morning;
and he shall come unto us as the rain,
as the latter and former rain unto the earth.
4 O Ephraim, what shall I do unto thee?
O Judah, what shall I do unto thee?
for your goodness is as a morning cloud,
and as the early dew it goeth away.
5 Therefore have I hewed them by the prophets;
I have slain them by the words of my mouth:
and thy judgments are as the light that goeth forth.
6 For I desired mercy,† and not sacrifice;
and the knowledge of God more than burnt offerings.
7–11

7: 8 Ephraim, he hath mixed himself among the people;
Ephraim is a cake not turned.
9 Strangers have devoured his strength,
and he knoweth it not: yea, gray hairs are here and there
upon him,
yet he knoweth not.

7:10 And the pride of Israel testifieth to his face:
and they do not return to the Lord their God,
nor seek him for all this.
11 Ephraim also is like a silly dove without heart:
they call to Egypt,
they go to Assyria.†
12 When they shall go, I will spread my net upon them;
I will bring them down as the fowls of the heaven;
I will chastise them, as their congregation hath heard.
15 Though I have bound and strengthened their arms,
yet do they imagine mischief against me.
16 They return, but not to the Most High:
they are like a deceitful bow:
their princes shall fall by the sword for the rage of their tongue:
this shall be their derision in the land of Egypt.

8: 1 Set the trumpet to thy mouth.
He shall come as an eagle against the house of the Lord,
because they have transgressed my covenant,
and trespassed against my law.
2 Israel shall cry unto me, My God, we know thee.
3 Israel hath cast off the thing that is good:
the enemy shall pursue him.
4 They have set up kings,
but not by me:
they have made princes, and I knew it not:
of their silver and their gold have they made them idols,
that they may be cut off.

5 Thy calf, O Samaria,† hath cast thee off;
mine anger is kindled against them:
how long will it be ere they attain to innocency?
6 For from Israel was it also:
the workman made it; therefore it is not God:
but the calf of Samaria shall be broken in pieces.
7 For they have sown the wind,
and they shall reap the whirlwind: . . .
9 For they are gone up to Assyria,
a wild ass alone by himself:
Ephraim hath hired lovers.
14 For Israel hath forgotten his Maker, and buildeth temples;
and Judah hath multiplied fenced cities:
but I will send a fire upon his cities,
and it shall devour the palaces thereof.

10: 1 Israel is an empty vine,
he bringeth forth fruit unto himself:
according to the multitude of his fruit he hath increased the altars;
according to the goodness of his land
they have made goodly images.
2 Their heart is divided;
now shall they be found faulty:
he shall break down their altars,
he shall spoil their images.
3 For now they shall say, We have no king,
because we feared not the Lord;
what then should a king do to us?
4 They have spoken words,
swearing falsely in making a covenant:
thus judgment springeth up as hemlock
in the furrows of the field.

7 As for Samaria, her king is cut off
as the foam upon the water.
8 The high places also of Aven, the sin of Israel, shall be destroyed:
the thorn and the thistle shall come up on their altars;
and they shall say to the mountains, Cover us;
and to the hills, Fall on us.

11 And Ephraim is as a heifer that is taught,
and loveth to tread out the corn;
but I passed over upon her fair neck:
I will make Ephraim to ride;
Judah shall plow,
and Jacob shall break his clods.
12 Sow to yourselves in righteousness,
reap in mercy;
break up your fallow ground:
for it is time to seek the Lord,
till he come and rain righteousness upon you.
13–15

A Loving God

11: 1 When Israel was a child, then I loved him,
and called my son out of Egypt.
2 As they called them, so they went from them:
they sacrificed unto Baalim,
and burned incense to graven images.

11: 3 I taught Ephraim also to go,
taking them by their arms;
but they knew not that I healed them.
4 I drew them with cords of a man, with bands of love:
and I was to them as they that take off the yoke on their jaws,
and I laid meat unto them.
7 And my people are bent to backsliding from me:
though they called them to the Most High,
none at all would exalt him.
8 How shall I give thee up, Ephraim?
how shall I deliver thee, Israel? . . .
mine heart is turned within me,
my repentings are kindled together.
9 I will not execute the fierceness of mine anger,
I will not return to destroy Ephraim:
for I am God, and not man;
the Holy One in the midst of thee: . . .
10–12
13: 1 When Ephraim spake trembling, he exalted himself in Israel;
but when he offended in Baal, he died.
2 And now they sin more and more,
and have made them molten images of their silver,
and idols according to their own understanding,
all of it the work of the craftsmen:
they say of them,
Let the men that sacrifice kiss the calves.
3 Therefore they shall be as the morning cloud,
and as the early dew that passeth away,
as the chaff that is driven with the whirlwind out of the floor,
and as the smoke out of the chimney.
4 Yet I am the Lord thy God from the land of Egypt,
and thou shalt know no god but me:
for there is no saviour beside me.
9 O Israel, thou hast destroyed thyself;
but in me is thine help.
14 I will ransom them from the power of the grave;
I will redeem them from death:
O death, I will be thy plagues;
O grave,† I will be thy destruction:
repentance shall be hid from mine eyes.
16 Samaria shall become desolate;
for she hath rebelled against her God:
they shall fall by the sword:

their infants shall be dashed in pieces,
and their women with child shall be ripped up.

14: 1 O Israel, return unto the Lord thy God;
for thou hast fallen by thine iniquity.
2 Take with you words,
and turn to the Lord:
say unto him, Take away all iniquity,
and receive us graciously: . . .

4 I will heal their backsliding,
I will love them freely:
for mine anger is turned away from him.
5 I will be as the dew unto Israel:
he shall grow as the lily,
and cast forth his roots as Lebanon.
6 His branches shall spread,
and his beauty shall be as the olive tree,
and his smell as Lebanon.
7 They that dwell under his shadow shall return;
they shall revive as the corn, and grow as the vine:
the scent thereof shall be as the wine of Lebanon.
8 Ephraim shall say, What have I to do any more with idols?
I have heard him, and observed him:
I am like a green fir tree.
From me is thy fruit found.

* * * *

9 Who is wise, and he shall understand these things?
prudent, and he shall know them?
for the ways of the Lord are right,
and the just shall walk in them:
but the transgressors shall fall therein.

NOTES TO HOSEA

"*The Blood of Jezreel*" (1:4). Hosea's is the only voice in the Old Testament to condemn, as contrary to God's will, Jehu's gory usurpation of the throne of the Northern Kingdom about a century before this time (see II Kgs. 9 and 10). In this way he apparently condemns also the king of his day (Jeroboam II, great-grandson of Jehu) because Hosea regards the succession as built upon immoral power.

"*I Will Allure Her . . . into the Wilderness*" (2:14). This declaration illustrates a point of view of many of the prophets which made their teaching a revolutionary attack upon the decaying civilization of their time. For the passage, as also chapter 11, suggests a return to the simple life in the wilderness before the religion of the desert had been corrupted by Baalism and increasing wealth.

"*Thou Shalt Call Me Ishi*" (2:16). The new word, here contrasted with "Baali" which connotes "my master," is the Hebrew for "my husband," signifying the intimate relationship between Israel and God preached by this prophet.

"*A Woman . . . Yet an Adulteress*" (3:1). Does this verse refer to Gomer, Hosea's wife (1:3), or to an entirely different woman? The common view is that only one woman appears in these first three chapters. Some scholars, however, assuming Gomer's fidelity, believe that chapters 1 and 2 contain a parable, and that the episode here briefly reported (ch. 3) is a personal act of the prophet, reclaiming a wayward woman to teach forgiveness and reform.

"*Therefore Your Daughters . . . and Your Spouses*" (4:13). Does this refer to sacred prostitution, a practice of Baalism with which Yahwism was at war? The problem of uprooting such pagan forms of worship, a constant objective of the pre-exilic prophets, is discussed in a note on Judg. 2:13, p. 207a.

"*Ephraim*" (4:17). In this book "Ephraim," the most important of the ten northern tribes, usually refers to the entire Northern Kingdom of Israel, now for two hundred years separated from Judah, the Southern Kingdom (see I Kgs. 12:20 and note, p. 333a).

"*For I Desired Mercy*" (6:6). The word "mercy" is held to be a mistranslation of the Hebrew word *hesed* by many scholars, who prefer "devotion," "faithfulness" or the RSV rendering, "steadfast love."

"*They Call to Egypt, They Go to Assyria*" (7:11). The prophet here castigates the vacillating policies of these years of Israel's disintegration, as one party in the country relies upon Egypt's proffered aid to resist the Assyrian menace and another urges making a deal with the Assyrian power in order to avoid complete absorption. Although wise observers realized that Egyptian intrigue and promises were indeed a "bruised reed" (II Kgs. 18:21), Hosea sensed that the dominance of the pro-Egyptian influence under King Hoshea (732–723 B.C.) would result in irreparable disaster (see note on II Kgs. 17:6, p. 336a).

"*Thy Calf, O Samaria*" (8:5). This refers to bull-worship, a practice long condemned (see note on Ex. 32). Samaria was the capital of Israel, the Northern Kingdom.

"*O Death, . . . O Grave*" (13:14). This verse is regarded as the source of the striking words Paul used in his famous query, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

Isaiah

THE STATESMAN-PROPHET OF "HOLINESS"

PERHAPS THE OUTSTANDING FIGURE among Hebrew prophets is Isaiah, whose early work in Judah, the Southern Kingdom, paralleled Hosea's in the North. A proud citizen of Jerusalem under four different kings of David's line (1:1), he served as a spiritual leader among his people and as counsel for monarchs during forty critical years, until 700 B.C. or later. His religious, political and oratorical gifts and the grandeur of his style were of vast influence upon succeeding generations, but the book bearing his name is regarded by modern critical scholars as containing many additions by later writers, thus treating it as an anthology covering a span of several centuries.

Isaiah's call to prophecy (ch. 6), like that of Hosea, came at the close of the longest period of peace and prosperity the two Hebrew kingdoms had enjoyed since the time of Solomon nearly two centuries before. Possibly earlier but certainly upon the death, perhaps in 739 B.C., of Judah's aggressive King Uzziah (or Azariah), and with the accession of his son, Jotham, to the throne, Isaiah took an active part in affairs of state during four trying ordeals. These crises, reported in II Kings and reflected in this book, were a result of the western march of the Assyrian armies: (1) an invasion of Judah in 734 B.C. by the allied kings of Israel and Damascus, followed by the subjugation of those two nations by the Assyrian conqueror, Tiglath-Pileser III; (2) the complete destruction in 721 B.C. of the neighbor Kingdom of Israel by Sargon II, the usurper of the Assyrian throne; (3) a devastating raid by him or by his son, Sennacherib, upon Judah in 713–711 B.C.; and (4) another in 701 B.C. by Sennacherib.

Amid these perils Isaiah's position was consistently what would now be called strict neutrality or isolationism — avoiding futile entanglements with competing powers — even though that policy was far from assuring the safety of his beloved Judah. His political view derived from two seemingly contrasting convictions: on the one hand, that Yahweh was using the eastern colossus as "the rod of mine anger" (10:5), the instrument wherewith to chastise faithless Israel and Judah; and, on the other hand, that Zion was not in mortal danger, for God would not, in the end, suffer his Holy City to be destroyed. (See 31:5, also II Kgs. 19:32.)

But it is as religious and ethical leader that Isaiah's work proved most significant. Building upon and using the teachings of his prophetic forerunners — Amos' emphasis upon the righteousness of God and upon the hypocrisy of ceremony unless linked with right living, and Hosea's conception of God as a loving husband who seeks to reclaim an erring wife — Isaiah strengthened their doctrines and stressed, as Yahweh's supreme attribute, "holiness," a word here carrying the strongest ethical obligations. Further, though unsparing in his condemnation of his people's sins, he affirms the certainty of God's forgiveness and restoration of at least a saved few — the Remnant (10:21–22). A third doctrine of Isaiah was his belief that a glorious future under "a king . . . in righteousness" (32:1) was in store ultimately for Israel and for the world. This many have assumed to be a prophecy of the Messiah, the "anointed one" of God — an ideal which powerfully stirred the hopes of Jews and Christians alike for centuries. It is discussed further in a note on chapter 11.

In order to perpetuate his service to his nation, Isaiah seems to have established what is perhaps the first strictly religious fellowship known to history, a group of "disciples" (8:16). Their influence survived both their master's death and the repressions under the pagan Manasseh, to reappear as the so-called Deuteronomic reform nearly a century later (see preface to Deuteronomy). Thus, in this sense, his

Remnant did return. Isaiah himself, according to an ancient Jewish tradition, was sawn asunder after the death of his friend, King Hezekiah.

The Book of Isaiah is now regarded by most critical scholars as consisting of several collections of prophetic poems and prose narratives and that these, when finally assembled, were arranged in their present form with far too little regard for time sequences. Long ago it was suggested that chapters 40–66, seemingly referring to events of some two centuries after Isaiah and containing distinctive style and ideas, were written not by him but by anonymous prophets of the Exile or even later, now often called "II Isaiah" and "III Isaiah." Since this belief is shared by most liberal scholars, that portion of the present book is separated and placed, with its own preface, among the prophets of the sixth century B.C. The first thirty-nine chapters, though containing much material now regarded as not Isaiah's, display that eighth-century poet-statesman and teacher of his race to have been one of the great forces in Israel's development and a great man of ancient times.

The Book of the Prophet Isaiah

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

"*Ah Sinful Nation*" (1:4)

2 Hear, O heavens, and give ear, O earth:
for the Lord hath spoken;
I have nourished and brought up children,
and they have rebelled against me.
3 The ox knoweth his owner,
and the ass his master's crib:
but Israel doth not know,
my people doth not consider.
4 Ah sinful nation, a people laden with iniquity,
a seed of evildoers, children that are corrupters:
they have forsaken the Lord,
they have provoked the Holy One of Israel unto anger,
they are gone away backward.
5 Why should ye be stricken any more?
ye will revolt more and more:
the whole head is sick, and the whole heart faint.
6 From the sole of the foot even unto the head there is no soundness in it;
but wounds, and bruises, and putrifying sores:
they have not been closed, neither bound up,
neither mollified with ointment.

1: 7 Your country is desolate, your cities are burned with fire:
your land, strangers devour it in your presence,
and it is desolate, as overthrown by strangers.
8 And the daughter of Zion is left as a cottage in a vineyard,
as a lodge in a garden of cucumbers,
as a besieged city.
9 Except the Lord of hosts had left unto us a very small remnant,
we should have been as Sodom,
and we should have been like unto Gomorrah.

10 Hear the word of the Lord, ye rulers of Sodom;
give ear unto the law of our God, ye people of Gomorrah.
11 To what purpose is the multitude of your sacrifices unto me? saith the Lord:
I am full of the burnt offerings of rams, and the fat of fed beasts;
and I delight not in the blood of bullocks, or of lambs, or of he goats.
14 Your new moons and your appointed feasts my soul hateth:
they are a trouble unto me;
I am weary to bear them.
15 And when ye spread forth your hands, I will hide mine eyes from you;
yea, when ye make many prayers, I will not hear:
your hands are full of blood.

16 Wash ye, make you clean;
put away the evil of your doings from before mine eyes;
17 cease to do evil; Learn to do well;
seek judgment, relieve the oppressed,
judge the fatherless, plead for the widow.
18 Come now, and let us reason together, saith the Lord:
though your sins be as scarlet, they shall be as white as snow;
though they be red like crimson, they shall be as wool.
19 If ye be willing and obedient, ye shall eat the good of the land:
20 But if ye refuse and rebel, ye shall be devoured with the sword:
for the mouth of the Lord hath spoken it.

21 How is the faithful city become a harlot!
it was full of judgment; righteousness lodged in it;
but now murderers.
22 Thy silver is become dross,
thy wine mixed with water:
23 Thy princes are rebellious, and companions of thieves:
every one loveth gifts, and followeth after rewards:
they judge not the fatherless,
neither doth the cause of the widow come unto them.

1:24 Therefore saith the Lord, the Lord of hosts, the Mighty One of Israel,
Ah, I will ease me of mine adversaries,
and avenge me of mine enemies.
25 And I will turn my hand upon thee,
and purely purge away thy dross,†
and take away all thy tin:
26 And I will restore thy judges as at the first,
and thy counselors as at the beginning:
afterward thou shalt be called, The city of righteousness,
the faithful city.

27–31

"*They Shall Beat Their Swords into Plowshares*" (2:4)

2: 2 And it shall come to pass in the last days,
that the mountain of the Lord's house shall be established in the top of the mountains,
and shall be exalted above the hills;
and all nations shall flow unto it.
3 And many people shall go and say,
Come ye, and let us go up to the mountain of the Lord,
to the house of the God of Jacob;
and he will teach us of his ways,
and we will walk in his paths:
for out of Zion shall go forth the law,
and the word of the Lord from Jerusalem.
4 And he shall judge among the nations,
and shall rebuke many people:
and they shall beat their swords into plowshares,
and their spears into pruning hooks:
nation shall not lift up sword against nation,†
neither shall they learn war any more.
5 O house of Jacob, come ye,
and let us walk in the light of the Lord.
10 Enter into the rock, and hide thee in the dust,
for fear of the Lord, and for the glory of his majesty.
11 The lofty looks of man shall be humbled,
and the haughtiness of men shall be bowed down;
and the Lord alone shall be exalted in that day.
12 For the day of the Lord of hosts shall be upon every one that is proud and lofty,
and upon every one that is lifted up; and he shall be brought low:

2:20 In that day a man shall cast his idols of silver,
and his idols of gold, which they made each one for himself to worship,
to the moles and to the bats;
21 To go into the clefts of the rocks,
and into the tops of the ragged rocks,
for fear of the Lord, and for the glory of his majesty,
when he ariseth to shake terribly the earth.
22

3: 4 And I will give children to be their princes,
and babes shall rule over them.
5 And the people shall be oppressed, every one by another,
and every one by his neighbor:
the child shall behave himself proudly against the ancient,
and the base against the honorable.
11 Woe unto the wicked! it shall be ill with him:
for the reward of his hands shall be given him.

12 As for my people, children are their oppressors,
and women rule over them.
O my people, they which lead thee cause thee to err,
and destroy the way of thy paths.
13 The Lord standeth up to plead,
and standeth to judge the people.
14 The Lord will enter into judgment with the ancients of his people,
and the princes thereof:
for ye have eaten up the vineyard;
the spoil of the poor is in your houses.
15 What mean ye that ye beat my people to pieces,
and grind the faces of the poor?
saith the Lord God of hosts.

"*The Lord Will Smite . . . the Daughters of Zion*" (3:17)

16 Moreover the Lord saith,
Because the daughters of Zion are haughty,
and walk with stretched forth necks and wanton eyes,
walking and mincing as they go,
and making a tinkling with their feet:
17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion,
and the Lord will discover their secret parts.

3:18 In that day the Lord will take away the bravery of their tinkling
ornaments about their feet,
and their cauls, and their round tires like the moon,
19 The chains, and the bracelets, and the mufflers,
20 The bonnets, and the ornaments of the legs,
and the headbands, and the tablets, and the earrings,
21 The rings, and nose jewels,
22 The changeable suits of apparel, and the mantles,
and the wimples, and the crisping pins,
23 The glasses, and the fine linen,
and the hoods, and the veils.
24 And it shall come to pass, that instead of sweet smell there shall
be stink; and instead of a girdle a rent;
and instead of well set hair baldness; and instead of a stomacher
a girding of sackcloth;
and burning instead of beauty.

25 Thy men shall fall by the sword,
and thy mighty in the war.
26 And her gates shall lament and mourn;
and she being desolate shall sit upon the ground.

4 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

2–6

"I Sing . . . a Song of . . . His Vineyard" (5:1)

5: 1 Now will I sing to my well-beloved
a song of my beloved touching his vineyard.
My well-beloved hath a vineyard in a very fruitful hill:
2 And he fenced it, and gathered out the stones thereof,
and planted it with the choicest vine,
and built a tower in the midst of it,
and also made a winepress therein:
and he looked that it should bring forth grapes,
and it brought forth wild grapes.
3 And now, O inhabitants of Jerusalem, and men of Judah,
judge, I pray you, betwixt me and my vineyard.
4 What could have been done more to my vineyard,
that I have not done in it?
wherefore, when I looked that it should bring forth grapes,
brought it forth wild grapes?

5: 5 And now go to; I will tell you what I will do to my vineyard:
I will take away the hedge thereof,
and it shall be eaten up;
and break down the wall thereof,
and it shall be trodden down:
6 And I will lay it waste:
it shall not be pruned, nor digged;
but there shall come up briers and thorns:
I will also command the clouds that they rain no rain upon it.
7 For the vineyard of the Lord of hosts is the house of Israel,
and the men of Judah his pleasant plant:
and he looked for judgment, but behold oppression;
for righteousness, but behold a cry.

8 Woe unto them that join house to house,
that lay field to field,† till there be no place,
that they may be placed alone in the midst of the earth!

11 Woe unto them that rise up early in the morning, that they may follow strong drink;
that continue until night, till wine inflame them!
12 And the harp and the viol, the tabret and pipe,
and wine, are in their feasts:
but they regard not the work of the Lord,
neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because they have no knowledge:
and their honorable men are famished,
and their multitude dried up with thirst.
14 Therefore hell hath enlarged herself,
and opened her mouth without measure:
and their glory, and their multitude, and their pomp,
and he that rejoiceth, shall descend into it.

20 Woe unto them that call evil good, and good evil;
that put darkness for light, and light for darkness;
that put bitter for sweet, and sweet for bitter!
21 Woe unto them that are wise in their own eyes,
and prudent in their own sight!

25 Therefore is the anger of the Lord kindled against his people,
and he hath stretched forth his hand against them, and hath smitten them:
and the hills did tremble,
and their carcasses were torn in the midst of the streets.
For all this his anger is not turned away,
but his hand is stretched out still.

5:26 And he will lift up an ensign to the nations from far,
and will hiss unto them from the end of the earth:
and, behold, they shall come with speed swiftly:
27 None shall be weary nor stumble among them;
none shall slumber nor sleep;
neither shall the girdle of their loins be loosed,
nor the latchet of their shoes be broken:
28 Whose arrows are sharp, and all their bows bent,
their horses' hoofs shall be counted like flint,
and their wheels like a whirlwind:
29 Their roaring shall be like a lion,
they shall roar like young lions;
yea, they shall roar, and lay hold of the prey,
and shall carry it away safe, and none shall deliver it.
30 And in that day they shall roar against them like the roaring of the sea:
and if one look unto the land, behold darkness and sorrow;
and the light is darkened in the heavens thereof.

"*He Said, Go, and Tell This People*" (6:9)

6 In the year that king Uzziah died I saw also the Lord sitting upon a throne,
2 high and lifted up, and his train filled the temple. Above it stood the seraphim:
each one had six wings; with twain he covered his face, and with twain he
3 covered his feet, and with twain he did fly. And one cried unto another, and
said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his
4 glory. And the posts of the door moved at the voice of him that cried, and the
house was filled with smoke.
5 Then said I, Woe is me! for I am undone; because I am a man of unclean
lips, and I dwell in the midst of a people of unclean lips: for mine eyes have
seen the King, the Lord of hosts.
6 Then flew one of the seraphim unto me, having a live coal in his hand,
7 which he had taken with the tongs from off the altar: And he laid it upon my
mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken
away, and thy sin purged.
8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will
9 go for us? Then said I, Here am I; send me. And he said, Go, and tell this
people,

Hear ye indeed, but understand not;
and see ye indeed, but perceive not.
10 Make the heart of this people fat,
and make their ears heavy, and shut their eyes;

lest they see with their eyes, and hear with their ears,
and understand with their heart, and convert, and be healed.
6:11 Then said I, Lord, how long? And he answered,
Until the cities be wasted without inhabitant,
and the houses without man,
and the land be utterly desolate,
12 And the Lord have removed men far away,
and there be a great forsaking in the midst of the land.
13

The Pleas to the King of Judah

7 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not
2 prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.†
3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the high-
4 way of the fuller's field; And say unto him,

Take heed, and be quiet;
fear not, neither be faint-hearted
for the two tails of these smoking firebrands, . . .
5 . . . have taken evil counsel against thee, saying,
6 Let us go up against Judah, and vex it,
and let us make a breach therein for us,
and set a king† in the midst of it, even the son of Tabeal:
7 Thus saith the Lord God, It shall not stand,
neither shall it come to pass.
9 . . . If ye will not believe, surely ye shall not be established.

10,11 Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the
12 Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord.
13 And he said,

Hear ye now, O house of David;
Is it a small thing for you to weary men,
but will ye weary my God also?
14 Therefore the Lord himself shall give you a sign;
Behold, a virgin shall conceive,† and bear a son,
and shall call his name Immanuel.
15 Butter and honey shall he eat,
that he may know to refuse the evil, and choose the good.

7:16 For before the child shall know to refuse the evil, and choose the good,
the land that thou abhorrest shall be forsaken of both her kings.

17–25

8: 5 The Lord spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly,
and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them
the waters of the river, strong and many,
even the king of Assyria, and all his glory:
and he shall come up over all his channels,
and go over all his banks:

8 And he shall pass through Judah;
he shall overflow and go over,
he shall reach even to the neck;
and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

16 Bind up the testimony,†
seal the law among my disciples.

17 And I will wait upon the Lord,
that hideth his face from the house of Jacob,
and I will look for him.

18 Behold, I and the children whom the Lord hath given me
are for signs and for wonders in Israel
from the Lord of hosts, which dwelleth in mount Zion.

19–22

"Unto Us . . . Is Born . . . The Prince of Peace" (9:6)

9: 2 The people that walked in darkness have seen a great light:
they that dwell in the land of the shadow of death, upon them hath the light shined.

6 For unto us a child is born,
unto us a son is given:
and the government shall be upon his shoulder:
and his name shall be called Wonderful, Counselor, The mighty God,
The everlasting Father, The Prince of Peace.*

7 Of the increase of his government and peace there shall be no end,
upon the throne of David, and upon his kingdom,
to order it, and to establish it with judgment and with justice
from henceforth even for ever.
The zeal of the Lord of hosts will perform this.

* This is the first of the Messianic passages, discussed in a note on chapter 11.

9: 8 The Lord sent a word into Jacob,
and it hath lighted upon Israel.
9 And all the people shall know,
even Ephraim and the inhabitant of Samaria,
that say in the pride and stoutness of heart,
10 The bricks are fallen down, but we will build with hewn stones:
the sycamores are cut down, but we will change them into cedars.
11 Therefore the Lord shall set up the adversaries of Rezin against him,
and join his enemies together;
12 The Syrians before, and the Philistines behind;
and they shall devour Israel with open mouth.
For all this his anger is not turned away,
but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them,
neither do they seek the Lord of hosts.
14 Therefore the Lord will cut off from Israel head and tail,
branch and rush, in one day.
15 The ancient and honorable, he is the head;
and the prophet that teacheth lies, he is the tail.
16 For the leaders of this people cause them to err;
and they that are led of them are destroyed.
17 Therefore the Lord shall have no joy in their young men,
neither shall have mercy on their fatherless and widows:
for every one is a hypocrite and an evildoer,
and every mouth speaketh folly.
For all this his anger is not turned away,
but his hand is stretched out still.

18–21

"*The Remnant Shall Return*" (10:21)

10: 5 O Assyrian, the rod of mine anger,
and the staff in their hand is mine indignation.
6 I will send him against a hypocritical nation,
and against the people of my wrath will I give him a charge,
to take the spoil, and to take the prey,
and to tread them down like the mire of the streets.
7 Howbeit he meaneth not so,
neither doth his heart think so;
but it is in his heart to destroy
and cut off nations not a few.
8 For he saith,
Are not my princes altogether kings?
11 Shall I not, as I have done unto Samaria and her idols,
so do to Jerusalem and her idols?

10:12 Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the
13 stout heart of the king of Assyria,† and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed
14 their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the axe boast itself against him that heweth therewith?
or shall the saw magnify itself against him that shaketh it?
as if the rod should shake itself against them that lift it up,
or as if the staff should lift up itself, as if it were no wood.

21 The remnant shall return, even the remnant of Jacob,
unto the mighty God.
22 For though thy people Israel be as the sand of the sea,
yet a remnant of them shall return: . . .

24 Therefore thus saith the Lord God of hosts,
O my people that dwellest in Zion, be not afraid of the Assyrian:
he shall smite thee with a rod,
and shall lift up his staff against thee, after the manner of Egypt.
25 For yet a very little while, and the indignation shall cease,
and mine anger in their destruction.
33 Behold, the Lord, the Lord of hosts, shall lop the bough with terror:
and the high ones of stature shall be hewn down,
and the haughty shall be humbled.
34 And he shall cut down the thickets of the forest with iron,
and Lebanon shall fall by a mighty one.

The Righteous Leader

11: 1 And there shall come forth a rod out of the stem of Jesse,
and a Branch shall grow out of his roots:
2 And the Spirit of the Lord shall rest upon him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and of the fear of the Lord;
3 And shall make him of quick understanding in the fear of the Lord:
and he shall not judge after the sight of his eyes,
neither reprove after the hearing of his ears:
4 But with righteousness shall he judge the poor,
and reprove with equity for the meek of the earth:

and he shall smite the earth with the rod of his mouth,
and with the breath of his lips shall he slay the wicked.
11: 5 And righteousness shall be the girdle of his loins,
and faithfulness the girdle of his reins.†

6 The wolf also shall dwell with the lamb,
and the leopard shall lie down with the kid;
and the calf and the young lion and the fatling together;
and a little child shall lead them.
7 And the cow and the bear shall feed;
their young ones shall lie down together:
and the lion shall eat straw like the ox.
8 And the sucking child shall play on the hole of the asp,
and the weaned child shall put his hand on the cockatrice' den.
9 They shall not hurt nor destroy in all my holy mountain:
for the earth shall be full of the knowledge of the Lord,
as the waters cover the sea.

11 And it shall come to pass in that day, that the Lord shall set his hand again
the second time to recover the remnant of his people, which shall be left,
from Assyria, and from Egypt, and from Pathros, and from Cush, and from
Elam, and from Shinar, and from Hamath, and from the islands of the sea.
12 And he shall set up an ensign for the nations, and shall assemble the outcasts
of Israel, and gather together the dispersed of Judah from the four corners of
16 the earth. And there shall be a highway for the remnant of his people, which
shall be left, from Assyria; like as it was to Israel in the day that he came up
out of the land of Egypt.
12 And in that day thou shalt say,

O Lord, I will praise thee: though thou wast angry with me,
thine anger is turned away, and thou comfortedst me.
2 Behold, God is my salvation;
I will trust, and not be afraid:
for the Lord Jehovah is my strength and my song;
he also is become my salvation.

3–6

"*Babylon . . . Shall Be as . . . Sodom*" (13:19)

13: 6 Howl ye; for the day of the Lord is at hand;
it shall come as a destruction from the Almighty.
7 Therefore shall all hands be faint,
and every man's heart shall melt:
8 And they shall be afraid:
pangs and sorrows shall take hold of them;
they shall be in pain as a woman that travaileth:

they shall be amazed one at another;
their faces shall be as flames.

13: 9 Behold, the day of the Lord cometh,
cruel both with wrath and fierce anger,
to lay the land desolate:
and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light:
the sun shall be darkened in his going forth,
and the moon shall not cause her light to shine.

11 And I will punish the world for their evil,
and the wicked for their iniquity;
and I will cause the arrogancy of the proud to cease,
and will lay low the haughtiness of the terrible.

19 And Babylon, the glory of kingdoms,
the beauty of the Chaldees' excellency,
shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited,
neither shall it be dwelt in from generation to generation:
neither shall the Arabian pitch tent there;
neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there;
and their houses shall be full of doleful creatures;
and owls shall dwell there,
and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses,
and dragons in their pleasant palaces:
and her time is near to come,
and her days shall not be prolonged.

14: 3 And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast
4 made to serve, That thou shalt take up this proverb against the king of Babylon, and say,

How hath the oppressor ceased! the golden city ceased!

5 The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

7 The whole earth is at rest, and is quiet:
they break forth into singing.

8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying,
Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet thee at thy coming:
it stirreth up the dead for thee, even all the chief ones of the earth;
it hath raised up from their thrones all the kings of the nations.

14:10 All they shall speak and say unto thee,
Art thou also become weak as we?
art thou become like unto us?
11 Thy pomp is brought down to the grave, and the noise of thy viols:
the worm is spread under thee, and the worms cover thee.
12 How art thou fallen from heaven,
O Lucifer,† son of the morning!
how art thou cut down to the ground,
which didst weaken the nations!
13 For thou hast said in thine heart, I will ascend into heaven,
I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation, in the sides of the north:
14 I will ascend above the heights of the clouds; I will be like the Most High.
15 Yet thou shalt be brought down to hell, to the sides of the pit.
16–32

"Like as . . . Isaiah Hath Walked" (20:3)

20 In the year that Tartan came unto Ashdod, (when Sargon the king of As-
2 syria sent him,) and fought against Ashdod, and took it; At the same time
spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sack-
cloth from off thy loins, and put off thy shoe from thy foot. And he did so,
3 walking naked and barefoot. And the Lord said, Like as my servant Isaiah
hath walked naked and barefoot three years for a sign† and wonder upon
4 Egypt and upon Ethiopia; So shall the king of Assyria lead away the Egyp-
tians prisoners, and the Ethiopians captives, young and old, naked and bare-
5 foot, even with their buttocks uncovered, to the shame of Egypt. And they
shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their
6 glory. And the inhabitant of this isle shall say in that day, Behold, such is our
expectation, whither we flee for help to be delivered from the king of As-
syria: and how shall we escape?

"It Is a Day of Trouble" (22:5)

21:11 The burden† of Dumah.
He calleth to me out of Seir,
Watchman, what of the night?
Watchman, what of the night?
12 The watchman said,
The morning cometh, and also the night:
if ye will inquire, inquire ye:
return, come.
13–17

22 The burden of the valley of vision.

What aileth thee now,
that thou art wholly gone up to the housetops?
2 Thou that art full of stirs,
a tumultuous city, a joyous city:
thy slain men are not slain with the sword,
nor dead in battle.
3 All thy rulers are fled together, they are bound by the archers:
all that are found in thee are bound together,
which have fled from far.
4 Therefore said I, Look away from me; I will weep bitterly,
labor not to comfort me,
because of the spoiling of the daughter of my people.
5 For it is a day of trouble, and of treading down,
and of perplexity by the Lord God of hosts in the valley of vision,
breaking down the walls, and of crying to the mountains.
7 And it shall come to pass, that thy choicest valleys shall be full of chariots,
and the horsemen shall set themselves in array at the gate.
9 Ye have seen also the breaches of the city of David, that they are many:
and ye gathered together the waters of the lower pool.
10 And ye have numbered the houses of Jerusalem,
and the houses have ye broken down to fortify the wall.
11 Ye made also a ditch between the two walls for the water of the old pool:
but ye have not looked unto the maker thereof,
neither had respect unto him that fashioned it long ago.
12 And in that day did the Lord God of hosts call to weeping, and to mourning,
and to baldness, and to girding with sackcloth:
13 And behold joy and gladness,
slaying oxen, and killing sheep, eating flesh, and drinking wine:
let us eat and drink; for to-morrow we shall die.
14 And it was revealed in mine ears by the Lord of hosts,
Surely this iniquity shall not be purged from you till ye die,
saith the Lord God of hosts.†

15–25

"God Will Wipe Away Tears" (25:8)

24: 1 Behold, the Lord maketh the earth empty,
and maketh it waste,
and turneth it upside down,
and scattereth abroad the inhabitants thereof.

24: 2 And it shall be, as with the people, so with the priest,
as with the servant, so with his master;
as with the maid, so with her mistress;
as with the buyer, so with the seller;
as with the lender, so with the borrower;
as with the taker of usury, so with the giver of usury to him.
3 The land shall be utterly emptied, and utterly spoiled:
for the Lord hath spoken this word.
5 The earth also is defiled under the inhabitants thereof;
because they have transgressed the laws, changed the ordinance,
broken the everlasting covenant.
6 Therefore hath the curse devoured the earth,
and they that dwell therein are desolate:
therefore the inhabitants of the earth are burned,
and few men left.

20 The earth shall reel to and fro like a drunkard,†
and shall be removed like a cottage;
and the transgression thereof shall be heavy upon it;
and it shall fall, and not rise again.
21 And it shall come to pass in that day,
that the Lord shall punish the host of the high ones that are on high,
and the kings of the earth upon the earth.
22 And they shall be gathered together, as prisoners are gathered in the pit,
and shall be shut up in the prison,
and after many days shall they be visited.
23 Then the moon shall be confounded,
and the sun ashamed,
when the Lord of hosts shall reign in mount Zion, and in Jerusalem,
and before his ancients gloriously.

25: 6 And in this mountain shall the Lord of hosts make unto all people a feast of fat things;
a feast of wines on the lees, of fat things full of marrow,
of wines on the lees well refined.
8 He will swallow up death in victory;
and the Lord God will wipe away tears from off all faces;
and the rebuke of his people shall he take away from off all the earth:
for the Lord hath spoken it.
9 And it shall be said in that day, Lo, this is our God;
we have waited for him, and he will save us:
this is the Lord; we have waited for him,
we will be glad and rejoice in his salvation.

26: 1 In that day shall this song be sung in the land of Judah;
We have a strong city;
salvation will God appoint for walls and bulwarks.
2 Open ye the gates,
that the righteous nation which keepeth the truth may enter in.
3 Thou wilt keep him in perfect peace,
whose mind is stayed on thee:
because he trusteth in thee.
4 Trust ye in the Lord for ever:
for in the Lord Jehovah is everlasting strength.
9 With my soul have I desired thee in the night;
yea, with my spirit within me will I seek thee early:
for when thy judgments are in the earth,
the inhabitants of the world will learn righteousness.
12 Lord, thou wilt ordain peace for us:
for thou also hast wrought all our works in us.
13 O Lord our God, other lords besides thee have had dominion over us;
but by thee only will we make mention of thy name.
17 Like as a woman with child,
that draweth near the time of her delivery,
is in pain, and crieth out in her pangs;
so have we been in thy sight, O Lord.
18 We have been with child, we have been in pain,
we have as it were brought forth wind;
we have not wrought any deliverance in the earth;
neither have the inhabitants of the world fallen.
19 Thy dead men shall live,
together with my dead body shall they arise.†
Awake and sing, ye that dwell in dust:
for thy dew is as the dew of herbs,
and the earth shall cast out the dead.
20–21

"*Woe to . . . Ephraim*" (28:1)

28: 1 Woe to the crown of pride, to the drunkards of Ephraim,
whose glorious beauty is a fading flower,
which are on the head of the fat valleys of them that are overcome with wine!
3 The crown of pride, the drunkards of Ephraim,
shall be trodden under feet:

28: . . . the priest and the prophet have erred through strong drink,
they are swallowed up of wine,
they are out of the way through strong drink;
they err in vision,
they stumble in judgment.

9 Whom shall he teach knowledge? †
and whom shall he make to understand doctrine?
them that are weaned from the milk,
and drawn from the breasts.
10 For precept must be upon precept, precept upon precept;
line upon line, line upon line;
here a little, and there a little:
11 For with stammering lips and another tongue
will he speak to this people.
12 To whom he said, This is the rest wherewith ye may cause the weary
to rest;
and this is the refreshing: yet they would not hear.
13 But the word of the Lord was unto them
precept upon precept, precept upon precept;
line upon line, line upon line;
here a little, and there a little;
that they might go, and fall backward, and be broken,
and snared, and taken.

14 Wherefore hear the word of the Lord, ye scornful men, †
that rule this people which is in Jerusalem.
15 Because ye have said, We have made a covenant with death,
and with hell are we at agreement;
when the overflowing scourge shall pass through,
it shall not come unto us:
for we have made lies our refuge,
and under falsehood have we hid ourselves:
16 Therefore thus saith the Lord God,
Behold, I lay in Zion for a foundation a stone,
a tried stone, a precious corner stone, a sure foundation:
he that believeth shall not make haste.
17 Judgment also will I lay to the line,
and righteousness to the plummet:
and the hail shall sweep away the refuge of lies,
and the waters shall overflow the hiding place.
18 And your covenant with death shall be disannulled,
and your agreement with hell shall not stand;
when the overflowing scourge shall pass through,
then ye shall be trodden down by it.

28:20 For the bed is shorter than that a man can stretch himself on it:
and the covering narrower than that he can wrap himself in it.

23 Give ye ear, and hear my voice;
hearken, and hear my speech.
24 Doth the plowman plow all day to sow?
doth he open and break the clods of his ground?
25 When he hath made plain the face thereof,
doth he not cast abroad the fitches, and scatter the cummin,
and cast in the principal wheat
and the appointed barley and the rye in their place?
26 For his God doth instruct him to discretion,
and doth teach him.
29 This also cometh forth from the Lord of hosts,
which is wonderful in counsel, and excellent in working.

"*Woe to Them That Go Down to Egypt for Help*" (31:1)

31:1 Woe to them that go down to Egypt for help;
and stay on horses,
and trust in chariots, because they are many;
and in horsemen, because they are very strong;
but they look not unto the Holy One of Israel,
neither seek the Lord!
3 Now the Egyptians are men, and not God;
and their horses flesh, and not spirit.
When the Lord shall stretch out his hand, both he that helpeth
shall fall,
and he that is helped shall fall down,
and they all shall fail together.
4 For thus hath the Lord spoken unto me,
Like as the lion and the young lion roaring on his prey,
when a multitude of shepherds is called forth against him,
he will not be afraid of their voice,
nor abase himself for the noise of them:
so shall the Lord of hosts come down
to fight for mount Zion, and for the hill thereof.
5 As birds flying, so will the Lord of hosts defend Jerusalem;
defending also he will deliver it;
and passing over he will preserve it.
6 Turn ye unto him
from whom the children of Israel have deeply revolted.
7 For in that day every man shall cast away his idols of silver, and
his idols of gold,
which your own hands have made unto you for a sin.
8–9

"Behold, a King . . . in Righteousness" (32:1)

The authorship and dates of chapters 32 to 35 have aroused endless debate among scholars. Some accept most of this material as genuinely Isaiah's, relating it to events in his life: they see, for example, 32:1–8 as the continuation of chapters 9 and 11, his preceding Messianic prophecies; 32:9 as a renewal of his attack, in chapter 3, upon "the daughters of Zion"; and the comforting passages in chapters 33, 34 and 35 as the vindication of his faith in Yahweh's protection after the withdrawal from Jerusalem of Sennacherib's forces in 701 B.C. Other scholars, however, fail to discover in these chapters the work of Isaiah and regard all of this material as post-exilic or attribute chapters 34–35, or chapter 35 alone, to II Isaiah.

32: 1 Behold, a King shall reign in righteousness,
and princes shall rule in judgment.
2 And a man shall be as a hiding place from the wind,
and a covert from the tempest;
as rivers of water in a dry place,
as the shadow of a great rock in a weary land.
3 And the eyes of them that see shall not be dim,
and the ears of them that hear shall hearken.
4 The heart also of the rash shall understand knowledge,
and the tongue of the stammerers shall be ready to speak plainly.

"Tremble, Ye Women" (32:11)

9 Rise up, ye women that are at ease; hear my voice,
ye careless daughters; give ear unto my speech.
10 Many days and years shall ye be troubled, ye careless women:
for the vintage shall fail, the gathering shall not come.
11 Tremble, ye women that are at ease;
be troubled, ye careless ones:
strip you, and make you bare,
and gird sackcloth upon your loins.
12 They shall lament for the teats,
for the pleasant fields, for the fruitful vine.
13 Upon the land of my people shall come up thorns and briers;
yea, upon all the houses of joy in the joyous city:
14 Because the palaces shall be forsaken;
the multitude of the city shall be left;
the forts and towers shall be for dens for ever,
a joy of wild asses, a pasture of flocks;
15 Until the Spirit be poured upon us from on high,
and the wilderness be a fruitful field,
and the fruitful field be counted for a forest.

32:16 Then judgment shall dwell in the wilderness,
and righteousness remain in the fruitful field.
17 And the work of righteousness shall be peace;
and the effect of righteousness, quietness and assurance for ever.
18 And my people shall dwell in a peaceable habitation,
and in sure dwellings,
and in quiet resting places;
19—20

"*Woe to Thee That . . . Dealest Treacherously*" (33:1)

33: 1 Woe to thee that spoilest, and thou wast not spoiled;
and dealest treacherously, and they dealt not treacherously with thee!
when thou shalt cease to spoil, thou shalt be spoiled;
and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.
2 O Lord, be gracious unto us; we have waited for thee:
be thou their arm every morning,
our salvation also in the time of trouble.
3 At the noise of the tumult the people fled;
at the lifting up of thyself the nations were scattered.
5 The Lord is exalted; for he dwelleth on high:
he hath filled Zion with judgment and righteousness.
6 And wisdom and knowledge shall be the stability of thy times,
and strength of salvation:
the fear of the Lord is his treasure.
15 He that walketh righteously, and speaketh uprightly;
he that despiseth the gain of oppressions,
that shaketh his hands from holding of bribes,
that stoppeth his ears from hearing of blood,
and shutteth his eyes from seeing evil;
16 He shall dwell on high;
his place of defense shall be the munitions of rocks:
bread shall be given him; his waters shall be sure.
17 Thine eyes shall see the King in his beauty:
they shall behold the land that is very far off.
20 Look upon Zion, the city of our solemnities:
thine eyes shall see Jerusalem a quiet habitation,
a tabernacle that shall not be taken down;
not one of the stakes thereof shall ever be removed,
neither shall any of the cords thereof be broken.
22 For the Lord is our judge, the Lord is our lawgiver,
the Lord is our King; he will save us.
23—24

34: 1 Come near, ye nations, to hear;
and hearken, ye people:
let the earth hear, and all that is therein;
the world, and all things that come forth of it.
2 For the indignation of the Lord is upon all nations,
and his fury upon all their armies:
he hath utterly destroyed them,
he hath delivered them to the slaughter.
5 For my sword shall be bathed in heaven:
behold, it shall come down upon Idumea,
and upon the people of my curse, to judgment.
6 The sword of the Lord is filled with blood, it is made fat with fatness,
and with the blood of lambs and goats, with the fat of the kidneys of rams: . . .
8 For it is the day of the Lord's vengeance,
and the year of recompenses for the controversy of Zion.
9 And the streams thereof shall be turned into pitch,
and the dust thereof into brimstone,
and the land thereof shall become burning pitch
10 It shall not be quenched night nor day;
the smoke thereof shall go up for ever:
from generation to generation it shall lie waste;
none shall pass through it for ever and ever.
11 But the cormorant and the bittern shall possess it;
the owl also and the raven shall dwell in it:
and he shall stretch out upon it the line of confusion,
and the stones of emptiness.
13 And thorns shall come up in her palaces,
nettles and brambles in the fortresses thereof:
and it shall be a habitation of dragons,
and a court for owls.
15 There shall the great owl make her nest, and lay,
and hatch, and gather under her shadow:
there shall the vultures also be gathered,
every one with her mate.
16–17

"Your God . . . Will Come and Save You" (35:4)

35: 1 The wilderness and the solitary place shall be glad for them;
and the desert shall rejoice, and blossom as the rose.

35: 2 It shall blossom abundantly,
and rejoice even with joy and singing:
the glory of Lebanon shall be given unto it,
the excellency of Carmel and Sharon;
they shall see the glory of the Lord,
and the excellency of our God.

3 Strengthen ye the weak hands,
and confirm the feeble knees.
4 Say to them that are of a fearful heart, Be strong, fear not:
behold, your God will come with vengeance,
even God with a recompense;
he will come and save you.

5 Then the eyes of the blind shall be opened,
and the ears of the deaf shall be unstopped.
6 Then shall the lame man leap as a hart,
and the tongue of the dumb sing:
for in the wilderness shall waters break out,
and streams in the desert.
7 And the parched ground shall become a pool,
and the thirsty land springs of water:
in the habitation of dragons, where each lay,
shall be grass with reeds and rushes.
8 And a highway shall be there, and a way,
and it shall be called The way of holiness;
the unclean shall not pass over it; but it shall be for those:
the wayfaring men, though fools, shall not err therein.
9 No lion shall be there,
nor any ravenous beast shall go up thereon,
it shall not be found there;
but the redeemed shall walk there:
10 And the ransomed of the Lord shall return,
and come to Zion with songs
and everlasting joy upon their heads:
they shall obtain joy and gladness,
and sorrow and sighing shall flee away.

Chapters 36 to 39, a description of the Assyrian invasion of Palestine in 704–701 B.C., almost identical with II Kgs. 18:13 to 20:19, are omitted here. That passage might well be reread at this point. The rest of the book, according to the opinion of almost all liberal scholars, is held to belong to the prophecies of almost two centuries later. Hence, as stated in the preface to Isaiah, chapters 40 to 66 are presented (under the title of II Isaiah) with the prophets of the sixth century B.C.

NOTES TO ISAIAH

"I Will . . . Purge Away Thy Dross" (1:25). The first chapter, a resounding overture epitomizing the teaching both of Isaiah and of the whole prophetic movement, is regarded by some scholars as an anthology of oracles from different periods in the prophet's life, compiled probably after his death as a fitting introduction to his utterances. Thus the desolation pictured in verses 5–9 becomes more intelligible if thought of as reflecting the invasion in 701 B.C. by Sennacherib, the Assyrian conqueror, whose record boasts of capturing forty-six fortified cities of Judah and deporting over 200,000 inhabitants. The earliest authentic oracles of Isaiah are found in chapters 2 to 12 and parts of chapter 1.

"Nation Shall Not Lift Up Sword Against Nation" (2:4). This famous prophecy is repeated almost verbatim in the Book of Micah (4:1–5). Scholars disagree as to whether one prophet borrowed from the other or both used some earlier oracle, or whether the poem was interpolated into both books at a later date. See the inversion of the prophecy, "plowshares into swords," in Joel 3:10.

"Woe unto Them That Join . . . Field to Field" (5:8). This is one of the notable protests in ancient history against a glaring social evil common to various civilizations — monopoly of land by the few and the reduction of the independent farmer to serfdom. (See also I Kgs. 21 and Micah 2:2.)

Israel's League with Syria Against Jerusalem (7:2). This invasion of Judah by the kings of Syria and Israel to force King Ahaz to join them in a defensive alliance against Assyria was the occasion for the prophet's first recorded venture in statecraft and the declaration of his unswerving political principle: avoid alliances and trust Yahweh to protect the city if faithful (see ch. 30 and note). His counsel was rejected by Ahaz, who, terror-struck, called upon Tiglath-Pileser for protection, with the result that Judah lost her independence and became thereafter a tributary nation (see II Kgs. 16:5–12).

"Let Us . . . Set a King" (7:6). This is an ancient example of the policy of great powers to enthrone a puppet ruler. Tabeal is thought to have been a kinsman of the Syrian king, Rezin.

"Behold, a Virgin Shall Conceive" (7:14). The translation of this verse, predicting a miraculous "Immanuel," a Hebrew expression meaning "with us is God," is often interpreted by Catholics and conservative Protestants as referring to the Messiah. This point of view is disputed by liberal scholars, for they assert that the Hebrew word *almah* is more precisely rendered merely as "young woman of marriageable age." (See also 9:6 and 11:5 with notes.) For points of view regarding the birth of Jesus, see notes on Mt. 1:23 (p. 964a) and Lk. 2:6 and 7 (p. 963a, b).

"Bind Up the Testimony" (8:16). This verse is said to signify Isaiah's retirement from public life for perhaps a decade, when he gathered a band of "disciples" (a word appearing for the first and only time in the Old Testament), a fellowship or school of prophets to which reference was made in the preface. For Ahaz rejected Isaiah's guidance and the kingdom ultimately was subjugated by the Assyrians as the prophet had predicted (8:7; see also note on 7:2).

"I Will Punish . . . the King of Assyria's" (10:12). Like Amos, who asserted that Yahweh used other nations to fulfill his purposes, Isaiah at first declares that Assyria would be the agent of the Divine wrath against Judah for her sinfulness (vv. 5–6). But as the prophet learns of the conqueror's boastings of his victories (v. 8) and witnesses Assyria's brutalities toward Judah (see note on 1:25) and hears of the arrogance of the emissaries to King Hezek-

kiah (II Kgs. 19:4–7), Isaiah comes to believe that the invaders in turn had exceeded their commission and defied God. Hence, when they dared to lay siege to Jerusalem, he preaches that Divine punishment would fall upon the Assyrians (vv. 24–34) and that the city would be spared despite the seeming invincibility of the enemy.

As examples of the unchronological sequence of passages in this book, it might be well to point out that some scholars date chapters 7–8 at about 734 B.C., the present one at 703–702 B.C., chapters 13–14 perhaps two centuries later, and chapter 20 at 713–711 B.C.

Prophecies of a Messianic Age (11:5). Nothing in the Book of Isaiah has more stirred the hearts of devout Jews and Christians through the years than the pictures of a glorious future, the prophecies of what is called the Messianic Age. Shedding upon Israel's "darkness . . . a great light" (9:2 and see 9:6), they gave assurance that ultimately there would arise out of King David's line ("the stem of Jesse," 11:1) a righteous king (32:1), and that this Messiah (*Mesiach* in Hebrew, which means "the anointed one") would inaugurate on earth a reign of justice and peace for all. In periods of oppression this promise, emerging here and renewed in even more glowing terms by later writers, crystallized both the nation's yearning for release from bondage and the individual's escape from the bitterness of immediate reality.

This common aspiration, rising at times almost to mass hysteria, found expression in different concepts of the Messiah over the centuries. In Ezekiel the image is that of the kind shepherd guarding his flock (Ezek. 34:23). The unknown prophet of the Exile, often called II Isaiah, declares God's redemption for mankind through "a man of sorrows," a suffering servant, who "made intercession for the transgressors" (see note on II Isa. 52:13). Compared with this mystic description Haggai, late in the sixth century B.C., proclaims as the Messiah his contemporary, Zerubbabel, governor of the community in Jerusalem (see Hag. 2:20–23). And five centuries later the tense expectation of Palestinian Jews, constantly coloring the Gospel pages, prepared the stage for Jesus. For this see introduction to The Apocrypha and note on Mt. 16:16, p. 971a, b.

"How Art Thou Fallen . . . , O Lucifer" (14:12). This mocking doom song refers to the cruel conqueror of many nations, Babylon, which rose to world prominence only at the end of the seventh century B.C., a hundred years after Isaiah's death. It disappeared (like the vanishing of the morning star, Lucifer, as the sun rises) within another half century, overcome by the legions of the Persian Cyrus. This poem is therefore held to be that of some anonymous author who lived long after Isaiah's time.

"Naked and Barefoot . . . for a Sign" (20:3). This account of Isaiah's adoption of the semi-nude garb of a war-prisoner, in a dramatic effort to convince his people of the folly of an alliance with Egypt against Assyria, is placed by most scholars around 713–711 B.C., or about a decade after the fall of the Northern Kingdom (see note on II Kgs. 17). The campaign of "Tartan" here mentioned (v. 1) refers to the conquest of the Philistine stronghold of Ashdod, on Judah's territory, by the Assyrian commander, perhaps Sargon himself (see II Kgs. 18 and note, p.336b).

"The Burden of . . ." (21:11). This confusing expression, appearing often in Isaiah and other prophetic books, is better translated as "sermon" or "oracle," denouncing neighbor nations. Dumah is held to be a symbolic designation of Edom, the region adjacent to Judah on the south.

Isaiah's Reproach to Jerusalem (22:14). This passage is believed to refer to the time when Sennacherib finally lifted the long siege of Jerusalem ("all thy rulers are fled," v. 3), leaving the populace delirious with joy (vv. 2 and 13), but forgetting that the rest of Judah had been despoiled (v. 4). Hence Isaiah foresees the city once more devastated (vv. 5–7), their revelry short-sighted, and their offense mortal.

"*The Little Apocalypse*" *of Chapters 24 to 27* (24:20). Jerome, the translator of the Vulgate, was one of the first to call attention to the contrasts between Isaiah's authentic sermons, which deal concretely with the events of his lifetime, and chapters 24 to 27. For the latter contain more veiled, mysterious and indirect denunciations and, prominently, even the idea of the resurrection of the dead (26:19 and note), which did not develop in Hebrew thought until much later than the eighth century B.C. Liberal scholars now believe that this material was not by Isaiah and that it reflects the poverty and hopelessness of the post-exilic Jews (see preface to Ezra). Thus they hold that these chapters are early examples of Apocalyptic literature, a fantastic expression of religious faith described in the preface to the Book of Daniel.

"*Dead Men Shall . . . Arise*" (26:19). This verse is regarded as one of the chief affirmations and perhaps the earliest mention in the Old Testament of a belief in bodily resurrection after death, and of a faith in personal immortality. On this subject see notes on Ps. 73 and on Dan. 12.

"*Whom Shall He Teach . . . ?*" (28:9). The confusion and repetitiveness of this passage are clarified for the reader if he realizes that here Isaiah first reports what his opponents were saying of him (vv. 9–11) and then delivers his scorching rejoinder (vv. 12–13).

"*Wherefore Hear . . . , Ye Scornful Men*" (28:14). This chapter reflects one of the most portentous events in Hebrew history, reported in II Kgs. 17 and foreshadowed in the prophecies of Amos and Hosea — the destruction by Assyria in 721 B.C. of "Ephraim" or Israel, the Northern Kingdom, already stripped of its northern provinces (see note on II Kgs. 12). Isaiah, who was in Jerusalem during the ghastly siege of the northern capital, Samaria, only some forty miles away, saw in that disaster an object lesson of the danger to his own fellow countrymen, and perhaps this sermon, delivered in the Temple courts, was the last-minute alarm against trusting Egypt — the theme of chapters 30 and 31. His metaphor of the short bed (v. 20), evidently directed against the inadequacy of the foreign policy, has been quoted aptly in recent years of international discussion.

Micah

THE CHAMPION OF THE PEASANTRY

MICAH'S DISTINCTION lies in his passionate defense of the petty farmers and small landholders of the countryside against growing exploitation. Living in the foothills of southern Judah bordering Philistia, close to the main streams of world life but remote from the glamour of Jerusalem, he pays little attention to the urban vices and political confusions denounced by Isaiah, his contemporary, but cries out against the economic evils — the oppression of the nameless peasants, the backbone of the nation's life.

The Book of Micah divides itself into three almost equal portions. The first part, containing several prophetic poems (chs. 1–3), includes all that is universally accepted as genuinely from this prophet. His opening oracle (1:2–9 or perhaps only 1:5–9) is thought by many to have been uttered during the siege of Samaria by Sargon in 724–721 B.C. The rest of this section, probably an eye-witness record of the desperate plight of dispossessed neighbors, is thought to belong to a decade or more after the fall of the Northern Kingdom. Micah's biting exposure of injustice to the peasantry and his attacks upon the corruption among priests, prophets and rulers, who had learned nothing from the recent tragedy in the North, are considered to be his chief contribution to the prophetic movement.

The second portion of the book (chs. 4–5), poems on the final triumph of Yahweh's righteousness and on the ideal king-to-be, reflects, according to some scholars, the general exultation after the disappearance of the Assyrian besiegers of Jerusalem in 701 B.C. But other scholars regard these two chapters as principally additions, perhaps of two centuries later.

The final section of the book (chs. 6–7) has never been placed with certainty as to author or date. It is generally accepted as Micah's and is often dated after 693 B.C. in the reign of the pagan king Manasseh, the son of the "good" Hezekiah. But some have denied Micah's authorship entirely and placed it much later — perhaps 500 B.C. While chapter 7 seems out of place and may be omitted, chapter 6 contains a famous passage (6:1–8) which is the simplest and most compelling summary of the entire prophetic teaching and which some regard as the essence of all religion itself. Although a short and little-known book, Micah is so full of significant content that it becomes more interesting every time it is read.

Micah

"Hear, All Ye People" (1:2)

1 The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people;
hearken, O earth, and all that therein is:
and let the Lord God be witness against you,
the Lord from his holy temple.
3 For, behold, the Lord cometh forth out of his place,
and will come down, and tread upon the high places of the earth.
4 And the mountains shall be molten under him,
and the valleys shall be cleft, as wax before the fire,
and as the waters that are poured down a steep place.
5 For the transgression of Jacob is all this,
and for the sins of the house of Israel.
What is the transgression of Jacob? is it not Samaria?
and what are the high places of Judah? are they not Jerusalem?
6 Therefore I will make Samaria as a heap of the field,
and as plantings of a vineyard:
and I will pour down the stones thereof into the valley,
and I will discover the foundations thereof.
7 And all the graven images thereof shall be beaten to pieces,
and all the hires thereof shall be burned with the fire,
and all the idols thereof will I lay desolate:
for she gathered it of the hire of a harlot,
and they shall return to the hire of a harlot.
8 Therefore I will wail and howl,
I will go stripped and naked:
I will make a wailing like the dragons,
and mourning as the owls.
9 For her wound is incurable;
for it is come unto Judah;
he is come unto the gate of my people, even to Jerusalem.

10–16

"Woe to Them That Devise Iniquity" (2:1)

2: 1 Woe to them that devise iniquity,
and work evil upon their beds!
when the morning is light, they practise it,
because it is in the power of their hand.
2 And they covet fields, and take them by violence;*
and houses, and take them away:
so they oppress a man and his house,
even a man and his heritage.
3 Therefore thus saith the Lord;
Behold, against this family do I devise an evil,
from which ye shall not remove your necks;
neither shall ye go haughtily:
for this time is evil.
4 In that day shall one take up a parable against you,
and lament with a doleful lamentation,
and say, We be utterly spoiled:
he hath changed the portion of my people:
how hath he removed it from me!
turning away he hath divided our fields.
9 The women of my people have ye cast out from their pleasant houses;
from their children have ye taken away my glory for ever.
10 Arise ye, and depart;
for this is not your rest:
because it is polluted, it shall destroy you,
even with a sore destruction.
11–13

3 And I said,
Hear, I pray you, O heads of Jacob,
and ye princes of the house of Israel;
Is it not for you to know judgment?
2 Who hate the good, and love the evil;
who pluck off their skin from off them,
and their flesh from off their bones;
3 Who also eat the flesh of my people,
and flay their skin from off them;
and they break their bones,

* See also Isa. 5:8 and note, p. 578a.

and chop them in pieces, as for the pot,
and as flesh within the caldron.
3: 4 Then shall they cry unto the Lord, but he will not hear them:
he will even hide his face from them at that time,
as they have behaved themselves ill in their doings.

5 Thus saith the Lord concerning the prophets that make my people err,
that bite with their teeth, and cry, Peace;
and he that putteth not into their mouths,
they even prepare war against him:
6 Therefore night shall be unto you, that ye shall not have a vision;
and it shall be dark unto you,
that ye shall not divine;
and the sun shall go down over the prophets,
and the day shall be dark over them.
7 Then shall the seers be ashamed,
and the diviners confounded:
yea, they shall all cover their lips;
for there is no answer of God.
8 But truly I am full of power by the Spirit of the Lord,
and of judgment, and of might,
to declare unto Jacob his transgression,
and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob,
and princes of the house of Israel,
that abhor judgment, and pervert all equity.
10 They build up Zion with blood,
and Jerusalem with iniquity.
11 The heads thereof judge for reward,
and the priests thereof teach for hire,
and the prophets thereof divine for money:
yet will they lean upon the Lord, and say,
Is not the Lord among us?
none evil can come upon us.
12 Therefore shall Zion for your sake be plowed as a field,
and Jerusalem shall become heaps,
and the mountain of the house as the high places of the forest.

"They Shall Beat Their Swords into Plowshares" (4:3)

4: 1 But in the last days it shall come to pass,
that the mountain of the house of the Lord shall be established
in the top of the mountains,
and it shall be exalted above the hills;
and people shall flow unto it.
2 And many nations shall come, and say,
Come, and let us go up to the mountain of the Lord,
and to the house of the God of Jacob;
and he will teach us of his ways,
and we will walk in his paths:
for the law shall go forth of Zion,
and the word of the Lord from Jerusalem.
3 And he shall judge among many people,
and rebuke strong nations afar off;
and they shall beat their swords into plowshares,
and their spears into pruning hooks:
nation shall not lift up a sword against nation,*
neither shall they learn war any more.
4 But they shall sit every man under his vine and under his fig tree;
and none shall make them afraid:
for the mouth of the Lord of hosts hath spoken it.
5 For all people will walk every one in the name of his god,
and we will walk in the name of the Lord our God
for ever and ever.

6 In that day, saith the Lord, will I assemble her that halteth,
and I will gather her that is driven out,
and her that I have afflicted;
7 And I will make her that halted a remnant,
and her that was cast far off a strong nation:
and the Lord shall reign over them in mount Zion
from henceforth, even for ever.

8 And thou, O tower of the flock,
the stronghold of the daughter of Zion,
unto thee shall it come,
even the first dominion;
the kingdom shall come to the daughter of Jerusalem.

* The reader may observe that verses 1–3 are practically identical with Isa. 2:2–3, where the question as to the origin of this passage is raised. But it is to be noted that in Micah this famous passage continues with two noble verses not in Isaiah, reaching a climax in verse 5 which some regard as the high-water mark of religious tolerance.

4:11 Now also many nations are gathered against thee,
that say, Let her be defiled,
and let our eye look upon Zion.
12 But they know not the thoughts of the Lord,
neither understand they his counsel:
for he shall gather them
as the sheaves into the floor.
13

5: 2 But thou, Bethlehem Ephratah,
though thou be little among the thousands of Judah,
yet out of thee shall he come forth unto me that is to be ruler in Israel;
whose goings forth have been from of old, from everlasting.
4 And he shall stand and feed in the strength of the Lord,
in the majesty of the name of the Lord his God; . . .
5 And this man shall be the peace,
when the Assyrian shall come into our land: . . .
7 And the remnant of Jacob shall be in the midst of many people as a dew from the Lord,
as the showers upon the grass, that tarrieth not for man,
nor waiteth for the sons of men.
8–15

"Do Justly, . . . Love Mercy, and . . . Walk Humbly" (6:8)

6: 1 Hear ye now what the Lord saith;
Arise, contend thou before the mountains,
and let the hills hear thy voice.
2 Hear ye, O mountains, the Lord's controversy,
and ye strong foundations of the earth:
for the Lord hath a controversy with his people,
and he will plead with Israel.
3 O my people, what have I done unto thee?
and wherein have I wearied thee?
testify against me.
4 For I brought thee up out of the land of Egypt,
and redeemed thee out of the house of servants;
and I sent before thee Moses, Aaron, and Miriam.
5 O my people, remember now what Balak king of Moab consulted,
and what Balaam* the son of Beor answered him from Shittim unto Gilgal;
that ye may know the righteousness of the Lord.

* The familiar tale in which these names take a prominent place is found in Num. 22–24.

6: 6 Wherewith shall I come before the Lord,
and bow myself before the high God?
shall I come before him with burnt offerings,
with calves of a year old?
7 Will the Lord be pleased with thousands of rams,
or with ten thousands of rivers of oil?
shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?
8 He hath showed thee, O man, what is good;
and what doth the Lord require of thee,*
but to do justly,
and to love mercy,
and to walk humbly with thy God?

9–16 Chapter 7 is omitted.

* This most familiar passage in the Book of Micah (6:1–8), a dramatization in which God speaks first, then the people, and finally the prophet, is an epitome of the noblest teachings of the prophets. Verse 8 has been showered with such tributes as "the greatest saying of the Old Testament" and "the sanest and most reasonable definition of religion that any literature affords." For other passages which stress the element of mercy in the Old Testament, see Ex. 34:6 and note on p. 116b, Ps. 103 and note on p. 509b, and the preface to Hosea.

Jeremiah

OMINOUS VOICE OF THE DARK YEARS

AMIDST the confusion and mounting disaster of the crumbling Hebrew state toward the end of the seventh century B.C., one figure stands out above all others — the man whom Jews of later generations accounted so great that they referred to him as *The* Prophet. In bold defiance he attacked kings and national policy; in unrestrained language he condemned the complacency of prophet and priest; in response to the voice within him he marked out firmer and wider paths for Israel's faith. The tumult of the clash between prophet and king, priest and people, is clearly heard in the book bearing his name. Within its pages one treads with Jeremiah the hostile streets of Jerusalem, to see him in moods of indignation and bitterness, to share his inner turmoil and anguish, to witness his hours of public humiliation, and to soar with him in his moments of exaltation.

Jeremiah's activity spanned the stormy reigns of five Judean kings and two agonizing sieges of the capital. He began his work in the happy days of national freedom under the good king Josiah, who may have been of about the same age, and he disappeared in the utter darkness which followed the destruction of the Temple in 586 B.C. and the dispersion of his people. The story of these tragic events has already been told, in bare outline, in II Kgs. 22–25, and that passage, with the explanatory comments, should be reviewed here. In Jeremiah the account is enriched with dramatic details of the prophet's ministry, vivid glimpses of his baffling personality and illuminating flashes from his trenchant thought.

Jeremiah, the longest of the prophetic books, is recognized as consisting of three fairly distinct parts. The first (chs. 1–25), containing most of the authentic utterances of Jeremiah himself, is mostly in the first person and was perhaps dictated to his amanuensis and friend Baruch (see 36:4–6). The second (chs. 26–45), except for some passages which are thought to have been merely revised, is an engrossing biography of him in the third person, presumably written by Baruch, who has been called an ancient Boswell. The third section (chs. 46–51), a collection of oracles against foreign nations, is held by many to be the work of later poets. The final passage (ch. 52), an appendix, is a repetition which, as explained on p. 629b, is omitted.

Not only the casual reader of the Bible but even the student has had reason to wish that the oracles and narratives of this book had been more clearly arranged. While some are plainly related to events reported in the text, other passages are disconnected and so general in character as to leave both their date of composition and their meaning to conjecture. Some of these difficulties are lessened by the information made available here and in the comments on specific passages.

Jeremiah, perhaps of a priestly family, is thought to have been born at about 650 B.C. in Anathoth, a small village near Jerusalem, and to have heard his call to prophecy (ch. 1) in 626 B.C. Some believe, however, that his work was not begun until about a decade later. Many of his utterances from his early period, found in the first six chapters, closely resemble those of the previous four prophets, especially Hosea.

At about 620 B.C., on the common assumption, the prophet seems to have moved permanently to Jerusalem, where for some years his oracles (chs. 7–12) were relatively mild and few. The epochal event of this period was King Josiah's drastic attempt to clear the land of the local "high places," where hideous pagan practices continued, and to centralize Yahweh-worship in Jerusalem (see preface to Deuteronomy and II Kgs. 22–23). In this he attempted to carry his reform, and perhaps an extension of his control, to what was at one time the Northern Kingdom (see II Kgs. 23:19), but was

now a province under a waning Assyrian power. Jeremiah's part in this effort is not clear, but he seems to have concluded that the reforms were too superficial to be of permanent value.

The most active period of Jeremiah's career began around 608 B.C. — a time of world crisis when two empires, Babylon and Egypt, were wrestling for supremacy. For when the Assyrian Empire, for more than a century the undisputed master of Western Asia (in which was included Judah), had collapsed, with the capture in 612 B.C. of its capital, Nineveh, by the Chaldeans (Babylonians), a resurgent Egypt sought to regain Palestine and Syria. Josiah's challenge of the Egyptian claim in 609 or 608 B.C. led to his death and to the subjection of the Hebrew state. As his successors, first a younger son Jehoahaz (or Shallum) was permitted to rule for a few months, and then an elder son Jehoiakim for some years, as Egyptian puppets. But when the Egyptian forces, in 605 B.C., then allied with the remains of the once mighty Assyrian army, were defeated at Carchemish, Palestine became the helpless pawn of the second Babylonian Empire under Nebuchadnezzar, a ruler whom Jeremiah regarded as the avenging agent of Yahweh's judgments.

Chaos increased as Hebrew kings and statesmen gave an ear to Egyptian intrigues and promises and challenged the new power. For when Jehoiakim withheld his tribute to Nebuchadnezzar, the conqueror, in 597 B.C., angrily took Jerusalem, deporting to Babylonia as captives many of the leading citizens, including Jehoiachin, who had succeeded his father during the siege, and put on Judah's throne another of Josiah's sons, Zedekiah. When he, too, encouraged by a widespread conspiracy of subject nations, yielded to Egyptian blandishments, his insurrection sealed Jerusalem's fate — for it was largely destroyed in 586 B.C. and many of the remaining inhabitants were led away to the shore of the Euphrates.

In these ominous years, Jeremiah's voice resounded persistently above the clamor, urging one course — submission to Babylon as the only chance for Judah's survival. Such counsel branded him as a traitor and kept him in hourly peril, yet during the first siege, then throughout the uneasy decade under King Zedekiah, and in the final catastrophe of 587–586 B.C., he continued in opposition to the king and the people. His compatriots doubted his political judgment and even his loyalty — issues which some have debated to this day. A faction of the populace left behind by the conqueror revolted still again and, contrary to Jeremiah's counsel, sought refuge in Egypt. The curtain falls on the dismal drama as they carry the uncompromising prophet down to Egypt against his will.

It is in the development of Hebrew religious thought that the Book of Jeremiah is regarded by many as pre-eminent. It is, of course, to be borne in mind that some of the most significant passages in it are held by some scholars not to have come from this prophet. But because of this book, the outlook of Israel's faith was enlarged in terms of time and place. While previously Yahweh had been proclaimed the Lord of the universe, before the first Exile (597 B.C.) the people apparently believed that Yahweh was to be worshipped only in Palestine and in the Temple. The eloquent declaration that the exiles in far-off Babylonia were nearer and dearer to God than the complacent citizens of Jerusalem itself (see chs. 24 and 25) shocked the priests and the populace out of their traditional assumptions. But this new view that God could be worshipped away from the Holy City stood them in good stead when they found themselves exiles in a foreign land. It is because these teachings enabled Israel to live in the Diaspora as loyal citizens and yet not to lose their national destiny that Jeremiah has been called "the spiritual founder of the Synagogue" and the preserver of Judaism. Further, as later indicated, the traditional idea of group guilt was transformed into the concept of individual responsibility ("every one shall die for *his own* iniquity," 31:30), a teaching more fully developed in Ezekiel 18.

To some the most important contribution of this book was the emphasis upon the Hebrew religion as a relationship not only

between Yahweh and the nation but as also between Yahweh and individuals — the "new covenant," which was to be written "in their hearts" (31:31 and 33). Because of this stress upon spiritual communion between man and God, so prevalent in the Psalms, those who believe that most of the psalms are of later date than Jeremiah regard him as the father of personal prayer, the source of the personal faith portrayed in the Psalter, and the originator of the conviction, held by Jesus and his followers many centuries later, that God was to be approached in perfect confidence as a son to his father.

The reading of Jeremiah in the ordinary Bible is difficult because of the repetitions, and these are by no means completely eliminated in the present abridgment. Yet these powerful oracles rise to such heights that they seem compellingly new, and the tide of exciting events they embrace carries the reader almost irresistibly forward to the climax and the swirling end.

THE BOOK OF

The Prophet Jeremiah

1 The words of Jeremiah the son of Hilkiah, of the priests that were in Ana-
2 thoth in the land of Benjamin: To whom the word of the Lord came in the
days of Josiah the son of Amon king of Judah, in the thirteenth year of his
3 reign. It came also in the days of Jehoiakim the son of Josiah king of Judah,
unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah,
unto the carrying away of Jerusalem captive in the fifth month.

"I Ordained Thee a Prophet" (1:5)

4,5 Then the word of the Lord came unto me, saying, Before I formed thee in
the belly I knew thee; and before thou camest forth out of the womb I sanc-
6 tified thee, and I ordained thee a prophet unto the nations. Then said I, Ah,
Lord God! behold, I cannot speak: for I am a child.
7 But the Lord said unto me, Say not, I am a child: for thou shalt go to all
8 that I shall send thee, and whatsoever I command thee thou shalt speak. Be
not afraid of their faces: for I am with thee to deliver thee, saith the Lord.
9 Then the Lord put forth his hand, and touched my mouth. And the Lord said
10 unto me, Behold, I have put my words in thy mouth. See, I have this day set
thee over the nations and over the kingdoms, to root out, and to pull down,
and to destroy, and to throw down, to build, and to plant.
11 Moreover the word of the Lord came unto me, saying, Jeremiah, what
12 seest thou? And I said, I see a rod of an almond tree. Then said the Lord
unto me, Thou hast well seen: for I will hasten my word to perform it.
13 And the word of the Lord came unto me the second time, saying, What
seest thou? And I said, I see a seething pot; and the face thereof is toward
14 the north. Then the Lord said unto me, Out of the north an evil shall break

1:15 forth upon all the inhabitants of the land. For, lo, I will call all the families
of the kingdoms of the north, saith the Lord; and they shall come, and they
shall set every one his throne at the entering of the gates of Jerusalem, and
against all the walls thereof round about, and against all the cities of Judah.
16 And I will utter my judgments against them touching all their wickedness,
who have forsaken me, and have burned incense unto other gods, and wor-
shipped the works of their own hands.
17 Thou therefore gird up thy loins, and arise, and speak unto them all that I
command thee: be not dismayed at their faces, lest I confound thee before
18 them. For, behold, I have made thee this day a defensed city, and an iron
pillar, and brazen walls against the whole land, against the kings of Judah,
against the princes thereof, against the priests thereof, and against the people
19 of the land. And they shall fight against thee; but they shall not prevail
against thee; for I am with thee, saith the Lord, to deliver thee.
2:1,2 Moreover the word of the Lord came to me, saying, Go and cry in the
ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kind-
ness of thy youth, the love of thine espousals, when thou wentest after me in
3 the wilderness, in a land that was not sown. Israel was holiness unto the
Lord, and the firstfruits of his increase: all that devour him shall offend; evil
5 shall come upon them, saith the Lord. . . . What iniquity have your fathers
found in me, that they are gone far from me, and have walked after vanity,
6 and are become vain? Neither said they, Where is the Lord that brought us
up out of the land of Egypt, that led us through the wilderness, through a
land of deserts and of pits, through a land of drought, and of the shadow of
death, through a land that no man passed through, and where no man dwelt?
7 And I brought you into a plentiful country, to eat the fruit thereof and the
goodness thereof; but when ye entered, ye defiled my land, and made mine
heritage an abomination.
8 The priests said not, Where is the Lord? and they that handle the law
knew me not: the pastors also transgressed against me, and the prophets
12 prophesied by Baal, and walked after things that do not profit. Be astonished,
O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the
13 Lord. For my people have committed two evils; they have forsaken me the
fountain of living waters, and hewed them out cisterns, broken cisterns, that
can hold no water.
19 Thine own wickedness shall correct thee, and thy backslidings shall re-
prove thee: know therefore and see that it is an evil thing and bitter, that
thou hast forsaken the Lord thy God, and that my fear is not in thee, saith
20 the Lord God of hosts. For of old time I have broken thy yoke, and burst thy
bands; and thou saidst, I will not transgress; when upon every high hill and
21 under every green tree† thou wanderest, playing the harlot. Yet I had planted
thee a noble vine, wholly a right seed: how then art thou turned into the
degenerate plant of a strange vine unto me?
26 As the thief is ashamed when he is found, so is the house of Israel ashamed;

2:27 they, their kings, their princes, and their priests, and their prophets, Saying
to a stock, Thou art my father; and to a stone, Thou hast brought me forth:
for they have turned their back unto me, and not their face: but in the time
28 of their trouble they will say, Arise, and save us. But where are thy gods
that thou hast made thee? let them arise, if they can save thee in the time of
thy trouble: for according to the number of thy cities are thy gods, O Judah.
29–37
3: 6 The Lord said also unto me in the days of Josiah the king, Hast thou seen
that which backsliding Israel hath done? she is gone up upon every high
7 mountain and under every green tree, and there hath played the harlot. And
I said after she had done all these things, Turn thou unto me. But she returned
8 not. And her treacherous sister Judah saw it. And I saw, when for all the
causes whereby backsliding Israel committed adultery, I had put her away,
and given her a bill of divorce; † yet her treacherous sister Judah feared not,
9 but went and played the harlot also. And it came to pass through the lightness
of her whoredom, that she defiled the land, and committed adultery with
10 stones and with stocks. And yet for all this her treacherous sister Judah hath
not turned unto me with her whole heart, but feignedly, saith the Lord.
12 Go and proclaim these words toward the north, and say, Return, thou
backsliding Israel, saith the Lord; and I will not cause mine anger to fall
upon you: for I am merciful, saith the Lord, and I will not keep anger for
13 ever. Only acknowledge thine iniquity, that thou hast transgressed against
the Lord thy God, and hast scattered thy ways to the strangers under every
14 green tree, and ye have not obeyed my voice, saith the Lord. Turn, O back-
sliding children, saith the Lord; for I am married unto you: and I will take
15 you one of a city, and two of a family, and I will bring you to Zion: And I
will give you pastors according to mine heart, which shall feed you with
17 knowledge and understanding. At that time they shall call Jerusalem the
throne of the Lord; and all the nations shall be gathered unto it, to the name
of the Lord, to Jerusalem: neither shall they walk any more after the imagi-
18 nation of their evil heart. In those days the house of Judah shall walk with
the house of Israel, and they shall come together out of the land of the north
to the land that I have given for an inheritance unto your fathers.
19–25

"*The Fierce Anger of the Lord Is Not Turned*" (4:8)

4 If thou wilt return, O Israel, saith the Lord, return unto me: and if thou
wilt put away thine abominations out of my sight, then shalt thou not re-
2 move. And thou shalt swear, The Lord liveth, in truth, in judgment, and in
righteousness; and the nations shall bless themselves in him, and in him shall
3 they glory. For thus saith the Lord to the men of Judah and Jerusalem, Break
4 up your fallow ground, and sow not among thorns. Circumcise yourselves
to the Lord, and take away the foreskins of your heart, ye men of Judah and

inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

4. 5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let
6 us go into the defensed cities. Set up the standard toward Zion: retire, stay
7 not; for I will bring evil from the north,† and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall
8 be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us.

13 Behold, he shall come up as clouds,
and his chariots shall be as a whirlwind:
his horses are swifter than eagles.
Woe unto us! for we are spoiled.
14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.
How long shall thy vain thoughts lodge within thee?
19 My bowels, my bowels! I am pained at my very heart;
my heart maketh a noise in me;
I cannot hold my peace,
because thou hast heard, O my soul, the sound of the trumpet,
the alarm of war.
20 Destruction upon destruction is cried;
for the whole land is spoiled:
suddenly are my tents spoiled,
and my curtains in a moment.
21 How long shall I see the standard,
and hear the sound of the trumpet?
22 For my people is foolish, they have not known me;
they are sottish children, and they have none understanding:
they are wise to do evil,
but to do good they have no knowledge.

23 I beheld the earth, and, lo, it was without form, and void;
and the heavens, and they had no light.
24 I beheld the mountains, and, lo, they trembled,
and all the hills moved lightly.
25 I beheld, and, lo, there was no man,
and all the birds of the heavens were fled.
26 I beheld, and, lo, the fruitful place was a wilderness,
and all the cities thereof were broken down at the presence of the Lord,
and by his fierce anger.

4:27 For thus hath the Lord said,
The whole land shall be desolate;
yet will I not make a full end.†
28 For this shall the earth mourn,
and the heavens above be black:
because I have spoken it, I have purposed it, and will not repent,
neither will I turn back from it.
29 The whole city shall flee for the noise of the horsemen and bowmen,
they shall go into thickets, and climb up upon the rocks:
every city shall be forsaken,
and not a man dwell therein.
30–31

5 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth;† and I will pardon it.
2 And though they say, The Lord liveth; surely they swear falsely.
3 O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have
4 refused to return. Therefore I said, Surely these are poor; they are foolish:
5 for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have
6 altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.
7 How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots'
8 houses. They were as fed horses in the morning: every one neighed after his
9 neighbor's wife. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?
14 Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and
15 it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation
17 whose language thou knowest not, neither understandest what they say. And they shall eat up thine harvest and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities,
19 wherein thou trustedst, with the sword. And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? then

shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

5:21 Hear now this, O foolish people, and without understanding; which have
25 eyes, and see not; which have ears, and hear not: † . . . your sins have with-
26 holden good things from you. For among my people are found wicked men:
27 . . . As a cage is full of birds, so are their houses full of deceit: therefore
28 they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not
29 judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

30–31

6 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-
8 haccerem: for evil appeareth out of the north, and great destruction. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9 Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape gatherer into the baskets.
10 To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord
11 is unto them a reproach; they have no delight in it. Therefore I am full of
13 the fury of the Lord; I am weary with holding in: . . . For from the least of them even unto the greatest of them every one is given to covetousness; and
14 from the prophet even unto the priest every one dealeth falsely.† They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

16 Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for
19 your souls. But they said, We will not walk therein. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because
20 they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

22 Thus saith the Lord, Behold, a people cometh from the north country, and
23 a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against
24 thee, O daughter of Zion. We have heard the fame thereof: our hands wax
25 feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy
26 and fear is on every side. O daughter of my people, gird thee with sackcloth,

and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

6:27–30

"*Trust Ye Not in Lying Words*" (7:4)

7:1,2 The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.
3 Thus saith the Lord of hosts, the God of Israel, Amend your ways and your
4 doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple
5 of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;
6 If ye oppress not the stranger, the fatherless, and the widow, and shed not
7 innocent blood in this place, neither walk after other gods to your hurt; Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.
8,9 Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and
10 walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do
11 all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.
12 But go ye now unto my place which was in Shiloh, where I set my name at
13 the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye
14 answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.†
21 Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings
22 unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt,
23 concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well
24 unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.
28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut
29 off from their mouth. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken

7:30 the generation of his wrath. For the children of Judah have done evil in my
sight, saith the Lord: they have set their abominations in the house which
31 is called by my name, to pollute it. And they have built the high places of
Tophet, which is in the valley of the son of Hinnom,* to burn their sons and
their daughters in the fire; which I commanded them not, neither came it
into my heart.

32–34

8: 7 Yea, the stork in the heaven knoweth her appointed times; and the turtle
and the crane and the swallow observe the time of their coming; but my
8 people know not the judgment of the Lord. How do ye say, We are wise,
and the law of the Lord is with us? Lo, certainly in vain made he it; the pen
9 of the scribes is in vain. The wise men are ashamed, they are dismayed and
taken: lo, they have rejected the word of the Lord; and what wisdom is in
10 them? Therefore will I give their wives unto others, and their fields to them
that shall inherit them: for every one from the least even unto the greatest
is given to covetousness, from the prophet even unto the priest every one
dealeth falsely.

"*Is There No Balm in Gilead?*" (8:22)

18 When I would comfort myself against sorrow, my heart is faint in me.
19 Behold the voice of the cry of the daughter of my people because of them
that dwell in a far country: Is not the Lord in Zion? is not her king in her?
Why have they provoked me to anger with their graven images, and with
20 strange vanities? The harvest is past, the summer is ended, and we are not
21 saved. For the hurt of the daughter of my people am I hurt; I am black; . . .
22 Is there no balm in Gilead? is there no physician there? why then is not the
health of the daughter of my people recovered?

9 Oh that my head were waters, and mine eyes a fountain of tears, that I
2 might weep day and night for the slain of the daughter of my people! Oh
that I had in the wilderness a lodging place of wayfaring men; that I might
leave my people, and go from them! for they be all adulterers, an assembly
3 of treacherous men. And they bend their tongues like their bow for lies: but
they are not valiant for the truth upon the earth; for they proceed from evil
to evil, and they know not me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Behold, I will melt them, and try
16 them;† . . . I will scatter them also among the heathen, whom neither they
nor their fathers have known: and I will send a sword after them, till I have
consumed them.

17 Thus saith the Lord of hosts, Consider ye, and call for the mourning
women, that they may come; and send for cunning women, that they may
18 come: And let them make haste, and take up a wailing for us, that our eyes

* See note on chapter 19:5, p. 630b.

9:21 may run down with tears, and our eyelids gush out with waters. For death
is come up into our windows, and is entered into our palaces, to cut off the
children from without, and the young men from the streets.

23 Thus saith the Lord,

Let not the wise man glory in his wisdom,
neither let the mighty man glory in his might,
let not the rich man glory in his riches:

24 But let him that glorieth glory in this,
that he understandeth and knoweth me,
that I am the Lord which exercise loving-kindness, judgment, and
righteousness, in the earth:
for in these things I delight, saith the Lord.

25–26

10:23 O Lord, I know that the way of man is not in himself:
it is not in man that walketh to direct his steps.

24 O Lord, correct me, but with judgment;
not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not,
and upon the families that call not on thy name:
for they have eaten up Jacob,
and devoured him, and consumed him,
and have made his habitation desolate.

"*Wherefore Doth the Way of the Wicked Prosper?*" (12:1)

12 Righteous art thou, O Lord, when I plead with thee: yet let me talk with
thee of thy judgments: Wherefore doth the way of the wicked prosper?
2 wherefore are all they happy that deal very treacherously? Thou hast
planted them, yea, they have taken root: they grow, yea, they bring forth
3 fruit: thou art near in their mouth, and far from their reins. But thou, O
Lord, knowest me: thou hast seen me, and tried mine heart toward thee:
pull them out like sheep for the slaughter, and prepare them for the day of
4 slaughter. How long shall the land mourn, and the herbs of every field wither,
for the wickedness of them that dwell therein? . . .

5–17

13:15,16 Hear ye, and give ear; be not proud: for the Lord hath spoken. Give
glory to the Lord your God, before he cause darkness, and before your feet
stumble upon the dark mountains, and, while ye look for light, he turn it
17 into the shadow of death, and make it gross darkness. But if ye will not hear
it, my soul shall weep in secret places for your pride; and mine eye shall
weep sore, and run down with tears, because the Lord's flock is carried away
18 captive. Say unto the king and to the queen, Humble yourselves, sit down:

13:19 for your principalities shall come down, even the crown of your glory. The
cities of the south shall be shut up, and none shall open them: Judah shall be
20 carried away captive all of it, it shall be wholly carried away captive. Lift
up your eyes, and behold them that come from the north: where is the flock
that was given thee, thy beautiful flock?
22 And if thou say in thine heart, Wherefore come these things upon me?
For the greatness of thine iniquity are thy skirts discovered, and thy heels
23 made bare. Can the Ethiopian change his skin, or the leopard his spots? then
24 may ye also do good, that are accustomed to do evil. Therefore will I scatter
25 them as the stubble that passeth away by the wind of the wilderness. This
is thy lot, the portion of thy measures from me, saith the Lord; because thou
27 hast forgotten me, and trusted in falsehood. I have seen thine adulteries, and
thy neighings, the lewdness of thy whoredom, and thine abominations on
the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made
clean? when shall it once be?

"*O Lord, . . . Leave Us Not*" (14:9)

14 The word of the Lord that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish;
they are black unto the ground;
and the cry of Jerusalem is gone up.
3 And their nobles have sent their little ones to the waters:
they came to the pits, and found no water;
they returned with their vessels empty;
they were ashamed and confounded, and covered their heads.
4 Because the ground is chapped, for there was no rain in the earth,
the plowmen were ashamed, they covered their heads.
5 Yea, the hind also calved in the field,
and forsook it, because there was no grass.
6 And the wild asses did stand in the high places,
they snuffed up the wind like dragons;
their eyes did fail, because there was no grass.

7 O Lord, though our iniquities testify against us, do thou it for thy name's
8 sake: for our backslidings are many; we have sinned against thee. O the
hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be
as a stranger in the land, and as a wayfaring man that turneth aside to tarry
9 for a night? Why shouldest thou be as a man astonished, as a mighty man
that cannot save? yet thou, O Lord, art in the midst of us, and we are called
by thy name; leave us not.
10 Thus saith the Lord unto this people, Thus have they loved to wander,

they have not refrained their feet, therefore the Lord doth not accept them;
14:11 he will now remember their iniquity, and visit their sins. Then said the Lord
12 unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

17 Therefore thou shalt say this word unto them;

Let mine eyes run down with tears night and day,
and let them not cease:
for the virgin daughter of my people is broken with a great breach,
with a very grievous blow.

19 Hast thou utterly rejected Judah?
hath thy soul loathed Zion?
why hast thou smitten us,
and there is no healing for us?
we looked for peace, and there is no good;
and for the time of healing, and behold trouble!
20 We acknowledge, O Lord, our wickedness,
and the iniquity of our fathers:
for we have sinned against thee.
21 Do not abhor us, for thy name's sake;
do not disgrace the throne of thy glory:
remember, break not thy covenant with us.

22

"Woe Is Me, . . . a Man of Strife" (15:10)

15:10 Woe is me, my mother, that thou hast borne me
a man of strife and a man of contention to the whole earth!
I have neither lent on usury, nor men have lent to me on usury;
yet every one of them doth curse me.

15 O Lord, thou knowest: remember me, and visit me,
and revenge me of my persecutors;
take me not away in thy long-suffering:
know that for thy sake I have suffered rebuke.
16 Thy words were found, and I did eat them;

and thy word was unto me the joy and rejoicing of mine heart:
for I am called by thy name, O Lord God of hosts.
15:17 I sat not in the assembly of the mockers, nor rejoiced;
I sat alone because of thy hand:
for thou hast filled me with indignation.
18 Why is my pain perpetual,†
and my wound incurable, which refuseth to be healed?
wilt thou be altogether unto me as a liar,
and as waters that fail?

19 Therefore thus saith the Lord, If thou return, then will I bring thee again,
and thou shalt stand before me: and if thou take forth the precious from the
vile, thou shalt be as my mouth: let them return unto thee; but return not
20 thou unto them. And I will make thee unto this people a fenced brazen wall:
and they shall fight against thee, but they shall not prevail against thee: for
21 I am with thee to save thee and to deliver thee, saith the Lord. And I will
deliver thee out of the hand of the wicked, and I will redeem thee out of the
hand of the terrible.

16:1,2 The word of the Lord came also unto me, saying, Thou shalt not take thee
3 a wife, neither shalt thou have sons nor daughters in this place. For thus
saith the Lord concerning the sons and concerning the daughters that are
born in this place, and concerning their mothers that bare them, and con-
4 cerning their fathers that begat them in this land; They shall die of grievous
deaths; they shall not be lamented; neither shall they be buried; but they
shall be as dung upon the face of the earth: and they shall be consumed by
the sword, and by famine; and their carcasses shall be meat for the fowls of
heaven, and for the beasts of the earth.

10 And it shall come to pass, when thou shalt show this people all these
words, and they shall say unto thee, Wherefore hath the Lord pronounced
all this great evil against us? or what is our iniquity? or what is our sin that
11 we have committed against the Lord our God? Then shalt thou say unto
them, Because your fathers have forsaken me, saith the Lord, and have
walked after other gods, and have served them, and have worshipped them,
and have forsaken me, and have not kept my law;

12–21

17 The sin of Judah is written with a pen of iron, and with the point of a
diamond: it is graven upon the table of their heart, and upon the horns of
2 your altars; Whilst their children remember their altars and their groves by
the green trees upon the high hills.

5 Thus saith the Lord; Cursed be the man that trusteth in man, and maketh
6 flesh his arm, and whose heart departeth from the Lord. For he shall be like
the heath in the desert, and shall not see when good cometh; but shall inhabit
7 the parched places in the wilderness, in a salt land and not inhabited. Blessed
8 is the man that trusteth in the Lord, and whose hope the Lord is. For he
shall be as a tree planted by the waters, and that spreadeth out her roots by

the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

17: 9 The heart is deceitful above all things, and desperately wicked: who can
10 know it? I the Lord search the heart, I try the reins, even to give every man
11 according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 A glorious high throne from the beginning is the place of our sanctuary.
13 O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have for-
14 saken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.

15 Behold, they say unto me, Where is the word of the Lord? let it come
16 now. As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out
17 of my lips was right before thee. Be not a terror unto me: thou art my hope
18 in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19–27

"*As the Clay Is in the Potter's Hand*" (18:6)

18:1,2 The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words.
3 Then I went down to the potter's house, and, behold, he wrought a work on
4 the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter
5,6 to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way,
12 and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O Lord, and hearken to the voice of them that contend

18:20 with me. Shall evil be recompensed for good? for they have digged a pit for
my soul. Remember that I stood before thee to speak good for them, and
21 to turn away thy wrath from them. Therefore deliver up their children to
the famine, and pour out their blood by the force of the sword; and let their
wives be bereaved of their children, and be widows; and let their men be put
to death; let their young men be slain by the sword in battle.

22–23

19 Thus saith the Lord, Go and get a potter's earthen bottle, and take of the
2 ancients of the people, and of the ancients of the priests; And go forth unto
the valley of the son of Hinnom, which is by the entry of the east gate, and
3 proclaim there the words that I shall tell thee: And say, Hear ye the word of
the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the
Lord of hosts, the God of Israel; Behold, I will bring evil upon this place,
4 the which whosoever heareth, his ears shall tingle. Because they have for-
saken me, and have estranged this place, and have burned incense in it unto
other gods, whom neither they nor their fathers have known, nor the kings
5 of Judah, and have filled this place with the blood of innocents; They have
built also the high places of Baal, to burn their sons with fire† for burnt
offerings unto Baal, which I commanded not, nor spake it, neither came it
into my mind:
6 Therefore, behold, the days come, saith the Lord, that this place shall no
more be called Tophet, nor The valley of the son of Hinnom, but The
8 valley of slaughter. And I will make this city desolate, and a hissing; every
one that passeth thereby shall be astonished and hiss, because of all the
9 plagues thereof. And I will cause them to eat the flesh of their sons and the
flesh of their daughters, and they shall eat every one the flesh of his friend
in the siege and straitness, wherewith their enemies, and they that seek their
lives, shall straiten them.
10 Then shalt thou break the bottle in the sight of the men that go with thee,
11 And shalt say unto them, Thus saith the Lord of hosts; Even so will I break
this people and this city, as one breaketh a potter's vessel, that cannot be
made whole again: and they shall bury them in Tophet, till there be no place
to bury.
14 Then came Jeremiah from Tophet, whither the Lord had sent him to
prophesy; and he stood in the court of the Lord's house, and said to all the
15 people, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring
upon this city and upon all her towns all the evil that I have pronounced
against it, because they have hardened their necks, that they might not hear
my words.

"*Every One Mocketh Me*" (20:7)

20 Now Pashur the son of Immer the priest, who was also chief governor in
2 the house of the Lord, heard that Jeremiah prophesied these things. Then

Pashur smote Jeremiah the prophet, and put him in the stocks that were in
20: 3 the high gate of Benjamin, which was by the house of the Lord. And it came
to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks.
4 Then said Jeremiah unto him, . . . thus saith the Lord, Behold, I will
make thee a terror to thyself, and to all thy friends: and they shall fall by
the sword of their enemies, and thine eyes shall behold it: and I will give
all Judah into the hand of the king of Babylon, and he shall carry them cap-
5 tive into Babylon, and shall slay them with the sword. Moreover I will
deliver all the strength of this city, and all the labors thereof, and all the
precious things thereof, and all the treasures of the kings of Judah will I
give into the hand of their enemies, which shall spoil them, and take them,
6 and carry them to Babylon. And thou, Pashur, and all that dwell in thine
house, shall go into captivity: and thou shalt come to Babylon, and there
thou shalt die, and shalt be buried there, thou, and all thy friends, to whom
thou hast prophesied lies.

7 O Lord, thou hast deceived me, and I was deceived:
thou art stronger than I, and hast prevailed:
I am in derision daily,
every one mocketh me.
8 For since I spake, I cried out,
I cried violence and spoil;
because the word of the Lord was made a reproach unto me,
and a derision, daily.
9 Then I said, I will not make mention of him,
nor speak any more in his name.
But his word was in mine heart
as a burning fire shut up in my bones,
and I was weary with forbearing,
and I could not stay.
14 Cursed be the day wherein I was born:†
let not the day wherein my mother bare me be blessed.
15 Cursed be the man who brought tidings to my father, saying,
A man child is born unto thee;
making him very glad.
16 And let that man be as the cities which the Lord overthrew, and
repented not:
and let him hear the cry in the morning,
and the shouting at noontide;
17 Because he slew me not from the womb;
or that my mother might have been my grave,
and her womb to be always great with me.
18 Wherefore came I forth out of the womb to see labor and sorrow,
that my days should be consumed with shame?

A Message to Zedekiah and His People

21 The word which came unto Jeremiah from the Lord, when king Zedekiah
sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maa-
2 seiah the priest, saying, Inquire, I pray thee, of the Lord for us; for Nebu-
chadrezzar king of Babylon maketh war against us; if so be that the Lord
will deal with us according to all his wondrous works, that he may go up
from us.
3,4 Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith
the Lord God of Israel; Behold, I will turn back the weapons of war that
are in your hands, wherewith ye fight against the king of Babylon, and
against the Chaldeans, which besiege you without the walls, and I will as-
5 semble them into the midst of this city. And I myself will fight against you
with an outstretched hand and with a strong arm, even in anger, and in fury,
6 and in great wrath. And I will smite the inhabitants of this city, both man
7 and beast: they shall die of a great pestilence. And afterward, saith the Lord,
I will deliver Zedekiah king of Judah, and his servants, and the people, and
such as are left in this city from the pestilence, from the sword, and from
the famine, into the hand of Nebuchadrezzar king of Babylon, and into the
hand of their enemies, and into the hand of those that seek their life: and he
shall smite them with the edge of the sword; he shall not spare them, neither
have pity, nor have mercy.†
8 And unto this people thou shalt say, Thus saith the Lord; Behold, I set
9 before you the way of life, and the way of death. He that abideth in this
city shall die by the sword, and by the famine, and by the pestilence: but he
that goeth out, and falleth to the Chaldeans that besiege you, he shall live,
10 and his life shall be unto him for a prey. For I have set my face against this
city for evil, and not for good, saith the Lord: it shall be given into the hand
14 of the king of Babylon, and he shall burn it with fire. But I will punish you
according to the fruit of your doings, saith the Lord: and I will kindle a fire
in the forest thereof, and it shall devour all things round about it.
22:10 Weep ye not for the dead, neither bemoan him; but weep sore for him
11 that goeth away: for he shall return no more, nor see his native country. For
thus saith the Lord touching Shallum the son of Josiah king of Judah, which
reigned instead of Josiah his father, which went forth out of this place; He
12 shall not return thither any more: But he shall die in the place whither they
have led him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness,
and his chambers by wrong;
that useth his neighbor's service without wages,
and giveth him not for his work;
14 That saith, I will build me a wide house and large chambers, and
cutteth him out windows;
and it is ceiled with cedar, and painted with vermilion.

22:15 Shalt thou reign, because thou closest thyself in cedar?
did not thy father eat and drink, and do judgment and justice,
and then it was well with him?
16 He judged the cause of the poor and needy;
then it was well with him:
was not this to know me? saith the Lord.
17 But thine eyes and thine heart are not but for thy covetousness,
and for to shed innocent blood,
and for oppression, and for violence, to do it.

18 Therefore thus saith the Lord concerning Jehoiakim
the son of Josiah king of Judah;
They shall not lament for him,
saying, Ah my brother! or, Ah sister!
they shall not lament for him,
saying, Ah lord! or, Ah his glory!
19 He shall be buried with the burial of an ass,
drawn and cast forth beyond the gates of Jerusalem.

24 As I live, saith the Lord, though Coniah the son of Jehoiakim king of
Judah were the signet upon my right hand, yet would I pluck thee thence;
25 And I will give thee into the hand of them that seek thy life, and into the
hand of them whose face thou fearest, even into the hand of Nebuchadrezzar
26 king of Babylon, and into the hand of the Chaldeans. And I will cast thee
out, and thy mother that bare thee, into another country, where ye were
27 not born; and there shall ye die. But to the land whereunto they desire to
28 return, thither shall they not return. Is this man Coniah a despised broken
idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he
29 and his seed, and are cast into a land which they know not? O earth, earth,
30 earth, hear the word of the Lord. Thus saith the Lord, Write ye this man
childless, a man that shall not prosper in his days: for no man of his seed
shall prosper, sitting upon the throne of David, and ruling any more in
Judah.

"*I Will Gather the Remnant*" (23:3)

23 Woe be unto the pastors that destroy and scatter the sheep of my pasture!
2 saith the Lord. Therefore thus saith the Lord God of Israel against the
pastors that feed my people; Ye have scattered my flock, and driven them
away, and have not visited them: behold, I will visit upon you the evil of
3 your doings, saith the Lord. And I will gather the remnant of my flock out
of all countries whither I have driven them, and will bring them again to
4 their folds; and they shall be fruitful and increase. And I will set up shep-
herds over them which shall feed them: and they shall fear no more, nor be
dismayed, neither shall they be lacking, saith the Lord.

23: 5 Behold, the days come, saith the Lord, that I will raise unto David a
righteous Branch, and a King shall reign and prosper, and shall execute judg-
6 ment and justice in the earth. In his days Judah shall be saved, and Israel
shall dwell safely: and this is his name whereby he shall be called, THE LORD
7 OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that
they shall no more say, The Lord liveth, which brought up the children of
8 Israel out of the land of Egypt; But, The Lord liveth, which brought up and
which led the seed of the house of Israel out of the north country, and from
all countries whither I had driven them; and they shall dwell in their own
land.

"*Prophet and Priest Are Profane*" (23:11)

9 Mine heart within me is broken because of the prophets; all my bones
shake: I am like a drunken man, and like a man whom wine hath overcome,
11 because of the Lord, and because of the words of his holiness. For both
prophet and priest are profane; yea, in my house have I found their wicked-
12 ness, saith the Lord. Wherefore their way shall be unto them as slippery
13 ways in the darkness: they shall be driven on, and fall therein: . . . And I
have seen folly in the prophets of Samaria; they prophesied in Baal, and
14 caused my people Israel to err. I have seen also in the prophets of Jerusalem
a horrible thing: they commit adultery, and walk in lies: they strengthen
also the hands of evildoers, that none doth return from his wickedness: they
are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.
15 Therefore thus saith the Lord of hosts concerning the prophets; Behold, I
will feed them with wormwood, and make them drink the water of gall: for
from the prophets of Jerusalem is profaneness gone forth into all the land.
16 Thus saith the Lord of hosts, Hearken not unto the words of the prophets
that prophesy unto you; they make you vain: they speak a vision of their
21 own heart, and not out of the mouth of the Lord. I have not sent these
22 prophets, yet they ran: I have not spoken to them, yet they prophesied. But
if they had stood in my counsel, and had caused my people to hear my words,
then they should have turned them from their evil way, and from the evil
of their doings.
25 I have heard what the prophets said, that prophesy lies† in my name,
26 saying, I have dreamed, I have dreamed. How long shall this be in the heart
of the prophets that prophesy lies? yea, they are prophets of the deceit of
28 their own heart; The prophet that hath a dream, let him tell a dream; and
he that hath my word, let him speak my word faithfully. What is the chaff
29 to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord;
and like a hammer that breaketh the rock in pieces?
31 Behold, I am against the prophets, saith the Lord, that use their tongues,
32 and say, He saith. Behold, I am against them that prophesy false dreams,

saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

23:33–40

The Parable of the Figs

24 The Lord showed me, and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had
2 brought them to Babylon. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could
3 not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4,5 Again the word of the Lord came unto me, saying, Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the
6 land of the Chaldeans for their good.† For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and
7 not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell
9 in the land of Egypt: And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt
10 and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

"Because Ye Have Not Heard My Words" (25:8)

25 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first
2 year of Nebuchadrezzar king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem,
3 saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the

Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

25: 8 Therefore thus saith the Lord of hosts; Because ye have not heard my
9 words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an
10 astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the
11 light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.
12 And it shall come to pass, when seventy years are accomplished,† that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desola-
13 tions. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath proph-
14 esied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their
15 deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me; Take the winecup of this fury at my hand,
16 and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.
17 Then took I the cup at the Lord's hand, and made all the nations to drink,
18 unto whom the Lord had sent me: To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deso-
19 lation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh king
22 of Egypt, and his servants, and his princes, and all his people; And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which
24 are beyond the sea, And all the kings of Arabia, and all the kings of the
26 mingled people that dwell in the desert, And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.
27 Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no
30 more, because of the sword which I will send among you. . . . and say unto them,

The Lord shall roar from on high,
and utter his voice from his holy habitation;
he shall mightily roar upon his habitation;
he shall give a shout, as they that tread the grapes,
against all the inhabitants of the earth.

25:31 A noise shall come even to the ends of the earth;
for the Lord hath a controversy with the nations:
he will plead with all flesh;
he will give them that are wicked to the sword, saith the Lord.
32 Thus saith the Lord of hosts,
Behold, evil shall go forth from nation to nation,
and a great whirlwind shall be raised up from the coasts of the earth.
33 And the slain of the Lord shall be at that day from one end of the earth
even unto the other end of the earth:
they shall not be lamented, neither gathered, nor buried;
they shall be dung upon the ground.
34 Howl, ye shepherds, and cry;
and wallow yourselves in the ashes, ye principal of the flock:
for the days of your slaughter and of your dispersions are accomplished;
and ye shall fall like a pleasant vessel.
35 And the shepherds shall have no way to flee,
nor the principal of the flock to escape.
36–38

Jeremiah's Peril

26 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah
2 came this word from the Lord, saying, Thus saith the Lord; Stand in the
court of the Lord's house, and speak unto all the cities of Judah, which come
to worship in the Lord's house, all the words that I command thee to speak
4 unto them; diminish not a word: And thou shalt say unto them, Thus saith
the Lord; If ye will not hearken to me, to walk in my law, which I have set
5 before you, To hearken to the words of my servants the prophets, whom I
sent unto you, both rising up early, and sending them, but ye have not hark-
6 ened; Then will I make this house like Shiloh, and will make this city a
curse to all the nations of the earth.
7 So the priests and the prophets and all the people heard Jeremiah speak-
8 ing these words in the house of the Lord. Now it came to pass, when Jere-
miah had made an end of speaking all that the Lord had commanded him to
speak unto all the people, that the priests and the prophets and all the people
9 took him, saying, Thou shalt surely die. Why hast thou prophesied in the
name of the Lord, saying, This house shall be like Shiloh, and this city shall
be desolate without an inhabitant? And all the people were gathered against
Jeremiah in the house of the Lord.
10 When the princes of Judah heard these things, then they came up from the

king's house unto the house of the Lord, and sat down in the entry of the new
26:11 gate of the Lord's house. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the
13 words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him
14 of the evil that he hath pronounced against you. As for me, behold, I am in
15 your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God.

17 Then rose up certain of the elders of the land, and spake to all the assem-
18 bly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.
19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord,† and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and
21 against this land according to all the words of Jeremiah: And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid,
22 and fled, and went into Egypt; And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.
23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

24

"*Bring Your Necks Under the Yoke . . . of Babylon*" (27:12)

27 In the beginning of the reign of Jehoiakim† the son of Josiah king of Ju-
2 dah came this word unto Jeremiah from the Lord, saying, Thus saith the
3 Lord to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the

hand of the messengers which come to Jerusalem unto Zedekiah king of
27: 4 Judah; And command them to say unto their masters, Thus saith the Lord of
hosts, the God of Israel; Thus shall ye say unto your masters;
5 I have made the earth, the man and the beast that are upon the ground, by
my great power and by my outstretched arm, and have given it unto whom
6 it seemed meet unto me. And now have I given all these lands into the hand
of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the
7 field have I given him also to serve him. And all nations shall serve him, and
his son, and his son's son, until the very time of his land come: and then many
8 nations and great kings shall serve themselves of him. And it shall come to
pass, that the nation and kingdom which will not serve the same Nebuchad-
nezzar the king of Babylon, and that will not put their neck under the yoke
of the king of Babylon, that nation will I punish, saith the Lord, with the
sword, and with the famine, and with the pestilence, until I have consumed
them by his hand.
9 Therefore hearken not ye to your prophets, nor to your diviners, nor to
your dreamers, nor to your enchanters, nor to your sorcerers, which speak
10 unto you, saying, Ye shall not serve the king of Babylon: † For they prophesy
a lie unto you, to remove you far from your land; and that I should drive you
11 out, and ye should perish. But the nations that bring their neck under the
yoke of the king of Babylon, and serve him, those will I let remain still in
their own land, saith the Lord; and they shall till it, and dwell therein.
12 I spake also to Zedekiah king of Judah according to all these words, say-
ing, Bring your necks under the yoke of the king of Babylon, and serve him
13 and his people, and live. Why will ye die, thou and thy people, by the sword,
by the famine, and by the pestilence, as the Lord hath spoken against the
14 nation that will not serve the king of Babylon? Therefore hearken not unto
the words of the prophets that speak unto you, saying, Ye shall not serve the
king of Babylon: for they prophesy a lie unto you.
16 Also I spake to the priests and to all this people, saying, Thus saith the
Lord; Hearken not to the words of your prophets that prophesy unto you,
saying, Behold, the vessels of the Lord's house shall now shortly be brought
17 again from Babylon: for they prophesy a lie unto you. Hearken not unto
them; serve the king of Babylon, and live: wherefore should this city be laid
18 waste? But if they be prophets, and if the word of the Lord be with them, let
them now make intercession to the Lord of hosts, that the vessels which are
left in the house of the Lord, and in the house of the king of Judah, and at
19 Jerusalem, go not to Babylon. For thus saith the Lord of hosts concerning
the pillars, and concerning the sea, and concerning the bases, and concerning
20 the residue of the vessels that remain in this city, Which Nebuchadnezzar
king of Babylon took not, when he carried away captive Jeconiah the son of
Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of
22 Judah and Jerusalem; They shall be carried to Babylon, and there shall they
be until the day that I visit them, saith the Lord; then will I bring them up,
and restore them to this place.

28 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah . . . spake unto me in the house of the Lord, in the presence of the priests and
2 of all the people, saying, Thus speaketh the Lord of hosts, the God of Israel,
3 saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried
4 them to Babylon: And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon.
5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of
6 the Lord, . . . Amen: the Lord do so: the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all
7 that is carried away captive, from Babylon into this place. Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the
8 people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and
9 of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.
10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's
11 neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.
12 Then the word of the Lord came unto Jeremiah the prophet, . . . saying,
13 Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the
14 yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.
15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee;† but thou makest this people to
16 trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught re-
17 bellion against the Lord. So Hananiah the prophet died the same year in the seventh month.

A Letter to the Exiles

29 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives,*

* The deep import of this message of the prophet to the deported Judeans is presented in a note on chapter 24:5, p. 631a.

and to the priests, and to the prophets, and to all the people whom Nebuchad-
29: 2 nezzar had carried away captive from Jerusalem to Babylon; (After that
Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and
Jerusalem, and the carpenters, and the smiths, were departed from Jerusa-
3 lem;) By the hand of Elasah the son of Shaphan, and Gemariah the son of
Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchad-
nezzar king of Babylon) saying,

4 Thus saith the Lord of hosts, the God of Israel, unto all that are carried
away captives, whom I have caused to be carried away from Jerusalem unto
5 Babylon; Build ye houses, and dwell in them; and plant gardens, and eat the
6 fruit of them; Take ye wives, and beget sons and daughters; and take wives
for your sons, and give your daughters to husbands, that they may bear sons
7 and daughters; that ye may be increased there, and not diminished. And seek
the peace of the city whither I have caused you to be carried away captives,
and pray unto the Lord for it: for in the peace thereof shall ye have peace.

10 For thus saith the Lord, That after seventy years be accomplished at
Babylon I will visit you, and perform my good word toward you, in causing
11 you to return to this place. For I know the thoughts that I think toward you,
saith the Lord, thoughts of peace, and not of evil, to give you an expected
12 end. Then shall ye call upon me, and ye shall go and pray unto me, and I will
13 hearken unto you. And ye shall seek me, and find me, when ye shall search
14 for me with all your heart. And I will be found of you, saith the Lord: and I
will turn away your captivity, and I will gather you from all the nations, and
from all the places whither I have driven you, saith the Lord; and I will
bring you again into the place whence I caused you to be carried away cap-
tive.

15 Because ye have said, The Lord hath raised us up prophets in Babylon;
16 Know that thus saith the Lord of the king that sitteth upon the throne of
David, and of all the people that dwelleth in this city, and of your brethren
17 that are not gone forth with you into captivity; Thus saith the Lord of hosts;
Behold, I will send upon them the sword, the famine, and the pestilence, and
18 will make them like vile figs, that cannot be eaten, they are so evil. And I
will persecute them with the sword, with the famine, and with the pesti-
lence, and will deliver them to be removed to all the kingdoms of the earth,
to be a curse, and an astonishment, and a hissing, and a reproach, among all
19 the nations whither I have driven them: Because they have not hearkened to
my words, saith the Lord, which I sent unto them by my servants the proph-
ets, rising up early and sending them; but ye would not hear, saith the Lord.

20–32

"I Will Heal Thee of Thy Wounds" (30:17)

30:1,2 The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

4 And these are the words that the Lord spake concerning Israel and concerning Judah.

10 . . . fear thou not, O my servant Jacob, saith the Lord;
neither be dismayed, O Israel:
for, lo, I will save thee from afar,
and thy seed from the land of their captivity;
and Jacob shall return, and shall be in rest,
and be quiet, and none shall make him afraid.
11 For I am with thee, saith the Lord, to save thee:
though I make a full end of all nations whither I have scattered thee,
yet will I not make a full end of thee;
but I will correct thee in measure,
and will not leave thee altogether unpunished.

16 . . . and they that spoil thee shall be a spoil, and all that prey upon thee will I
17 give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded
19 upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also
20 glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will
22 punish all that oppress them. And ye shall be my people, and I will be your God.

23–24

31: 3 The Lord hath appeared of old unto me, saying,

Yea, I have loved thee with an everlasting love:
therefore with loving-kindness have I drawn thee.
4 Again I will build thee, and thou shalt be built,
O virgin of Israel:
thou shalt again be adorned with thy tabrets,
and shalt go forth in the dances of them that make merry.
5 Thou shalt yet plant vines upon the mountains of Samaria:
the planters shall plant, and shall eat them as common things.

31: 6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry,
Arise ye, and let us go up to Zion
unto the Lord our God.

7 For thus saith the Lord; Sing with gladness for Jacob,
and shout among the chief of the nations:
publish ye, praise ye,
and say, O Lord, save thy people,
the remnant of Israel.

8 Behold, I will bring them from the north country,
and gather them from the coasts of the earth,
and with them the blind and the lame,
the woman with child and her that travaileth with child together:
a great company shall return thither.

9 They shall come with weeping,
and with supplications will I lead them:
I will cause them to walk by the rivers of waters
in a straight way, wherein they shall not stumble:
for I am a father to Israel,
and Ephraim is my firstborn.

10 Hear the word of the Lord, O ye nations,
and declare it in the isles afar off, and say,
He that scattered Israel will gather him,
and keep him, as a shepherd doth his flock.

11 For the Lord hath redeemed Jacob,
and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come and sing in the height of Zion,
and shall flow together to the goodness of the Lord,
for wheat, and for wine, and for oil,
and for the young of the flock and of the herd:
and their soul shall be as a watered garden;
and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance,
both young men and old together:
for I will turn their mourning into joy,†
and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness,
and my people shall be satisfied with my goodness,
saith the Lord.

15 Thus saith the Lord;
A voice was heard in Ramah,
lamentation, and bitter weeping;

Rachel weeping for her children
refused to be comforted for her children,
because they were not.
31:16 Thus saith the Lord;
Refrain thy voice from weeping,
and thine eyes from tears:
for thy work shall be rewarded, saith the Lord;
and they shall come again from the land of the enemy.

The New Covenant

27 Behold, the days come, saith the Lord,
that I will sow the house of Israel
and the house of Judah
with the seed of man
and with the seed of beast.
28 And it shall come to pass,
that like as I have watched over them, to pluck up, and to break down,
and to throw down, and to destroy, and to afflict;
so will I watch over them, to build, and to plant,
saith the Lord.
29 In those days they shall say no more,
The fathers have eaten a sour grape,
and the children's teeth are set on edge.
30 But every one shall die for his own iniquity:†
every man that eateth the sour grape,
his teeth shall be set on edge.

31 Behold, the days come, saith the Lord,
that I will make a new covenant with the house of Israel,
and with the house of Judah:
32 Not according to the covenant that I made with their fathers,
in the day that I took them by the hand to bring them out of the land of Egypt;
which my covenant they brake,
although I was a husband unto them, saith the Lord:
33 But this shall be the covenant that I will make with the house of Israel;
After those days, saith the Lord,
I will put my law in their inward parts,
and write it in their hearts;†
and will be their God,
and they shall be my people.

31:34 And they shall teach no more every man his neighbor,
and every man his brother, saying,
Know the Lord: for they shall all know me,
from the least of them unto the greatest of them, saith the Lord:
for I will forgive their iniquity,
and I will remember their sin no more.

35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the
36 sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

37–40

The Condemnation of the Slave-Owners

34 The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all
2 the cities thereof, saying, Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn
3 it with fire: And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou
4 shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Ju-
5 dah; Thus saith the Lord of thee, Thou shalt not die by the sword; But thou shalt die in peace: . . .

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of
7 Judah in Jerusalem, When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defensed cities remained of the cities of Judah.

8 This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jeru-
9 salem, to proclaim liberty unto them; That every man should let his manservant, and every man his maidservant, being a Hebrew or a Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.
10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more;
11 then they obeyed, and let them go. But afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.†

12 Therefore the word of the Lord came to Jeremiah from the Lord, saying,
13 Thus saith the Lord, the God of Israel; I made a covenant with your fathers

in the day that I brought them forth out of the land of Egypt, out of the house
34:14 of bondmen, saying, At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hark-
15 ened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my
16 name: But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the
18 kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the
19 parts thereof, The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between
20 the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for
21 meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22

The Burning of Jeremiah's Prophecies

36 And it came to pass in the fourth year of Jehoiakim* the son of Josiah king
2 of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the
3 day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto
5 him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am

* This dramatic tale, dated as of 604 B.C. by scholars, should have been placed before chapter 27, well before the events in the reign of Zedekiah (597–586 B.C.).

36: 6 shut up; I cannot go into the house of the Lord: Therefore go thou, and read
in the roll, which thou hast written from my mouth, the words of the Lord
in the ears of the people in the Lord's house upon the fasting day: and also
7 thou shalt read them in the ears of all Judah that come out of their cities. It
may be they will present their supplication before the Lord, and will return
every one from his evil way: for great is the anger and the fury that the Lord
8 hath pronounced against this people. And Baruch the son of Neriah did ac-
cording to all that Jeremiah the prophet commanded him, reading in the
book the words of the Lord in the Lord's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of
Judah, in the ninth month, that they proclaimed a fast before the Lord to all
the people in Jerusalem, and to all the people that came from the cities of
10 Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah
. . . in the chamber of Gemariah the son of Shaphan the scribe, in the higher
court, at the entry of the new gate of the Lord's house, in the ears of all the
11 people. When Michaiah the son of Gemariah, the son of Shaphan, had heard
12 out of the book all the words of the Lord, Then he went down into the king's
13 house, into the scribe's chamber: and, lo, all the princes sat there . . . Then
Michaiah declared unto them all the words that he had heard, when Baruch
14 read the book in the ears of the people. Therefore all the princes sent Jehudi
. . . unto Baruch, saying, Take in thine hand the roll wherein thou hast read
in the ears of the people, and come. So Baruch the son of Neriah took the
15 roll in his hand, and came unto them. And they said unto him, Sit down now,
and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid
both one and other, and said unto Baruch, We will surely tell the king of all
17 these words. And they asked Baruch, saying, Tell us now, How didst thou
18 write all these words at his mouth? Then Baruch answered them, He pro-
nounced all these words unto me with his mouth, and I wrote them with ink
19 in the book.† Then said the princes unto Baruch, Go, hide thee, thou and
Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in
the chamber of Elishama the scribe, and told all the words in the ears of the
21 king. So the king sent Jehudi to fetch the roll; and he took it out of Elishama
the scribe's chamber. And Jehudi read it in the ears of the king, and in the
22 ears of all the princes which stood beside the king. Now the king sat in the
winter house in the ninth month: and there was a fire on the hearth burning
23 before him. And it came to pass, that when Jehudi had read three or four
leaves, he cut it with the penknife, and cast it into the fire that was on the
24 hearth, until all the roll was consumed in the fire that was on the hearth. Yet
they were not afraid, nor rent their garments, neither the king, nor any of
25 his servants that heard all these words. Nevertheless Elnathan and Delaiah
and Gemariah had made intercession to the king that he would not burn the
26 roll; but he would not hear them. But the king commanded Jerahmeel the

son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

36:27 Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jere-
28 miah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath
29 burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall
30 cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to
31 the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll,† and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

The Imprisonment of Jeremiah

37 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land
2 of Judah. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jere-
3 miah. And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the Lord our God for us.

4 Now Jeremiah came in and went out among the people: for they had not
5 put him into prison. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6,7 Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is
8 come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn
9 it with fire. Thus saith the Lord; Deceive not yourselves, saying, The Chal-
10 deans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

37:11 And it came to pass, that when the army of the Chaldeans was broken up
12 from Jerusalem for fear of Pharaoh's army, Then Jeremiah went forth out
of Jerusalem to go into the land of Benjamin, to separate himself thence in
13 the midst of the people. And when he was in the gate of Benjamin, a captain
of the ward was there, whose name was Irijah, . . . and he took Jeremiah
14 the prophet, saying, Thou fallest away to the Chaldeans. Then said Jere-
miah, It is false; I fall not away to the Chaldeans. But he hearkened not to
15 him: so Irijah took Jeremiah, and brought him to the princes. Wherefore
the princes were wroth with Jeremiah, and smote him, and put him in
prison in the house of Jonathan the scribe; for they had made that the prison.
16 When Jeremiah was entered into the dungeon, and into the cabins, and
17 Jeremiah had remained there many days; Then Zedekiah the king sent, and
took him out; and the king asked him secretly in his house, and said, Is there
any word from the Lord? And Jeremiah said, There is: for, said he, thou
shalt be delivered into the hand of the king of Babylon.
18 Moreover Jeremiah said unto king Zedekiah, What have I offended against
thee, or against thy servants, or against this people, that ye have put me in
19 prison? Where are now your prophets which prophesied unto you, saying,
The king of Babylon shall not come against you, nor against this land?
20 Therefore hear now, I pray thee, O my lord the king: let my supplication,
I pray thee, be accepted before thee; that thou cause me not to return to the
house of Jonathan the scribe, lest I die there.
21 Then Zedekiah the king commanded that they should commit Jeremiah
into the court of the prison, and that they should give him daily a piece of
bread out of the bakers' street, until all the bread in the city were spent.
Thus Jeremiah remained in the court of the prison.

38 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and
Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words
2 that Jeremiah had spoken unto all the people, saying, Thus saith the Lord,
He that remaineth in this city shall die by the sword, by the famine, and by
the pestilence: but he that goeth forth to the Chaldeans shall live; for he
3 shall have his life for a prey, and shall live. Thus saith the Lord, This city
shall surely be given into the hand of the king of Babylon's army, which
4 shall take it. Therefore the princes said unto the king, We beseech thee,
let this man be put to death: for thus he weakeneth the hands of the men of
war that remain in this city, and the hands of all the people, in speaking such
words unto them: for this man seeketh not the welfare of this people, but
the hurt.
5 Then Zedekiah the king said, Behold, he is in your hand: for the king is
6 not he that can do any thing against you. Then took they Jeremiah, and cast
him into the dungeon of Malchiah the son of Hammelech, that was in the
court of the prison: and they let down Jeremiah with cords. And in the
dungeon there was no water, but mire: so Jeremiah sunk in the mire.
7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in

the king's house, heard that they had put Jeremiah in the dungeon; the king
38: 8 then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's
9 house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the
11 dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jere-
12 miah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jere-
13 miah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto
15 Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death?
16 and if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire;
18 and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and
21 thy soul shall live. But if thou refuse to go forth, this is the word that the
22 Lord hath showed me: And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.
23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and

38:25 thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to
26 death; also what the king said unto thee: Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to
27 return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded.* So they left off speaking with him; for the matter
28 was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

The Fall of Jerusalem

39 In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and
2 they besieged it. And in the eleventh year of Zedekiah, in the fourth month,
3 the ninth day of the month, the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate, . . .

4 And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he
5 went out the way of the plain. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in
6 the land of Hamath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king
7 of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 And the Chaldeans burned the king's house, and the houses of the people,
9 with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him,
10 with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

The Babylonians' Generosity to Jeremiah

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah
12 to Nebuzar-adan the captain of the guard, saying, Take him, and look well

* For additional light on this behind-the-scenes maneuvering see a contemporary prophet, Ezekiel, who charges the king with perfidy toward his overlord, the Babylonian king (Ezek. 17 and note on p. 662b).

to him, and do him no harm; but do unto him even as he shall say unto thee.
39:13–18

40:2,4 And the captain of the guard took Jeremiah, and said unto him, . . . behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and con-
5 venient for thee to go, thither go. Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and
6 let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not
8 carried away captive to Babylon; Then they came to Gedaliah to Mizpah,
9 . . . And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land,
10 and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah
12 the son of Ahikam the son of Shaphan; Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

The Slaying of the Governor Gedaliah

13 Moreover Johanan the son of Kareah, and all the captains of the forces
14 that were in the fields, came to Gedaliah to Mizpah, And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam
15 believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the
16 remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

41 Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and
2 there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah . . . with the sword, and slew him, whom the king of Babylon had made governor
3 over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men
10 of war. Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, . . . and departed to go over to the Ammonites.
11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah
12 had done, Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.
14 So all the people that Ishmael had carried away captive from Mizpah cast
15 about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.
16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered
17 from Ishmael . . . And they departed, and dwelt in the habitation of Chim-
18 ham, which is by Bethlehem, to go to enter into Egypt, Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

The Disobedience of the Remnant of Judah

42 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the
2 greatest, came near, And said unto Jeremiah the prophet, Let, we beseech
3 thee, our supplication be accepted before thee, . . . That the Lord thy God may show us the way wherein we may walk, and the thing that we may do.
4 Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you.
5 Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord
6 thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.

42 7 And it came to pass after ten days, that the word of the Lord came unto
8 Jeremiah. Then called he Johanan the son of Kareah, and all the captains of
the forces which were with him, and all the people from the least even to the
9 greatest, And said unto them, Thus saith the Lord, the God of Israel, unto
10 whom ye sent me to present your supplication before him; If ye will still
abide in this land, then will I build you, and not pull you down; and I will
plant you, and not pluck you up: for I repent me of the evil that I have done
11 unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be
not afraid of him, saith the Lord: for I am with you to save you, and to
12 deliver you from his hand. And I will show mercies unto you, that he may
have mercy upon you, and cause you to return to your own land.
13 But if ye say, We will not dwell in this land, neither obey the voice of
14 the Lord your God, Saying, No; but we will go into the land of Egypt, where
we shall see no war, nor hear the sound of the trumpet, nor have hunger of
15 bread; and there will we dwell: And now therefore hear the word of the
Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel;
If ye wholly set your faces to enter into Egypt, and go to sojourn there;
16 Then it shall come to pass, that the sword, which ye feared, shall overtake
you there in the land of Egypt; and the famine, whereof ye were afraid, shall
19 follow close after you there in Egypt; and there ye shall die. The Lord hath
said concerning you, O ye remnant of Judah; Go ye not into Egypt: know
certainly that I have admonished you this day.

20–22

43 And it came to pass, that when Jeremiah had made an end of speaking
unto all the people all the words of the Lord their God, for which the Lord
2 their God had sent him to them, even all these words, Then spake Azariah
the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men,
saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not
3 sent thee to say, Go not into Egypt to sojourn there: But Baruch the son of
Neriah setteth thee on against us, for to deliver us into the hand of the
Chaldeans, that they might put us to death, and carry us away captives into
Babylon.
4 So Johanan . . . obeyed not the voice of the Lord, to dwell in the land of
5 Judah. But Johanan the son of Kareah, and all the captains of the forces, took
all the remnant of Judah, that were returned from all nations, whither they
6 had been driven, to dwell in the land of Judah; Even men, and women, and
children, and the king's daughters, and every person that Nebuzar-adan the
captain of the guard had left with Gedaliah . . . and Jeremiah the prophet,
7 and Baruch the son of Neriah. So they came into the land of Egypt: for they
obeyed not the voice of the Lord: thus came they even to Tahpanhes.

8–13

44 The word that came to Jeremiah concerning all the Jews which dwell in
the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph,
9 and in the country of Pathros, saying, Have ye forgotten the wickedness of

your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jeru-
44:10 salem? They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before
11 your fathers. Therefore thus saith the Lord of hosts, the God of Israel; Be-
13 hold, I will set my face against you for evil, and to cut off all Judah. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, say-
16 ing, As for the word that thou hast spoken unto us in the name of the Lord,
17 we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no
18 evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been
19 consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and
23 to all the people which had given him that answer, saying, Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.
25 Thus saith the Lord of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the
27 land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an
28 end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine or theirs.

29–30

The closing chapters (chs. 45–52) contain several oracles against foreign nations, often repetitive and confusing, in a decidedly Apocalyptic tone (see the preface to Daniel). Since they are held to be of much later date and are not of broad interest, they are omitted.

Chapter 51 ends, "Thus far are the words of Jeremiah," and the final chapter is a sort of historical appendix repeating parts of chapter 39 and much of II Kgs. 25, which might be read with profit once more. The chief difference is in the numbers given for the deportees from Jerusalem, a controversial issue discussed in the note on II Kgs. 25:12, p. 339a, b.

NOTES TO JEREMIAH

"*Upon Every High Hill and Under Every Green Tree*" (2:20). This reference is to the forms of idolatrous worship — such as "high places" (7:29 and 31) and "groves" (17:2) described in II Kgs. 23 — which were excoriated by Hosea a century before, but are almost an obsession with Jeremiah. His fervor was stirred, no doubt, by his horror over the extremes of paganism, for these included human sacrifice (see 19:5 and note). But it is in large measure prompted, as well, by a nostalgic view of the purity of early Yahweh-worship under Moses "in the wilderness" (v. 2) which he pictures idealistically. (See also Hos. 2:14 and note, p. 553a.)

"*The Lord . . . Had . . . Given Her a Bill of Divorce*" (3:6–8). The metaphor applies to the tragic history of Jeremiah's own people, those of the Northern Kingdom, overrun by the Assyrians a century before. (See note on II Kgs. 17 and, on Hebrew divorce law, the one on Ecclus. 25:26.) Jeremiah's accusation, "treacherous . . . Judah hath . . . turned . . . but feignedly" (v. 10), suggests that he regarded as superficial the revolutionary reforms introduced by Josiah (see preface and notes below on chs. 6 and 23).

"*I Will Bring Evil from the North*" (4:6). To what invading group does this prophecy (first encountered in 1:14) refer? This poem, also 5:14–17, 6:1–8 and 22–26 (and possibly 8:14–17 and 10:19–22 both omitted), are commonly known as "Scythian Songs." They have been held by some to give evidence of an invasion, between 630 and 624 B.C., by the fierce horsemen from beyond the Caucasus who, in the seventh century B.C., terrorized Mesopotamia for some decades.

The account of such a raid upon Palestine is found in Herodotus (1:105), but since the name of the Scythians is not mentioned in the Old Testament, many scholars believe, as does, for example, Professor Hyatt, that the menace here so vividly described is that of the rising might of the Chaldeans, who used not only cavalry, the chief weapon of the Scythians, but also chariots (v. 13; see also notes on p. 338b and p. 339b). Or else, as held by others, these songs may refer to no specific hostile army but to a mysterious catastrophe from God, as verses 23–29 seem to imply, making the passage comparable to those on the anti-Christ in the Book of Revelation.

A Famous Description of Chaos (4:27). In these days of atomic warfare, verses 23–29 add a new and frightening emphasis upon this picture of devastation, a threat hitherto regarded merely as supreme imaginative poetry.

"*Seek . . . a Man . . . That Seeketh the Truth*" (5:1). This passage has been coupled with the story of the colorful figure of ancient Greece, Diogenes (about 412–323 B.C.), the Cynic philosopher who is said to have walked the streets of Athens at midday carrying a lighted lantern and looking for one honest man.

"*Eyes, and See Not; . . . Ears, and Hear Not*" (5:21). This expression is familiar because of its appearance here, in Ps. 115:5–6 and Ezek. 12:2 (omitted), and as used later by Jesus (Mt. 13:13, p. 895). It is expanded

and given a somewhat different twist by Paul (Rom. 11:8).

"Prophet . . . Priest Every One Dealeth Falsely" (6:13). Several explanations have been offered for Jeremiah's unbridled attacks (as, for example, also in ch. 23) upon Judah's official religious leaders and scribes (8:8) now conducting worship in Jerusalem. One reason given is that, while Jeremiah was heart and soul for the Temple (see 17:12), he regarded its priests as relying too little upon righteous living and as too lax in permitting also pagan worship (see note on 2:20). Another offered is his impatience with their belief that God would not fail to protect the Temple (see the next note). This is probably the meaning of his complaint that they were "saying, Peace, peace; when there is no peace" (v. 14), his recurrent theme that Israel was by no means secure (8:20) and his prediction that its destiny would be realized in a foreign land (see note on ch. 24:5).

The Temple Sermon (7:14). In this famous address "in the gate of the Lord's house" (v. 2) Jeremiah not only contradicts the belief stemming from Isaiah that Jerusalem, and especially the Temple, the center of the nation's worship, would be spared because of God's protection as in a period of former danger (II Kgs. 19:32–34); he also goes so far as to call it "a den of robbers" (v. 11) and to pronounce its early doom. (See, however, also Mic. 3:12.) His reference to Shiloh (v. 12) is to the ancient shrine-city long before destroyed by the Philistines (see I Sam. 1). His words so enraged his hearers that he was nearly lynched, an escape dramatically described in chapter 26.

"I Will Melt Them, and Try Them" (9:7). For this oft-repeated idea that Israel's sufferings are but processes of refinement for a purer and greater future, see notes on Ex. 19 and II Isa. 48 with references there given.

"Why Is My Pain Perpetual. . .?" (15:18). The turmoil of the prophet's soul, here epitomized, contains much of what is known as "Jeremiah's confessions." The prophet's feeling is already intimated in 12:3, and chapter 14 reveals his tender mood and exhibits deep solicitude for his people, while chapter 15 reveals his perplexity over the "contention" into which he is constantly impelled (v. 10), his bitterness because of his sufferings (v. 15), and his fear even that God had deceived him (v. 18; see also 20:7). The passage ends in exultant confidence in his call to prophecy (v. 20), leading him to forego the comfort of marriage (16:2).

"To Burn Their Sons with Fire" at Tophet (19:5). This ghastly human sacrifice in the name of religion, also mentioned in chapter 2, which some Hebrews followed, is discussed in a note on Lev. 20, and from another aspect on Judg. 2. The name in Hebrew of the cursed spot (v. 2), "Ge-Hinnom," corrupted into Gehenna, became later another term for "hell," the place of fiery punishment of the wicked. Tophet, referred to also in verse 14 (and in 7:31), was apparently the most important place where such sacrifices were offered.

"Cursed Be the Day Wherein I Was Born" (20:14). Public humiliation in the stocks (v. 2) wrings out of Jeremiah's tortured soul the poignant cry, "O Lord, thou hast deceived me" (v. 7), and the curse of verses 14–18. With these Job 3, a poetic elaboration of the same mood, should be compared. The meaning of verse 7 is strikingly altered, however, in recent translations: the Hebrew word *pathah*, for which "deceived" is here used, is rendered in the RSV as "blessed" and in the Bible of the Jewish Publication Society as "enticed."

Jeremiah's Condemnation of the Royal Line (21:7). Seldom has any subject assailed his own rulers as vehemently as Jeremiah does three descendants of the good Josiah here mentioned. In chapters 21 and 22 (which are chronologically in inverse order), sympathy is shown for Josiah's son, Shallum (Jehoahaz), who ruled only a few months in 608 before being exiled to Egypt, but he is given no ray of hope (22:10–12). However, another son, Jehoiakim (608–597 B.C.),

is bitterly flayed (22:13–19); Josiah's grandson, Coniah (Jehoiachin), is doomed to lifelong captivity abroad (22:24–30), an event which followed his three-months' reign during the siege of 597 (II Kgs. 24:27–30); and a third son of Josiah, Zedekiah (597–586 B.C.), a weak puppet under Nebuchadnezzar, is forewarned of God's aid to the enemy in case he rebelled (21:4, and see II Kgs. 24–25 and Jer. 39).

"Prophets . . . That Prophesy Lies" (23:25). On the method of identifying a true prophet, see notes on I Sam. 9 and II Sam. 7. One reason for Jeremiah's bitterness against other prophets is believed to be that he saw disaster impending while they lulled the people into a false sense of security (see note on 7:14).

"Them That Are Carried Away Captive . . . for Their Good" (24:5). The provocative assertion that the future of Israel lay, even if temporarily, with the exiles rather than with the majority left in Jerusalem, is regarded by some as an important milestone in Jewish history. They argue that Hebrew religion, as generally interpreted after the Deuteronomic reforms by its priests and prophets and condemned by Jeremiah, had come to be thought of largely as confined to tiny Judah and as centered in the Temple ceremonies. They believe that this passage and his letter to the exiles (ch. 29) belong to the time of Zedekiah (see II Kgs. 25). In these, Jeremiah, though a patriot of the land and loyal to the Temple, is thus held to have extended Yahweh-worship beyond locality by asserting that God's purpose is to be fulfilled a thousand miles away among those scattered in a pagan empire.

But others date the passage as later insertions. They believe that the reason why its doctrine is paralleled in the broad view expressed in the books of Ezekiel and II Isaiah, prophets of the Exile, and also in the note of universality in many of the Psalms, is that the same hands edited them.

"When Seventy Years Are Accomplished" (25:12). Precise predictions in the prophetic books, though incidental, have caused contention because they often run counter to passages in the Bible itself or to outside information. This is illustrated in Jeremiah by this forecast (repeated in 29:10) of the length of the Babylonian captivity. For the Exile was either forty-eight years, if reckoned from 586 to 538 B.C., the date of the Return, or, if from 597 B.C., not more than fifty-nine years. That Jeremiah's prediction was ever before the Jews is illustrated by a passage in Daniel, some four centuries later, which gives the reckoning a curious interpretation (Dan. 9 and note).

"Did Hezekiah . . . Not Fear the Lord . . . ?" (26:19). This reference in the speech of the enlightened "elders of the land" (v. 17) to the earlier freedom given by a king to a prophet to preach unwelcome truth, cited to preserve Jeremiah's liberty to speak his mind, might have remained as a classic example of democratic practice. However, though it seems to have saved Jeremiah, it did not long avail another prophet, Urijah, who repeated "all the words of Jeremiah" (v. 20) and met a brutal end (v. 23).

Zedekiah; Not Jehoiakim (27:1). The verse has an error, perhaps an early "misprint," for the Hebrew king figuring prominently in this chapter is not Jehoiakim but Zedekiah, his younger half-brother. Recent editions correct the statement. For the career of this vassal-king who may have precipitated the destruction of Jerusalem, see II Kgs. 24:17–20, and note on p. 338b.

The Message to the Four Kings (27:9). Apparently there was a rebellion afoot by four of the neighboring states, and Jeremiah's effort to prevent Zedekiah from joining in it is based upon a conviction, reiterated from time to time, which is most clearly expressed here. Nebuchadnezzar is God's agent (v. 6) to rule these nations and also Judah for its apostasy, and Judah must submit if it is to live (v. 12). These words appear to have taken effect and Zedekiah did refuse to enter the alliance at this time, but he did not avoid arousing suspicion as to his loyalty. Later he actually became involved, with irreparable results. (See preceding note and references.)

The Test of a True Prophet (28:15). Hananiah's claim to speak for the Lord (v. 2), and Jeremiah's brusque accusation that "the Lord hath not sent thee," brings into focus a question which was to confuse the Hebrews for centuries, as it has other peoples in all ages: how distinguish false prophets from true? The issue has been discussed in a note on 23:25, p. 631a.

"I Will Turn Their Mourning into Joy" (31:13). The Book of Jeremiah has so far contained so few cheerful words that the poems of consolation and promise in chapters 30–31 are a refreshing contrast. For that very reason, and because their mood is similar to that of II Isaiah, they are regarded by many as out of character. Those holding these passages to be genuinely Jeremiah's incline to place them after the fall of Jerusalem, under the governor, Gedaliah, whose competent leadership was quickly cut off by murder (ch. 41). To be noted is the confidence that not only the people of the North, many of whom had been scattered a century and a half before, but the *whole* of Israel would be gathered once more. For restoration is promised for "Jacob" (30:18), the father of *all* the tribes, an event which never materialized (see II Kgs. 17, and note, p. 336a, b).

"One Shall Die for His Own Iniquity" (31:30). If this passage is by Jeremiah and therefore of the seventh or early sixth century B.C., the limitation of punishment to the transgressor, rather than also to his descendants or his tribe, marks an important step in the evolution of justice. Although the idea is found in Deut. 24:16, it is true that the first individual in the Bible identified with this teaching is Jeremiah. The principle is elaborated in Ezek. 18:19–20 (see note, p. 662b). Whether or not a later editor inserted both passages, as some believe, remains a matter of debate.

"I Will Put My Law . . . in Their Hearts" (31:33). This passage is praised in superlatives by some as the most original and important utterance of Jeremiah. For its emphasis is upon prayer, and upon religion which is a relation of God with the individual as well as with the nation. Many Christians have interpreted this "new covenant" as the forerunner of Christ's teaching, and some have seen in it the basis of Paul's views on the Law as a mere preparation for faith (see Gal. 3 and Rom. 3).

The Re-enslavement of the Freedmen (34:11). King Zedekiah's "covenant" to free every Hebrew bondsman and woman (v. 8) was apparently a mere vow of desperation in the horrors of the siege of 587 B.C. For when Nebuchadnezzar's forces, to meet Pharaoh's relieving army "out of Egypt" (37:5–11), withdrew temporarily from Jerusalem, the recently freed were again hastily "brought . . . into subjection" by the slave-holders, a treachery which provoked the fierce arraignment beginning in verse 12.

Secretarial Work in Ancient Days (36:18). This vivid chapter is illuminating on the process of writing books in that age. The "ink" was probably a mixture of carbon or soot. The fact that Jeremiah "pronounced all these words . . . with his mouth" may mean that he could not read or write, for writing was usually confined to priests or professional scribes like Baruch. The material used in this case was probably papyrus, pressed from the plant of that name, which was easy to cut and burn (v. 23).

"Then Took Jeremiah Another Roll" (36:32). The king's burning of the first roll of prophecies has been used as an historic example of a policy which often proves futile — suppression of the written word, and thus intensifying the effort and driving it underground. For during much of the reign of Jehoiakim, Jeremiah's forced seclusion did not gag him. On the contrary, it led to a longer rewritten roll (regarded as chapters 1–25 of the present Book of Jeremiah), one to which "there were added . . . many like words" more dynamic in their effect than the document destroyed.

Zephaniah, Nahum, Habakkuk

THREE CONTEMPORARIES OF JEREMIAH

ALTHOUGH JEREMIAH was the dominant voice during the declining years of the Hebrew state, three other prophets arose in Jerusalem toward the end of the seventh century B.C. who are known solely for the short books bearing their names. Since this chaotic period, from about 625 to the fall of the capital in 586 B.C., has been discussed in the Books of I Kings and of Jeremiah, only a word is necessary here on the contributions made by each to the prophetic movement.

Zephaniah: Over forty years of paganism and shedding of innocent blood in Judah (see II Kgs. 21) came to an end with the assassination of Amon, son of Manasseh, probably in 640 B.C., and the enthronement of the new king, Josiah, at the age of eight. As he approached maturity, prophetic leaders proclaimed again not only their own visions but also the teachings of the great Isaiah. Among the first was Zephaniah. Many believe that he was a descendant of King Hezekiah, as verse 1 suggests, and some hold that he may have been a tutor to the young Josiah and may have helped to frame the book (thought to be Deuteronomy) which inspired the king to undertake his drastic reforms (II Kgs. 22–23).

A contemporary of Jeremiah, Zephaniah appeared publicly at about the same time, perhaps 626 B.C. His gloomy forebodings, starkly pictured, may reflect, as does Jer. 4:6 (see note), an invasion of Palestine by the Scythians. His most familiar passage is his word picture of the "day of the Lord" (1:14–16), an expression encountered in Amos (5:18 and note). In a Latin rendering Zephaniah's poem became one of the most famous hymns of the Middle Ages, the *Dies Irae, Dies Illa.* The closing passages in his book, songs of restoration (3:11–20), are regarded by some not as his but as of some poet after the Exile.

Nahum: After the death in 626 B.C. of its last great king, Asshurbanipal, the Assyrian Empire, which had long visited cruelties and humiliations upon Western Asia, swiftly declined while the Chaldeans (the Babylonians) and the Medes increased in strength until, in 612 B.C., they actually sacked the capital, Nineveh (see note on II Kgs. 23). The fate of the hated oppressor was apparently the occasion for Nahum's paean. These exultant verses (2:3 to 3:19) contain so little moral and religious teaching that some commentators regard him not so much as a prophet but as a poet, one speaking for the outraged conscience of all who had suffered from the ruthless conquerors. His vivid imagery has won for him enthusiastic praise, placing him among the most gifted poets of ancient times. But the first part of his short "book" (to 2:2) seems so different from the rest that it is regarded by some scholars as not his.

Habakkuk: The third of these prophets is usually dated shortly before Nebuchadnezzar's first capture of Jerusalem in 597 B.C. (see II Kgs. 24 and note). Observing the injustices within the nation and the menace without, Habakkuk at first shows bewilderment: how could the Law of the Lord (1:4) be fulfilled in a world of tyranny and wickedness? The implied questioning of Yahweh's control of the universe has led some to call Habakkuk the prophet of skepticism and the beginner of the Hebrew speculation which reached fuller Biblical expression in Ecclesiastes and Job. But others share the view of J. M. P. Smith that this challenge to Yahweh "to demonstrate the justice of his administration" established the principle "that the search for truth is an essential religious procedure."

But Habakkuk's meditations seem to have led him to a conclusion which, perhaps unintentionally, has made his tiny contribution one of the most distinctive in the history of religious thought. For, as written,

it suggests a disregard of the material conditions of the world and a discovery of the reward of faith in faith itself. While some believe that in his affirmation, "The just shall live by his faith" (2:4), he may have meant merely "faithfulness," the former interpretation became a central teaching of the Apostle Paul, who quoted him directly (in Rom. 1:17 and elsewhere). The last chapter, clearly a psalm arranged with musical directions for public use, is held by many to be the work of some later poet.

Zephaniah

"The Day of the Lord Is at Hand" (1:7)

1 The word of the Lord which came unto Zephaniah the son of Cushi, the
son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of
Josiah the son of Amon, king of Judah.

2 I will utterly consume all things from off the land, saith the Lord.
3 I will consume man and beast;
I will consume the fowls of the heaven, and the fishes of the sea,
and the stumbling-blocks with the wicked;
and I will cut off man from off the land, saith the Lord.
4 I will also stretch out mine hand upon Judah,
and upon all the inhabitants of Jerusalem;
and I will cut off the remnant of Baal from this place, . . .
5 And them that worship the host of heaven upon the housetops;
and them that worship and that swear by the Lord, and that swear
by Malcham;
6 And them that are turned back from the Lord;
and those that have not sought the Lord, nor inquired for him.

7 Hold thy peace at the presence of the Lord God:
for the day of the Lord is at hand:
for the Lord hath prepared a sacrifice,
he hath bid his guests.
10 And it shall come to pass in that day, saith the Lord,
that there shall be the noise of a cry from the fish gate,
and a howling from the second,
and a great crashing from the hills.
12 And it shall come to pass at that time, that I will search Jerusalem
with candles,
and punish the men that are settled on their lees:
that say in their heart, The Lord will not do good, neither will
he do evil.

The great day of the Lord is near,
it is near, and hasteth greatly,
even the voice of the day of the Lord:
the mighty man shall cry there bitterly.
That day is a day of wrath,
a day of trouble and distress,
a day of wasteness and desolation,
a day of darkness and gloominess,
a day of clouds and thick darkness,
A day of the trumpet and alarm
against the fenced cities,
and against the high towers.
Neither their silver nor their gold shall be able to deliver them
in the day of the Lord's wrath;
but the whole land shall be devoured by the fire of his jealousy:
for he shall make even a speedy riddance of all them that dwell
in the land.

Gather yourselves together,
yea, gather together, O nation not desired;
Before the decree bring forth,
before the day pass as the chaff,
before the fierce anger of the Lord come upon you,
before the day of the Lord's anger come upon you.
Seek ye the Lord, all ye meek of the earth, which have wrought his
judgment;
seek righteousness, seek meekness:
it may be ye shall be hid in the day of the Lord's anger.

For Gaza shall be forsaken, and Ashkelon a desolation:
they shall drive out Ashdod at the noonday,
and Ekron shall be rooted up.

I have heard the reproach of Moab,
and the revilings of the children of Ammon,
whereby they have reproached my people,
and magnified themselves against their border.
The Lord will be terrible unto them:
for he will famish all the gods of the earth;
and men shall worship him, every one from his place,
even all the isles of the heathen.
And he will stretch out his hand against the north,
and destroy Assyria;
and will make Nineveh a desolation, and dry like a wilderness.

"The Lord . . . Will Save" (3:17)

3:11 In that day shalt thou not be ashamed for all thy doings,
wherein thou hast transgressed against me:
for then I will take away out of the midst of thee them that rejoice
in thy pride,
and thou shalt no more be haughty because of my holy mountain.
12 I will also leave in the midst of thee an afflicted and poor people,
and they shall trust in the name of the Lord.
13 The remnant of Israel shall not do iniquity, nor speak lies;
neither shall a deceitful tongue be found in their mouth:
for they shall feed and lie down,
and none shall make them afraid.

14 Sing, O daughter of Zion; shout, O Israel:
be glad and rejoice with all the heart, O daughter of Jerusalem.
15 The Lord hath taken away thy judgments,
he hath cast out thine enemy:
the King of Israel, even the Lord, is in the midst of thee:
thou shalt not see evil any more.
16 In that day it shall be said to Jerusalem, Fear thou not:
and to Zion, Let not thine hands be slack.
17 The Lord thy God in the midst of thee is mighty;
he will save, he will rejoice over thee with joy;
he will rest in his love,
he will joy over thee with singing.

19 Behold, at that time I will undo all that afflict thee:
and I will save her that halteth,
and gather her that was driven out;
and I will get them praise and fame
in every land where they have been put to shame.
20 At that time will I bring you again,
even in the time that I gather you:
for I will make you a name and a praise among all people of the earth,
when I turn back your captivity before your eyes, saith the Lord.

Nahum

1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

"The Lord Will Take Vengeance on His Adversaries" (1:2)

2 God is jealous, and the Lord revengeth;
the Lord revengeth, and is furious;
the Lord will take vengeance on his adversaries,
and he reserveth wrath for his enemies.
3 The Lord is slow to anger, and great in power,
and will not at all acquit the wicked:
the Lord hath his way in the whirlwind and in the storm,
and the clouds are the dust of his feet.
4 He rebuketh the sea, and maketh it dry,
and drieth up all the rivers: . . .
5 The mountains quake at him, and the hills melt,
and the earth is burned at his presence,
yea, the world, and all that dwell therein.
6 Who can stand before his indignation?
and who can abide in the fierceness of his anger?
his fury is poured out like fire,
and the rocks are thrown down by him.
7 The Lord is good, a stronghold in the day of trouble;
and he knoweth them that trust in him.
12 . . . Though I have afflicted thee, I will afflict thee no more.
13 For now will I break his yoke from off thee,
and will burst thy bonds in sunder.
15 Behold upon the mountains the feet of him that bringeth
good tidings,
that publisheth peace!
O Judah, keep thy solemn feasts, perform thy vows:
for the wicked shall no more pass through thee;
he is utterly cut off.

"They . . . Shall . . . Say, Nineveh Is Laid Waste" (3:7)

2: 1 He that dasheth in pieces is come up before thy face:
keep the munition, watch the way,
make thy loins strong,
fortify thy power mightily.

2: 3 The shield of his mighty men is made red,
the valiant men are in scarlet:
the chariots shall be with flaming torches in the day of his preparation,
and the fir trees shall be terribly shaken.
4 The chariots shall rage in the streets,
they shall justle one against another in the broad ways:
they shall seem like torches,
they shall run like the lightnings.

8 But Nineveh is of old like a pool of water:
yet they shall flee away.
Stand, stand, shall they cry;
but none shall look back.
9 Take ye the spoil of silver, take the spoil of gold:
for there is none end of the store and glory out of all the pleasant furniture.
10 She is empty, and void, and waste:
and the heart melteth, and the knees smite together,
and much pain is in all loins,
and the faces of them all gather blackness.
13 Behold, I am against thee, saith the Lord of hosts,
and I will burn her chariots in the smoke,
and the sword shall devour thy young lions:
and I will cut off thy prey from the earth,
and the voice of thy messengers shall no more be heard.

3: 1 Woe to the bloody city!
it is all full of lies and robbery;
the prey departeth not;
2 The noise of a whip, and the noise of the rattling of the wheels,
and of the prancing horses, and of the jumping chariots.
3 The horseman lifteth up both the bright sword and the glittering spear:
and there is a multitude of slain, and a great number of carcasses;
and there is none end of their corpses;
they stumble upon their corpses:
4 Because of the multitude of the whoredoms of the well-favored harlot,
the mistress of witchcrafts,
that selleth nations through her whoredoms,
and families through her witchcrafts.

3: 5 Behold, I am against thee, saith the Lord of hosts;
and I will discover thy skirts upon thy face,
and I will show the nations thy nakedness,
and the kingdoms thy shame.
7 And it shall come to pass, that all they that look upon thee
shall flee from thee, and say,
Nineveh is laid waste: who will bemoan her?
whence shall I seek comforters for thee?

12 All thy strongholds shall be like fig trees with the first ripe
figs:
if they be shaken, they shall even fall into the mouth
of the eater.
14 Draw thee waters for the siege,
fortify thy strongholds:
go into clay, and tread the mortar,
make strong the brickkiln.
15 There shall the fire devour thee;
the sword shall cut thee off, . . .
17 Thy crowned are as the locusts,
and thy captains as the great grasshoppers,
which camp in the hedges in the cold day,
but when the sun ariseth they flee away,
and their place is not known where they are.

18 Thy shepherds slumber, O king of Assyria:
thy nobles shall dwell in the dust:
thy people is scattered upon the mountains,
and no man gathereth them.
19 There is no healing of thy bruise;
thy wound is grievous:
all that hear the bruit of thee shall clap the hands over thee:
for upon whom hath not thy wickedness passed continually?

Habakkuk

1 The burden which Habakkuk the prophet did see.

"O Lord, How Long . . . Wilt Not Hear!" (1:2)

2 O Lord, how long shall I cry, and thou wilt not hear!
even cry out unto thee of violence, and thou wilt not save!
3 Why dost thou show me iniquity,
and cause me to behold grievance?
for spoiling and violence are before me:
and there are that raise up strife and contention.
4 Therefore the law is slacked, and judgment doth never go forth:
for the wicked doth compass about the righteous;
therefore wrong judgment proceedeth.

5 Behold ye among the heathen, and regard, and wonder marvelously:
for I will work a work in your days,
which ye will not believe, though it be told you.
6 For, lo, I raise up the Chaldeans, that bitter and hasty nation,
which shall march through the breadth of the land,
to possess the dwelling places that are not theirs.
7 They are terrible and dreadful:
their judgment and their dignity shall proceed of themselves.
8 Their horses also are swifter than the leopards,
and are more fierce than the evening wolves:
and their horsemen shall spread themselves,
and their horsemen shall come from far;
they shall fly as the eagle that hasteth to eat.
9 They shall come all for violence:
their faces shall sup up as the east wind,
and they shall gather the captivity as the sand.
10 And they shall scoff at the kings,
and the princes shall be a scorn unto them:
they shall deride every stronghold;
for they shall heap dust, and take it.

12 Art thou not from everlasting, O Lord my God, mine Holy One?
We shall not die.
O Lord, thou hast ordained them for judgment;
and, O mighty God, thou hast established them for correction.
13 Thou art of purer eyes than to behold evil,
and canst not look on iniquity:

wherefore lookest thou upon them that deal treacherously,
and holdest thy tongue when the wicked devoureth the man that is more righteous than he?
1:14 And makest men as the fishes of the sea,
as the creeping things, that have no ruler over them?
15–17

2 1 I will stand upon my watch,
and set me upon the tower,
and will watch to see what he will say unto me,
and what I shall answer when I am reproved.
2 And the Lord answered me, and said,
Write the vision, and make it plain upon tables,
that he may run that readeth it.
3 For the vision is yet for an appointed time,
but at the end it shall speak, and not lie:
though it tarry, wait for it;
because it will surely come, it will not tarry.
4 Behold, his soul which is lifted up is not upright in him:
but the just shall live by his faith.

"Woe to Him That Buildeth . . . by Iniquity!" (2:12)

12 Woe to him that buildeth a town with blood,
and establisheth a city by iniquity!
13 Behold, is it not of the Lord of hosts that the people shall labor in the very fire,
and the people shall weary themselves for very vanity?
14 For the earth shall be filled with the knowledge of the glory of the Lord,
as the waters cover the sea.

15 Woe unto him that giveth his neighbor drink,
that puttest thy bottle to him, and makest him drunken also,
that thou mayest look on their nakedness!

18 What profiteth the graven image that the maker thereof hath graven it;
the molten image, and a teacher of lies,
that the maker of his work trusteth therein, to make dumb idols?
19 Woe unto him that saith to the wood, Awake;
to the dumb stone, Arise, it shall teach!
Behold, it is laid over with gold and silver,
and there is no breath at all in the midst of it.
20 But the Lord is in his holy temple:
let all the earth keep silence before him.

"O Lord, . . . in Wrath Remember Mercy" (3:2)

3 A prayer of Habakkuk the prophet upon Shigionoth.

2 O Lord, I have heard thy speech, and was afraid:
O Lord, revive thy work in the midst of the years,
in the midst of the years make known;
in wrath remember mercy.

10 The mountains saw thee, and they trembled:
the overflowing of the water passed by:
the deep uttered his voice,
and lifted up his hands on high.
11 The sun and moon stood still in their habitation:
at the light of thine arrows they went,
and at the shining of thy glittering spear.
12 Thou didst march through the land in indignation,
thou didst thresh the heathen in anger.
13 Thou wentest forth for the salvation of thy people,
even for salvation with thine anointed; . . .
15 Thou didst walk through the sea with thine horses,
through the heap of great waters.
16 When I heard, my belly trembled;
my lips quivered at the voice:
rottenness entered into my bones, and I trembled in myself,
that I might rest in the day of trouble:
when he cometh up unto the people,
he will invade them with his troops.

17 Although the fig tree shall not blossom,
neither shall fruit be in the vines;
the labor of the olive shall fail,
and the fields shall yield no meat;
the flock shall be cut off from the fold,
and there shall be no herd in the stalls:
18 Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
19 The Lord God is my strength,
and he will make my feet like hinds' feet,
and he will make me to walk upon mine high places.

To the chief singer on my stringed instruments.

Ezekiel

PROPHET-PRIEST AND ARCHITECT OF RESTORATION

THE BOOK OF EZEKIEL contains many brilliant passages, but its trying or difficult ones place it among the less loved and less known of the prophetic writings. By those who know it well, however, it is regarded as of enormous significance to the Jewish faith and, eventually, to Western religion. For at a time of overwhelming catastrophe — the destruction of Jerusalem and the deportations of its inhabitants — it was Ezekiel's fervor which, perhaps beyond any other influence during the fifty-year Exile, kept the embers alive. Many believe that it was his concrete plan for the future which fanned these embers back into an enduring fire. It is perhaps because of his zeal that the returned exiles mustered the courage to live on as a tiny theocratic community in their own land. Thus, it is held, was Israel preserved for new glories and for transmitting through Christianity its spiritual heritage.

Until recently scholars regarded this book as the work of one man, accepted its content as chronologically arranged and dated, and viewed Ezekiel's career and teaching as clearly identifiable. They held that he was of priestly lineage and among the "ten thousand captives" deported to Babylonia after Nebuchadnezzar's capture of Jerusalem, in 597 B.C. (II Kgs. 24:14), and that he remained there the rest of his life; that about 593 B.C. he there received his call to prophecy (chs. 1–3); that, like his older contemporary, Jeremiah, his early messages persisted in attacking Judah for its sins and in predicting its doom (chs. 4–24), but that when the news reached him that Jerusalem had fallen, in 586 B.C., he turned to consolation; and that thereafter he sought to inspire his fellow exiles and uphold their hands by visions of a purer Israel-to-be and details of its restoration.

In recent decades, however, many of these assumptions have been vigorously challenged, unsettling much of what had long been accepted. While some scholars still regard the book as substantially a single unit, many disagree. Some identify less than one-fifth of it as written by Ezekiel. As to date of composition, opinions range from about 700 B.C. to 230 B.C. and even later. Contradicting the common view that Ezekiel was an exile all his active life, some scholars assert that he was never deported at all. Others conclude that he was among the first group of captives carried to Babylonia in 597 B.C., but that he returned to Jerusalem, shortly after his prophetic call in 593 B.C., remaining there for several years before, and perhaps during, the final siege. It is, however, generally agreed that the book reached its present form in Babylonia. Some believe that the genuine Ezekiel is confined to some utterances which are those of a typical ethical prophet (like Isaiah or Jeremiah), and that most of the present book is the work of an exile much more priestly in temper than Ezekiel. It is now assumed that this priestly editor arranged the original oracles, added the exaggerated elements and the blueprint for the future (chs. 40–48), and may have supplied to the messages the specific datings which present scholars find more plausible than accurate.

These issues, however, are still much debated. Conclusive proof cannot be offered for any one theory. The mystic quality and fantastic expression of much of the book defies confident analysis. The very first chapter presents visions so weird as to baffle the most careful readers. The extravagant imagery, probably understandable at least in part to contemporaries familiar with the symbolic sculptures of neighboring civilizations, was apparently the forerunner of the complex apocalyptic literature elsewhere discussed (see preface to the Book of Daniel). Some have wondered, moreover, why it was that, although for some years,

from 593 to 587 B.C., the work of Ezekiel paralleled that of Jeremiah, neither mentions the other, directly or indirectly. For some of the teachings of the two are almost identical, and Ezekiel may have been in Jerusalem with Jeremiah during part of that time (see note on ch. 11).

The passages of fanatic temper in the Book of Ezekiel may not appeal today, but this very quality may have been decisive in the redirection and preservation of Jewish religion and life. According to some, it is mainly this prophet and this book which are credited with the final victory over idolatry, for from this period there was a practical disappearance of pagan worship from Israel. To this book, too, because of its specifications for the renewed community (chs. 40–48), is partly attributed the ethical and legal system which, often said to be embodied in the Priestly Code (see preface to Leviticus), was ultimately put into practice under Nehemiah and Ezra.

Important as the Book of Ezekiel may have been for the morale of his contemporaries, it cannot be expected of the general reader today to submit himself to its many lengthy and dull passages. Yet it would be a distinct loss not to glean from it those teachings which represent notable advances in religious outlook and thinking. Hence much of the foliage which obstructed the view has been cleared away and notes supplied which may be of further aid in seeing that which is of universal value.

THE BOOK OF

The Prophet Ezekiel

Ezekiel's Call to Prophecy

1 Now it came to pass . . . as I was among the captives by the river of Che-
2 bar, that the heavens were opened, and I saw visions of God. In the fifth day
3 of the month, which was the fifth year of king Jehoiachin's captivity, The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst
5 thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their
6 appearance; they had the likeness of a man. And every one had four faces,
7 and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color
8 of burnished brass. And they had the hands of a man under their wings on
9 their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left
11 side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to an-

1:12 other, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they
13 went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went
14 forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.
15 Now as I beheld the living creatures, behold one wheel upon the earth
16 by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the
19 middle of a wheel. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels
20 were lifted up. Whithersoever the spirit was to go, they went, . . . for the
24 spirit of the living creature was in the wheels. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the
25 Almighty, the voice of speech, as the noise of a host: . . . And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.
26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the
27 throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness
28 round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.

This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

2 And he said unto me, Son of man, stand upon thy feet, and I will speak unto
2 thee. And the spirit entered into me when he spake unto me, and set me upon
3 my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even
4 unto this very day. For they are impudent children and stiffhearted. I do send
5 thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.
6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks,
8 though they be a rebellious house. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

2: 9 And when I looked, behold, a hand was sent unto me; and, lo, a roll of a
10 book was therein; And he spread it before me; and it was written within and
without: and there was written therein lamentations, and mourning, and woe.
3 Moreover he said unto me, Son of man, eat that thou findest; eat this roll,
2 and go speak unto the house of Israel.† So I opened my mouth, and he caused
3 me to eat that roll. And he said unto me, Son of man, cause thy belly to eat,
and fill thy bowels with this roll that I give thee. Then did I eat it; and it was
in my mouth as honey for sweetness.
4 And he said unto me, Son of man, go, get thee unto the house of Israel, and
5 speak with my words unto them. For thou art not sent to a people of a strange
7 speech and of a hard language, but to the house of Israel; But the house of
Israel will not hearken unto thee; for they will not hearken unto me: for all
8 the house of Israel are impudent and hard-hearted. Behold, I have made thy
face strong against their faces, and thy forehead strong against their fore-
9 heads. As an adamant harder than flint have I made thy forehead: fear them
not, neither be dismayed at their looks, though they be a rebellious house.
11 And go, get thee to them of the captivity, unto the children of thy people,
and speak unto them, and tell them, Thus saith the Lord God; whether they
will hear, or whether they will forbear.
12 Then the spirit took me up, and I heard behind me a voice of a great rush-
13 ing, saying, Blessed be the glory of the Lord from his place. I heard also the
noise of the wings of the living creatures that touched one another, and the
14 noise of the wheels over against them, and a noise of a great rushing. So the
spirit lifted me up, and took me away, and I went in bitterness, in the heat of
my spirit; but the hand of the Lord was strong upon me.
15 Then I came to them of the captivity at Tel-abib, that dwelt by the river
of Chebar, and I sat where they sat, and remained there astonished among
16 them seven days. And it came to pass at the end of seven days, that the word
17 of the Lord came unto me, saying, Son of man, I have made thee a watchman
unto the house of Israel: therefore hear the word at my mouth, and give them
warning from me.
22 And the hand of the Lord was there upon me; and he said unto me, Arise,
23 go forth into the plain, and I will there talk with thee. Then I arose, and went
forth into the plain: and, behold, the glory of the Lord stood there, as the
glory which I saw by the river of Chebar: and I fell on my face.
24 Then the spirit entered into me, and set me upon my feet, and spake with
25 me, and said unto me, Go, shut thyself within thine house. But thou, O son
of man, behold, they shall put bands upon thee,† and shall bind thee with
26 them, and thou shalt not go out among them: And I will make thy tongue
cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to
27 them a reprover: for they are a rebellious house. But when I speak with thee,
I will open thy mouth, and thou shalt say unto them, Thus saith the Lord
God; He that heareth, let him hear; and he that forbeareth, let him forbear:
for they are a rebellious house.

"*Ye Mountains of Israel, Hear the Word*" (6:3)

5: 5 Thus saith the Lord God; This is Jerusalem: I have set it in the midst of
6 the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.
7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments
8 of the nations that are round about you; Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst
9 of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine
10 abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and
13 the whole remnant of thee will I scatter into all the winds. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.
14 Moreover I will make thee waste, and a reproach among the nations that
15 are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it.
16–17
6:1,2 And the word of the Lord came unto me, saying, Son of man, set thy face
3 toward the mountains of Israel, and prophesy against them, And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.
4 And your altars shall be desolate, and your images shall be broken: and I will
5 cast down your slain men before your idols. And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones
6 round about your altars. In all your dwelling places the cities shall be laid waste, . . .
8 Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.
9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have

6:10 committed in all their abominations. And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.

11–14

7:23 Make a chain: for the land is full of bloody crimes, and the city is full of
24 violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and
25 their holy places shall be defiled. Destruction cometh; and they shall seek
26 peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law
27 shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

8 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me,†
3 that the hand of the Lord God fell there upon me. And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; . . .
8 Then said he unto me, Son of man, dig now in the wall: and when I had
9 digged in the wall, behold a door. And he said unto me, Go in, and behold the
10 wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the
11 house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his
12 hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.
13 He said also unto me, Turn thee yet again, and thou shalt see greater
14 abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.
15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet
16 again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces
17 toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger:

8:18 and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

"*I Will Put a New Spirit Within You*" (11:19)

11:13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said,
14 Ah Lord God! wilt thou make a full end of the remnant of Israel? Again the
15 word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the
16 Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.
17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered,
18 and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations
19 thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will
20 give them a heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their
21 God.† But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

22–25

"*The Days Are Prolonged, and Every Vision Faileth*" (12:22)

12:17,18 Moreover the word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with careful-
19 ness;† And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that
20 dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.
21,22 And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged,
23 and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb

in Israel; but say unto them, The days are at hand, and the effect of every
12:24 vision. For there shall be no more any vain vision nor flattering divination
25 within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26–28

13:1,2 And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that
3 prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit,
4 and have seen nothing! O Israel, thy prophets are like the foxes in the deserts.
5 Ye have not gone up into the gaps, neither made up the hedge for the house
6 of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word.
7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?
8 Therefore thus saith the Lord God; Because ye have spoken vanity, and
9 seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel;
10 and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; . . .

11–23

14: 6 Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your
7 abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord
8 will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

9–23

"*Cause Jerusalem to Know Her Abominations*" (16:2)

16:1,2 Again the word of the Lord came unto me, saying, Son of man, cause Jeru-
3 salem to know her abominations, And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite,† and thy mother a Hittite.
7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy

breasts are fashioned, and thine hair is grown, whereas thou wast naked and
16: 8 bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

10 I clothed thee also with broidered work, and shod thee with badgers' skin,
11 and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on
12 thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and
13 a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful,
14 and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 But thou didst trust in thine own beauty, and playedst the harlot because
16 of thy renown, . . . And of thy garments thou didst take, and deckedst thy high places with divers colors, and playedst the harlot thereupon: the like
17 things shall not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to
18 thyself images of men, and didst commit whoredom with them, And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and
20 mine incense before them. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them
21 to be devoured. Is this of thy whoredoms a small matter, That thou hast slain my children, and delivered them to cause them to pass through the fire for
22 them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.
28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be
29 satisfied. Thou hast moreover multiplied thy fornication in the land of Ca-
30 naan unto Chaldea; and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;

35,38 Wherefore, O harlot, hear the word of the Lord: . . . I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee
39 blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and
40 leave thee naked and bare. They shall also bring up a company against thee,

and they shall stone thee with stones, and thrust thee through with their
16:44 swords. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

45–63

"*He Rebelled . . . in Sending His Ambassadors into Egypt*" (17:15)

17:11,12 Moreover the word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and
13 the princes thereof, and led them with him to Babylon; And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of
14 him: he hath also taken the mighty of the land: That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it
15 might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake,
18 even with him in the midst of Babylon he shall die. Seeing he despised the oath by breaking the covenant,† when, lo, he had given his hand, and hath
19 done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he
20 hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed
21 against me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.

22–24

"*The Soul That Sinneth, It Shall Die*" (18:20)

18:1,2 The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten
3 sour grapes, and the children's teeth are set on edge? As I live, saith the Lord
4 God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5,6 But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the
7 house of Israel, neither hath defiled his neighbor's wife, . . . And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none

by violence, hath given his bread to the hungry, and hath covered the naked
18: 8 with a garment; He that hath not given forth upon usury, neither hath taken
any increase, that hath withdrawn his hand from iniquity, hath executed true
9 judgment between man and man, Hath walked in my statutes, and hath kept
my judgments, to deal truly; he is just, he shall surely live, saith the Lord
God.
10 If he beget a son that is a robber, a shedder of blood, and that doeth the
11 like to any one of these things, And that doeth not any of those duties, but
12 even hath eaten upon the mountains, and defiled his neighbor's wife, Hath
oppressed the poor and needy, hath spoiled by violence, hath not restored the
pledge, and hath lifted up his eyes to the idols, hath committed abomination,
13 Hath given forth upon usury, and hath taken increase: shall he then live?
he shall not live: he hath done all these abominations; he shall surely die, his
blood shall be upon him.
14 Now, lo, if he beget a son, that seeth all his father's sins which he hath
17 done, and considereth, and doeth not such like, . . . he shall not die for the
18 iniquity of his father, he shall surely live. As for his father, because he cruelly
oppressed, spoiled his brother by violence, and did that which is not good
among his people, lo, even he shall die in his iniquity.
19 Yet say ye, Why? doth not the son bear the iniquity of the father? When
the son hath done that which is lawful and right, and hath kept all my statutes,
20 and hath done them, he shall surely live. The soul that sinneth, it shall die.
The son shall not bear the iniquity of the father,† neither shall the father bear
the iniquity of the son: the righteousness of the righteous shall be upon him,
21 and the wickedness of the wicked shall be upon him. But if the wicked will
turn from all his sins that he hath committed, and keep all my statutes, and
22 do that which is lawful and right, he shall surely live, he shall not die. All his
transgressions that he hath committed, they shall not be mentioned unto him:
23 in his righteousness that he hath done he shall live. Have I any pleasure at all
that the wicked should die? saith the Lord God: and not that he should return
from his ways, and live?
25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel;
26 Is not my way equal? are not your ways unequal? When a righteous man
turneth away from his righteousness, and committeth iniquity, and dieth in
27 them; for his iniquity that he hath done shall he die. Again, when the wicked
man turneth away from his wickedness that he hath committed, and doeth
30 that which is lawful and right, he shall save his soul alive. Therefore I will
judge you, O house of Israel, every one according to his ways, saith the Lord
God. Repent, and turn yourselves from all your transgressions; so iniquity
31 shall not be your ruin. Cast away from you all your transgressions, whereby
ye have transgressed; and make you a new heart and a new spirit: for why
will ye die, O house of Israel?
32

"*Prophesy Against the Land of Israel*" (21:2)

21:1,2 And the word of the Lord came unto me, saying, Son of man, set thy face
toward Jerusalem, and drop thy word toward the holy places, and prophesy
3 against the land of Israel, And say to the land of Israel, Thus saith the Lord;
Behold, I am against thee, and will draw forth my sword out of his sheath
6 and will cut off from thee the righteous and the wicked. Sigh therefore, thou
son of man, with the breaking of thy loins; and with bitterness sigh before
7 their eyes. And it shall be, when they say unto thee, Wherefore sighest thou?
that thou shalt answer, For the tidings, because it cometh: and every heart
shall melt, and all hands shall be feeble, and every spirit shall faint, and all
knees shall be weak as water: behold, it cometh, and shall be brought to pass
saith the Lord God.

8,9 Again the word of the Lord came unto me saying, Son of man, prophesy
and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also
10 furbished: It is sharpened to make a sore slaughter; it is furbished that it
may glitter: should we then make mirth? it contemneth the rod of my son,
11 as every tree. And he hath given it to be furbished, that it may be handled:
this sword is sharpened, and it is furbished, to give it into the hand of the
12 slayer. Cry and howl, son of man; for it shall be upon my people, it shall be
upon all the princes of Israel: terrors by reason of the sword shall be upon
my people: . . .

25 And thou, profane wicked prince of Israel, whose day is come, when iniq-
26 uity shall have an end, Thus saith the Lord God; Remove the diadem, and
take off the crown: this shall not be the same: exalt him that is low, and abase
27 him that is high. I will overturn, overturn, overturn it: and it shall be no
more, until he come whose right it is; and I will give it him.

28–32

22:29 The people of the land have used oppression, and exercised robbery, and
have vexed the poor and needy: yea, they have oppressed the stranger wrong-
30 fully. And I sought for a man among them, that should make up the hedge,
and stand in the gap before me for the land, that I should not destroy it: but
31 I found none. Therefore have I poured out mine indignation upon them; I
have consumed them with the fire of my wrath: their own way have I recom-
pensed upon their heads, saith the Lord God.

"*Ye Shall Pine Away for Your Iniquities*" (24:23)

24:15,16 Also the word of the Lord came unto me, saying, Son of man, behold, I
take away from thee the desire of thine eyes with a stroke: yet neither shalt
17 thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make
no mourning for the dead, bind the tire of thine head upon thee, and put on

thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.
24.18 So I spake unto the people in the morning: and at even my wife died; and I
did in the morning as I was commanded.
19 And the people said unto me, Wilt thou not tell us what these things are to
20 us, that thou doest so? Then I answered them, The word of the Lord came
21 unto me, saying, Speak unto the house of Israel, Thus saith the Lord God;
Behold, I will profane my sanctuary, the excellency of your strength, the de-
sire of your eyes, and that which your soul pitieth; and your sons and your
23 daughters whom ye have left shall fall by the sword. . . . ye shall not mourn
nor weep; but ye shall pine away for your iniquities, and mourn one toward
24 another. Thus Ezekiel is unto you a sign: according to all that he hath done
shall ye do: and when this cometh, ye shall know that I am the Lord God.
25–27

"I Am Against Thee, O Tyrus" (26:3)

26 And it came to pass in the eleventh year, in the first day of the month, that
2 the word of the Lord came unto me, saying, Son of man, because that Tyrus
hath said against Jerusalem, Aha, she is broken that was the gates of the peo-
ple; she is turned unto me; I shall be replenished, now she is laid waste:
3 Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and
will cause many nations to come up against thee, as the sea causeth his waves
to come up.
7 For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchad-
rezzar king of Babylon, a king of kings, from the north, with horses, and with
8 chariots, and with horsemen, and companies, and much people. He shall slay
with the sword thy daughters in the field: and he shall make a fort against
9 thee, and cast a mount against thee, and lift up the buckler against thee. And
he shall set engines of war against thy walls, and with his axes he shall break
11 down thy towers. With the hoofs of his horses shall he tread down all thy
streets: he shall slay thy people by the sword, and thy strong garrisons shall
12 go down to the ground. And they shall make a spoil of thy riches, and make
a prey of thy merchandise: and they shall break down thy walls, and destroy
thy pleasant houses: and they shall lay thy stones and thy timber and thy
13 dust in the midst of the water. And I will cause the noise of thy songs to
14 cease; and the sound of thy harps shall be no more heard. And I will make
thee like the top of a rock: thou shalt be a place to spread nets upon; thou
shalt be built no more: for I the Lord have spoken it, saith the Lord God.
15–21
27.1,2 The word of the Lord came again unto me, saying, Now, thou son of man,
3 take up a lamentation for Tyrus; And say unto Tyrus, O thou that art situate
at the entry of the sea, which art a merchant of the people for many isles,
Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty.
4 Thy borders are in the midst of the seas, thy builders have perfected thy

27:25 beauty. The ships of Tarshish did sing of thee in thy market: and thou wast
replenished, and made very glorious in the midst of the seas.
26 Thy rowers have brought thee into great waters: the east wind hath bro-
27 ken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise,
thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is
in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.
28,29 The suburbs shall shake at the sound of the cry of thy pilots. And all that
handle the oar, the mariners, and all the pilots of the sea, shall come down
30 from their ships, they shall stand upon the land; And shall cause their voice
to be heard against thee, and shall cry bitterly, and shall cast up dust upon
31 their heads, they shall wallow themselves in the ashes: And they shall make
themselves utterly bald for thee, and gird them with sackcloth, and they shall
32 weep for thee with bitterness of heart and bitter wailing. And in their wailing
they shall take up a lamentation for thee, and lament over thee, saying, What
city is like Tyrus, like the destroyed in the midst of the sea?
33–36

28:1,2 The word of the Lord came again unto me, saying, Son of man, say unto
the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted
up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the
seas; yet thou art a man, and not God,† though thou set thine heart as the
5 heart of God: By thy great wisdom and by thy traffic hast thou increased thy
6 riches, and thine heart is lifted up because of thy riches: Therefore thus saith
7 the Lord God; Because thou hast set thine heart as the heart of God; Behold
17 therefore I will bring strangers upon thee, the terrible of the nations: . . .
will cast thee to the ground, I will lay thee before kings, that they may be
18 hold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the
midst of thee, it shall devour thee, and I will bring thee to ashes upon the
19 earth in the sight of all them that behold thee. All they that know thee among
the people shall be astonished at thee: thou shalt be a terror, and never shalt
thou be any more.
20–26

"Watchman unto . . . Israel . . . Warn Them" (33:7)

33:1,2 Again the word of the Lord came unto me, saying, Son of man, speak to
the children of thy people, and say unto them, When I bring the sword upon
a land, if the people of the land take a man of their coasts, and set him for
3 their watchman: If when he seeth the sword come upon the land, he blow the
4 trumpet, and warn the people; Then whosoever heareth the sound of the
trumpet, and taketh not warning; if the sword come, and take him away, his
5 blood shall be upon his own head. He heard the sound of the trumpet, and
took not warning; his blood shall be upon him. But he that taketh warning

33:9 shall deliver his soul. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jeru-
22 salem came unto me, saying, The city is smitten. Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.†

23,24 Then the word of the Lord came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inherit-
25 ance. Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye
26 possess the land? Ye stand upon your sword, ye work abomination, and ye
27 defile every one his neighbor's wife: and shall ye possess the land? Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves
28 shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that
29 none shall pass through. Then shall they know that I am the Lord, when I have laid the land most desolate, because of all their abominations which they have committed.

30 Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the
31 word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but
32 their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an
33 instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

"I the Lord . . . Am with . . . Israel" (34:30)

34:1,2 And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed
3 themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.
4 The diseased have ye not strengthened, neither have ye healed that which

was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which
34: 5 was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the
6 beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

9,10 Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord God; Behold, I, even I, will both search my sheep,
12 and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and
13 dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the coun-
14 try. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall
16 they feed upon the mountains of Israel. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And as for you, O my flock, thus saith the Lord God; Behold, I judge be-
20 tween cattle and cattle, between the rams and the he goats. . . . Behold, I,
21 even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with
22 your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them,† even
24 my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I
25 the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely
26 in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come
27 down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

34:28 And they shall no more be a prey to the heathen, neither shall the beast of
the land devour them; but they shall dwell safely, and none shall make them
29 afraid. And I will raise up for them a plant of renown, and they shall be no
more consumed with hunger in the land, neither bear the shame of the hea-
30 then any more. Thus shall they know that I the Lord their God am with
them, and that they, even the house of Israel, are my people, saith the Lord
31 God. And ye my flock, the flock of my pasture, are men, and I am your God,
saith the Lord God.

36:23 And I will sanctify my great name, which was profaned among the hea-
then, which ye have profaned in the midst of them; and the heathen shall
know* that I am the Lord, saith the Lord God, when I shall be sanctified in
24 you before their eyes. For I will take you from among the heathen, and gath-
25 er you out of all countries, and will bring you into your own land. Then will
I sprinkle clean water upon you, and ye shall be clean: from all your filthi-
26 ness, and from all your idols, will I cleanse you. A new heart also will I give
you, and a new spirit will I put within you: and I will take away the stony
27 heart out of your flesh, and I will give you a heart of flesh. And I will put my
Spirit within you,† and cause you to walk in my statutes, and ye shall keep my
28 judgments, and do them. And ye shall dwell in the land that I gave to your
fathers; and ye shall be my people, and I will be your God.

29–38

"*O Ye Dry Bones, . . . Ye Shall Live*" (37:4–5)

37 The hand of the Lord was upon me, and carried me out in the Spirit of the
Lord, and set me down in the midst of the valley which was full of bones,
2 And caused me to pass by them round about: and, behold, there were very
3 many in the open valley; and, lo, they were very dry. And he said unto me,
Son of man, can these bones live? And I answered, O Lord God, thou know-
4 est. Again he said unto me, Prophesy upon these bones, and say unto them, O
5 ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these
6 bones; Behold, I will cause breath to enter into you, and ye shall live: And I
will lay sinews upon you, and will bring up flesh upon you, and cover you
with skin, and put breath in you, and ye shall live; and ye shall know that I
am the Lord.
7 So I prophesied as I was commanded: and as I prophesied, there was a
noise, and behold a shaking, and the bones came together, bone to his bone.
8 And when I beheld, lo, the sinews and the flesh came up upon them, and the
skin covered them above: but there was no breath in them.
9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and
say to the wind, Thus saith the Lord God; Come from the four winds, O
10 breath, and breathe upon these slain, that they may live. So I prophesied as

* See note on 28:2, pp. 662b, 663a.

he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: † behold, they say, Our bones are dried, and our hope is lost: we are
12 cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to
13 come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my peo-
14 ple, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

15–28

After this exalted passage the chapters which follow, in the main, are a tedious anticlimax. Chapters 40–48, containing long and minute specifications of the Temple-to-be, regulations as to sacrifice, ceremonies, priesthood, and land allotments to various groups, details important to the exiles, have almost nothing to reward the present reader who has read the counterpart of such material in Leviticus. Hence only a few of the best verses in this section, with which to conclude this book, are presented.

Visions of the Future Zion

40 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and
2 brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a
3 city on the south. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.
4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all
5 that thou seest to the house of Israel. And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and a handbreadth: so he measured the breadth of the building, one reed; and the height, one reed.

6–49

41 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the
2 breadth of the tabernacle. And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the breadth,
3 twenty cubits. Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cu-

41: 4 bits. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.

5–26

43 Afterward he brought me to the gate, even the gate that looketh toward
2 the east: And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined
3 with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell
4 upon my face. And the glory of the Lord came into the house by the way of
5 the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the
6 house. And I heard him speaking unto me out of the house; and the man stood by me.
7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

8–27

48:35 . . . and the name of the city from that day shall be, The Lord is there.

NOTES TO EZEKIEL

"*Go Speak unto the House of Israel*" (3:1). On the meaning of the term "house of Israel," used over eighty times in this book, depend many facts about the prophet and his career. Was he addressing himself to (1) the whole of Israel at home and abroad, (2) the Babylonian exiles among whom he spent part of his life, (3) the people of North Israel, the former Northern Kingdom, or (4) the Judeans left in Jerusalem after the first deportations of 597 B.C.? If to the last, was he addressing them in person or hurling his oracles at them from a distance of several hundred miles?

Various scholars conclude that the term refers consistently to the people of Judea, that the prophet actually visited Jerusalem as a result of this injunction, remaining seven or eight years under King Zedekiah, and that most of the material in chapters 2 to 24 is best understood if Ezekiel's presence there is assumed.

"*They Shall Put Bands upon Thee*" (3:25). This and the following verses are chief supports for the theory that Ezekiel suffered from catalepsy, or perhaps from some other psychic abnormality. If this prediction, "Thou shalt be dumb" (v. 26), was actually fulfilled, his enforced silence lasted several years. For it was only after he learned of the fall of Jerusalem that his "mouth was opened" (33:22). Yet oracles which have been dated in this intervening period suggest that he was literarily active. Some scholars, baffled at his extreme language, have expressed the opinion that this passage may be a figurative description of an imprisonment or of a prolonged illness, or of a self-imposed silence to impress his followers of the need of heeding his counsel (see note on ch. 17, p. 662b).

"*The Elders of Judah Sat Before Me*" (8:1). How could this conference take place if, as

many believe, Ezekiel's work was all done in far-off Babylonia? Some traditional opinion bridges the handicap of space by declaring him to have had extraordinary psychic power and this passage to be an instance of his clairvoyance. Recent scholars hold the more plausible view that Ezekiel is here either recording an actual experience related to his assumed visit to Jerusalem (see notes on ch. 3), or expressing himself in the figurative language for which he is noted.

Ezekiel's Indebtedness to Jeremiah (11:20). The similarity of many of Ezekiel's teachings to Jeremiah's, particularly during the years when, many scholars believe, both men were in Jerusalem together (see preface), has often been noted. The likeness is not confined to that of their general point of view, as for instance in their attacks against the prevailing idolatry (compare Ezek. 6:9 with Jer. 3:6–13), but often in almost identical ideas and expressions.

For example, the present verse, "they shall be my people, and I will be their God," appears, with the clauses reversed, in Jer. 31:33. (Or, compare Ezek. 13:3 with Jer. 23:26.) What seems to be a proverbial saying, "Peace; and there was no peace" (Ezek. 13:10), is used with the same application in Jer. 6:14, as is "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. 18:2) in Jer. 31:29. Among the explanations of this problem are that Ezekiel borrowed from Jeremiah, or that both books had been reworked by the same editors.

"*Drink Thy Water . . . with Carefulness*" (12:18). Some believe that this injunction shows that the prophet was in Jerusalem during the first part of the siege of 588–586 B.C., when the city's limited water supply was being exhausted.

"*Thy Father Was an Amorite*" (16:3). Unlike Jeremiah, who called for a return to the "old paths" (Jer. 6:16), and other prophets who urged Israel to go back to its pure heritage (see note on Hos. 2:14), Ezekiel pictures Jerusalem as born of mixed parentage and contaminated from the very beginning. The rich description of the city's past (vv. 11–14) suggests the lustrous reigns of David and Solomon. The metaphor of wedlock and harlotry refers, as in Hosea, to the seductions of alien cults and of pagan practices, denounced repeatedly in preceding books. (See notes on Judg. 2, II Kgs 23, Amos 5:5, Jer. 2 and 19.)

"*He Despised the Oath by Breaking the Covenant*" (17:18). This is held to be an open attack upon King Zedekiah for perfidy toward his overlord Nebuchadnezzar. The Babylonian conqueror, desiring, after his first capture of Jerusalem in 597 B.C., to stamp out the Jewish disloyalty constantly fomented by Egypt, put Zedekiah under a solemn oath of fealty to keep the peace and on that condition, granted a measure of local autonomy (v. 14). The rebellion, which later ended in utter disaster, is here condemned both for the prudential reasons given by Jeremiah — the futility of opposing Babylon (see also Jer. 38:17–23) and for the king's violation of an oath made in Yahweh's name.

"*The Son Shall Not Bear the Iniquity of the Father*" (18:20). This chapter, denying the theory of group guilt which had long been current, is the full exposition of an idea hitherto appearing infrequently and briefly (see Deut. 24:16 and Jer. 31:30, with notes). The ancient belief had been that the iniquity of the fathers is visited "to the fourth generation" (Ex. 20:5, 34:7). Therefore, the Jews' misfortunes were regarded by many of them as the result of the sins of their ancestors ("the fathers have eaten sour grapes," v. 2), rather than of their own transgressions. Here Ezekiel vigorously asserts the moral responsibility of each generation and of each individual, reaffirming the need for repentance and reform — an idea which, according to Genung, was "the most momentous and far-reaching lesson from the Chaldean exile."

"*Prince of Tyrus, . . . Thou Art a Man, and Not God*" (28:2). Like similar maledictions by other prophets, this vivid attack upon Tyre, the rich island-city near Palestine which had been friendly from the time of

Solomon, is an attempt to answer an old and puzzling question: why should God permit humiliation and catastrophe to fall upon Israel, his special people? (On this see notes on Ex. 19 and Num. 14.) A recurrent answer of the prophets was that Israel's sufferings were God's punishment for her sins and that the arrogant taunts from pagan nations as to the impotence of Israel's God (such as in II Kgs. 18:28–35) would be fiercely avenged. (See, for example, the present passage and Isa. 10 and 14.) Most significant, however, is the declaration that God's "great name" would not only be feared everywhere (36:23) but would also be revered among all nations (Isa. 2:2 and 11:12; Zeph. 3:20).

History discloses that this prediction regarding Tyre, usually dated shortly after the fall of Jerusalem and early in the thirteen-year siege of Tyre by Nebuchadrezzar, was, at the least, premature. For the fortress-city did not fall to the Babylonians at all, and the first time this maritime metropolis was reduced was not until 250 years later, and by Alexander the Great.

"I Was No More Dumb" (33:22). The news of Jerusalem's devastation wrought in Ezekiel a profound change, whether physical or symbolic (see 3:25–26 and note). It soon released powers of sympathy which were apparently to evoke a more cordial reception for this furious prophet on the part of the exiles (vv. 31–33), for thereafter he proclaimed consolation for them (34:23, 36) and in time complete restoration (37:13–14).

Some interpret the assertion, "We are many; the land [of Israel] is given us for inheritance" (v. 24), as an affirmation that the true Israel dwelt equally among the exiles (see 11:16 and also the note on Jer. 24) and that the captives would be returned — a confident faith promised by other passages (for example, Jer. 31:11–12, II Isa. 48:20, 51:11).

"One Shepherd . . . Shall Feed Them" (34:23). This glowing promise of Israel's restoration has been grouped with two of the best-loved passages in the Bible — the Shepherd Psalm (Ps. 23) and the allegory of the Good Shepherd in Jn. 10 (p. 1158), and those who believe Ezekiel is earlier find their source here. The concept of an ideal temporal ruler was first made prominent in Isaiah (see note on Isa. 11). Ezekiel's poetic vision of the Messiah as a shepherd, and in 37:24 as a king, continues the dream of a Messianic Age, and was a doctrine destined to become of utmost significance as a preparation for the belief in Jesus as Saviour (see note on Mt. 16:16, p. 971a, b).

"I Will Put My Spirit Within You" (36:27). This promise is interpreted by some as requiring not merely the national repentance demanded by earlier prophets but also an inner cleansing effected by God's unrequited goodness and at his initiative (see note on Jer. 31:33). A development of this teaching, which later took a central place in the thought of the Apostle Paul, became known in Christian theology as "the doctrine of plenary grace," or commonly "grace." On this see the preface to the Epistle to the Romans. See also note on Num. 14.

"These Bones Are the Whole House of Israel" (37:11). This famous allegory of the Dry Bones, one of the most tangible and striking of Ezekiel's visions, is regarded as proclaiming the resurrection of Israel as a nation, rather than of individuals after death (see note on Ps. 73, p. 508b).

II Isaiah

POET OF THE ONE AND LOVING GOD

STANDARD BIBLES contain but one book of Isaiah, and all its sixty-six chapters are presented as the writings of the one prophet. Nevertheless, at chapter 40 the reader becomes aware of striking differences not only in style and temper but also in religious outlook and historic background. Instead of impassioned denunciations are heard exultant songs: "Comfort ye, comfort ye my people" (40:1), or "Break forth into joy, . . . ye waste places of Jerusalem" (52:9). Instead of warnings to Judah's eighth-century kings and rumblings of invasions by Assyria's legions, the pages to follow mention no Hebrew monarch, promise restoration, and the only historical figure they record is Cyrus, the Persian, who emerged as world conqueror after the middle of the sixth century B.C.

With the differences in background so apparent, it is not surprising, as was pointed out in the earlier preface, that the Book of Isaiah has long been regarded by liberal scholars as consisting of two distinct parts separated from one another by some two troubled centuries. Though denied by Catholics and many Protestants, this is one of the least disputed conclusions of Higher Critics. These scholars further agree in acclaiming the anonymous prophet of the sixth century, whose work is here preserved (more specifically, according to some, chs. 40–55), as one of the supreme creative influences in the history of religion. Indeed, the superlatives accorded him are without stint. One careful scholar, for example, appraises him as "the greatest thinker . . . and perhaps the greatest poet the Hebrew genius ever produced." Another, calling him the "noblest mind of the Old Testament era," says that "nothing like his work has ever appeared in any other literature of the world." The significance of this prophet in the development of Western religion is best realized when it is recalled that Jesus, on his return to Nazareth, his home village, chose a portion from this book for his sole reading in the synagogue (see 61:1 and note on p. 691b).

In the period between the historic Isaiah and the author of these inspiriting lyric poems (often known as II Isaiah), much happened which has already been told. Assyria had fallen and Nebuchadnezzar, the Chaldean, rising to world dominion in 605 B.C., had ordered the destruction, in 586 B.C., of Jerusalem and her Temple and the deportation to Babylonia of many of her people (see preface to Jeremiah). Shortly after Nebuchadnezzar's death, in 562 B.C., events of stupendous import began to take place. In the region now known as Persia or Iran, a new military genius rose, Cyrus (see preface to Ezra). In about 550 B.C. he joined the Medes to the north and during the next decade swept westward to the Aegean Sea, thus swallowing up much of the Chaldean Empire. These astonishing victories, along with the statesmanship of this Persian king in permitting subject nations to re-establish their cultural entities, are proclaimed in II Isaiah as God's triumph over evil (45:1–4) and Cyrus himself as his instrument (44:28). Indeed, in 538 B.C., when the once mighty Babylon yielded to the new conqueror, he reversed the ruthless policy followed by both Assyrians and Chaldeans and allowed the Judean exiles to return home. This was for them the ending of a long night. How many they were, and how many actually undertook the arduous journey back to Palestine, has long been argued. But even for those who chose to stay, Babylon was no longer exile.

Reflecting the new world situation, the writings of II Isaiah pierce the darkness of the tragic decades after 586 B.C. with a bright light. Israel is exhorted to throw off her despondency and is assured that she is already purified by her afflictions (48:10) and prepared to lead the world to the worship of One God. Chapters 40–48 are considered by some scholars to have been uttered in anticipation of Cyrus' momentous

edict liberating the exiles, and chapters 49–55 to have been written in the next year or two, when preparations were being made for their return to Palestine. Problems related to the remaining portion (chs. 56–66) are discussed in a headnote on p. 682.

Although much of this Unknown Prophet's thought, the epitome of the best in the Hebrew heritage, stands out crystal clear even on a first reading, mention of his chief contributions may the more clearly establish his pre-eminence. First, to many readers, is his exalted concept of God as the one, eternal, and supreme Being with whom no other may be compared and whose reach embraces all peoples to "all the ends of the earth" (45:22). These two themes — monotheism and universalism — implicit in the thinking of many of II Isaiah's predecessors but more clearly affirmed here than in previous books, are not a denial of nationhood to the Jews, for, like all the other prophets, he was intensely patriotic and was aflame with enthusiasm for the Restoration. But now God was through Israel to be the whole world's. Some of II Isaiah's descriptions of God's majesty and inscrutable ways are so similar to those of the Book of Job that many see in them the direct influence of that dramatic poem.

Second, the picture of God here firmly etched is not that of a blind, capricious power but of the creator of both good and evil, the directing force behind all events past and future. Israel's sufferings are reviewed as divinely intended and her enemies as having merely performed God's will. God's covenant with his purified people is renewed, both in Jerusalem and wherever they may be, with the assurance of his "everlasting kindness" (54:8, omitted).

Third, the phase of II Isaiah's thought perhaps best known to Christians is the idea of the *righteous servant*, "despised and rejected of men . . . brought as a lamb to the slaughter" to intercede for the transgressor (53:3–12). This teaching of the fulfillment of the Divine will through vicarious suffering and loving service to mankind, which impressed itself most powerfully upon early followers of Jesus, has been interpreted by most Christians to this day as a direct prophecy of Jesus himself. But on this point see the note on 52:13, p. 690b.

The work of this Nameless Prophet is read and venerated today not merely for its importance in the development of religious thought but also for its high and enticing quality as literature. His prophecies have not, in any specific sense, been fulfilled, but they are viewed as noble dreams rather than literal predictions. In lines of rare beauty and grandeur, he sings of forgiveness and comfort, of courage and hope. The lyric ardor of this book and the warmth of its human feeling have long made its line, "Ho, everyone that thirsteth, come ye to the waters" (55:1), a personal invitation to enjoy a supreme poetic offering.

THE SECOND BOOK OF

The Prophet Isaiah

"*Comfort Ye My People, Saith Your God*" (40:1)

40: 1 Comfort ye, comfort ye my people, saith your God.
2 Speak ye comfortably to Jerusalem, and cry unto her,
that her warfare is accomplished,
that her iniquity is pardoned:
for she hath received of the Lord's hand double for all her sins.

40: 3 The voice of him that crieth in the wilderness,†
Prepare ye the way of the Lord,
make straight in the desert a highway for our God.
4 Every valley shall be exalted,
and every mountain and hill shall be made low:
and the crooked shall be made straight,
and the rough places plain:
5 And the glory of the Lord shall be revealed,
and all flesh shall see it together:
for the mouth of the Lord hath spoken it.

6 The voice said, Cry.
And he said, What shall I cry?
All flesh is grass,
and all the goodliness thereof is as the flower of the field:
7 The grass withereth, the flower fadeth;
because the spirit of the Lord bloweth upon it:
surely the people is grass.
8 The grass withereth, the flower fadeth:
but the word of our God shall stand for ever.

9 O Zion, that bringest good tidings,
get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
lift up thy voice with strength;
lift it up, be not afraid;
say unto the cities of Judah, Behold your God!
10 Behold, the Lord God will come with strong hand,
and his arm shall rule for him:
behold, his reward is with him,
and his work before him.
11 He shall feed his flock like a shepherd:
he shall gather the lambs with his arm,
and carry them in his bosom,
and shall gently lead those that are with young.

12 Who hath measured the waters in the hollow of his hand,
and meted out heaven with the span,
and comprehended the dust of the earth in a measure,
and weighed the mountains in scales,
and the hills in a balance?
13 Who hath directed the Spirit of the Lord,
or being his counselor hath taught him?
14 With whom took he counsel, and who instructed him,
and taught him in the path of judgment,
and taught him knowledge,
and showed to him the way of understanding?

40:15 Behold, the nations are as a drop of a bucket,
and are counted as the small dust of the balance:
behold, he taketh up the isles as a very little thing.
17 All nations before him are as nothing;
and they are counted to him less than nothing, and vanity.
18 To whom then will ye liken God?
or what likeness will ye compare unto him?
21 Have ye not known? have ye not heard?
hath it not been told you from the beginning?
have ye not understood from the foundations of the earth?
22 It is he that sitteth upon the circle of the earth,
and the inhabitants thereof are as grasshoppers;
that stretcheth out the heavens as a curtain,
and spreadeth them out as a tent to dwell in:
23 That bringeth the princes to nothing;
he maketh the judges of the earth as vanity.
25 To whom then will ye liken me, or shall I be equal?
saith the Holy One.
26 Lift up your eyes on high,
and behold who hath created these things,
that bringeth out their host by number:
he calleth them all by names
by the greatness of his might,
for that he is strong in power;
not one faileth.
27 Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from the Lord,
and my judgment is passed over from my God?
28 Hast thou not known?
hast thou not heard,
that the everlasting God, the Lord,
the Creator of the ends of the earth,
fainteth not, neither is weary?
there is no searching of his understanding.
29 He giveth power to the faint;
and to them that have no might he increaseth strength.
30 Even the youths shall faint and be weary,
and the young men shall utterly fall:
31 But they that wait upon the Lord shall renew their strength;
they shall mount up with wings as eagles;
they shall run, and not be weary;
and they shall walk, and not faint.

"I Am Thy God: I Will Strengthen Thee" (41:10)

41: 1 Keep silence before me, O islands;
and let the people renew their strength:
let them come near; then let them speak:
let us come near together to judgment.
2 Who raised up the righteous man from the east,† called him to his foot,
gave the nations before him, and made him rule over kings?
he gave them as the dust to his sword,
and as driven stubble to his bow.
4 Who hath wrought and done it,
calling the generations from the beginning?
I the Lord, the first, and with the last;
I am he.
8 But thou, Israel, art my servant,
Jacob whom I have chosen,
the seed of Abraham my friend.
9 Thou whom I have taken from the ends of the earth,
and called thee from the chief men thereof,
and said unto thee, Thou art my servant;
I have chosen thee, and not cast thee away.
10 Fear thou not; for I am with thee:
be not dismayed; for I am thy God:
I will strengthen thee; yea, I will help thee;
yea, I will uphold thee with the right hand of my righteousnes
11 Behold, all they that were incensed against thee shall be ashamed and confounded:
they shall be as nothing; and they that strive with thee shall perish.
13 For I the Lord thy God will hold thy right hand,
saying unto thee, Fear not; I will help thee.
14 Fear not, thou worm Jacob,
and ye men of Israel;
I will help thee, saith the Lord,
and thy Redeemer, the Holy One of Israel.
15 Behold, I will make thee a new sharp threshing instrument having teeth:
thou shalt thresh the mountains, and beat them small,
and shalt make the hills as chaff.
16 Thou shalt fan them, and the wind shall carry them away,
and the whirlwind shall scatter them:

and thou shalt rejoice in the Lord,
and shalt glory in the Holy One of Israel.
41:17 When the poor and needy seek water, and there is none,
and their tongue faileth for thirst,
I the Lord will hear them,
I the God of Israel will not forsake them.
18 I will open rivers in high places,
and fountains in the midst of the valleys:
I will make the wilderness a pool of water,
and the dry land springs of water.
19–29

42: 1 Behold my servant, whom I uphold;
mine elect,† in whom my soul delighteth;
I have put my Spirit upon him:
he shall bring forth judgment to the Gentiles.
2 He shall not cry, nor lift up,
nor cause his voice to be heard in the street.
3 A bruised reed shall he not break,
and the smoking flax shall he not quench:
he shall bring forth judgment unto truth.
4 He shall not fail nor be discouraged,
till he have set judgment in the earth:
and the isles shall wait for his law.

5 Thus saith God the Lord,
he that created the heavens, and stretched them out;
he that spread forth the earth, and that which cometh out of it;
he that giveth breath unto the people upon it,
and spirit to them that walk therein:
6 I the Lord have called thee in righteousness,
and will hold thine hand, and will keep thee,
and give thee for a covenant of the people,
for a light of the Gentiles;
7 To open the blind eyes, to bring out the prisoners from the prison,
and them that sit in darkness out of the prison house.

10 Sing unto the Lord a new song,*
and his praise from the end of the earth,
ye that go down to the sea, and all that is therein;
the isles, and the inhabitants thereof.
11 Let the wilderness and the cities thereof lift up their voice,
the villages that Kedar doth inhabit:

* These words are the better known because they are the opening line of Psalms 96 and 98.

let the inhabitants of the rock sing,
let them shout from the top of the mountains.
42:12 Let them give glory unto the Lord,
and declare his praise in the islands.
13 The Lord shall go forth as a mighty man,
he shall stir up jealousy like a man of war:
he shall cry, yea, roar;
he shall prevail against his enemies.
16 And I will bring the blind by a way that they knew not;
I will lead them in paths that they have not known:
I will make darkness light before them,
and crooked things straight.
These things will I do unto them,
and not forsake them.
17–25

"Fear Not: for I Have Redeemed Thee" (43:1)

43: 1 But now thus saith the Lord that created thee, O Jacob,
and he that formed thee, O Israel,
Fear not: for I have redeemed thee,
I have called thee by thy name; thou art mine.
2 When thou passest through the waters, I will be with thee;
and through the rivers, they shall not overflow thee:
when thou walkest through the fire, thou shalt not be burned;
neither shall the flame kindle upon thee.
3 For I am the Lord thy God,
the Holy One of Israel, thy Saviour:
I gave Egypt for thy ransom,
Ethiopia and Seba for thee.
4 Since thou wast precious in my sight,
thou hast been honorable, and I have loved thee:
therefore will I give men for thee,
and people for thy life.
5 Fear not; for I am with thee:
I will bring thy seed from the east,
and gather thee from the west:
6 I will say to the north, Give up;
and to the south, Keep not back:
bring my sons from far,
and my daughters from the ends of the earth;
10 Ye are my witnesses, saith the Lord,
and my servant whom I have chosen;
that ye may know and believe me,

and understand that I am he:
before me there was no God formed,
neither shall there be after me.†
43:11 I, even I, am the Lord;
and beside me there is no saviour.
12 I have declared, and have saved, and I have showed,
when there was no strange god among you:
therefore ye are my witnesses, saith the Lord, that I am God.
14 Thus saith the Lord, your Redeemer,
the Holy One of Israel;
For your sake I have sent to Babylon,
and have brought down all their nobles,
and the Chaldeans, whose cry is in the ships.
15 I am the Lord, your Holy One,
the Creator of Israel, your King.
16 Thus saith the Lord, which maketh a way in the sea,
and a path in the mighty waters;
17 Which bringeth forth the chariot and horse,
the army and the power;
they shall lie down together, they shall not rise:
they are extinct, they are quenched as tow.
18 Remember ye not the former things,
neither consider the things of old.
19 Behold, I will do a new thing;
now it shall spring forth;
shall ye not know it?
I will even make a way in the wilderness,
and rivers in the desert.
20–28

"*Besides Me There Is No God*" (44:6)

44 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:
6 . . . I am the first, and I am the last; and besides me there is no God.
9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not,
10 nor know; that they may be ashamed. Who hath formed a god, or molten a
12 graven image that is profitable for nothing? The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drink-
13 eth no water, and is faint. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a
14 man; that it may remain in the house. He heweth him down cedars, and tak-

eth the cypress and the oak, which he strengtheneth for himself among the
44:16 trees of the forest: he planteth an ash, and the rain doth nourish it. He burn-
17 eth part thereof in the fire; with part thereof he eateth flesh; . . . And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou
19 art my god. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? . . .

"*Cyrus, He Is My Shepherd*" (44:28)

21 . . . O Israel, thou shalt not be forgotten of me.
22 I have blotted out, as a thick cloud, thy transgressions,
and, as a cloud, thy sins:
return unto me;
for I have redeemed thee.
23 Sing, O ye heavens; for the Lord hath done it:
shout, ye lower parts of the earth:
break forth into singing, ye mountains,
O forest, and every tree therein:
for the Lord hath redeemed Jacob,
and glorified himself in Israel.
24 Thus saith the Lord, thy Redeemer,
and he that formed thee from the womb,
I am the Lord that maketh all things;
that stretcheth forth the heavens alone;
that spreadeth abroad the earth by myself;
25 That frustrateth the tokens of the liars,
and maketh diviners mad;
that turneth wise men backward,
and maketh their knowledge foolish;
26 That confirmeth the word of his servant,
and performeth the counsel of his messengers;
that saith to Jerusalem, Thou shalt be inhabited;
and to the cities of Judah, Ye shall be built, . . .
28 That saith of Cyrus, He is my shepherd,
and shall perform all my pleasure:
even saying to Jerusalem, Thou shalt be built;
and to the temple, Thy foundation shall be laid.

45: 1 Thus saith the Lord to his anointed, to Cyrus,†
whose right hand I have holden,
to subdue nations before him; . . .

45: 1 I will go before thee,
and make the crooked places straight:
I will break in pieces the gates of brass,
and cut in sunder the bars of iron:
4 For Jacob my servant's sake, and Israel mine elect,
I have even called thee by thy name:
I have surnamed thee, though thou hast not known me.
5 . . . I girded thee, though thou hast not known me;
6 That they may know from the rising of the sun, and from the west,
that there is none besides me.
I am the Lord, and there is none else.
7 I form the light, and create darkness:
I make peace, and create evil: †
I the Lord do all these things.
8 Drop down, ye heavens, from above,
and let the skies pour down righteousness:
let the earth open, and let them bring forth salvation,
and let righteousness spring up together;
I the Lord have created it.
9 Woe unto him that striveth with his Maker!
. . . Shall the clay say to him that fashioneth it, What makest thou?
or thy work, He hath no hands?
12 I have made the earth, and created man upon it:
I, even my hands, have stretched out the heavens,
and all their host have I commanded.
13 I have raised him up in righteousness,
and I will direct all his ways:
he shall build my city,†
and he shall let go my captives,
not for price nor reward, saith the Lord of hosts.
20 Assemble yourselves and come;
draw near together, ye that are escaped of the nations:
they have no knowledge that set up the wood of their graven image,
and pray unto a god that cannot save.
22 Look unto me, and be ye saved, all the ends of the earth:
for I am God, and there is none else.
23 I have sworn by myself,
the word is gone out of my mouth in righteousness, and shall
not return,
That unto me every knee shall bow,
every tongue shall swear.
24–25

"Sit in the Dust, O . . . Babylon" (47:1)

47: 1 Come down, and sit in the dust, O virgin daughter of Babylon,
sit on the ground:
there is no throne, O daughter of the Chaldeans:
for thou shalt no more be called tender and delicate.
2 Take the millstones, and grind meal:
uncover thy locks, make bare the leg,
uncover the thigh, pass over the rivers.
3 Thy nakedness shall be uncovered,
yea, thy shame shall be seen: . . .
5 Sit thou silent, and get thee into darkness, O daughter of the
Chaldeans:†
for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people,
I have polluted mine inheritance,
and given them into thine hand:
thou didst show them no mercy;
upon the ancient hast thou very heavily laid thy yoke.
7 And thou saidst, I shall be a lady for ever: . . .
10 For thou hast trusted in thy wickedness:
thou hast said, None seeth me.
Thy wisdom and thy knowledge, it hath perverted thee;
and thou hast said in thine heart, I am, and none else besides me.
11 Therefore shall evil come upon thee;
thou shalt not know from whence it riseth:
and mischief shall fall upon thee;
thou shalt not be able to put it off:
and desolation shall come upon thee suddenly,
which thou shalt not know.

12 Stand now with thine enchantments,
and with the multitude of thy sorceries,
wherein thou hast labored from thy youth; . . .
13 Thou art wearied in the multitude of thy counsels.
Let now the astrologers,
the stargazers, the monthly prognosticators, stand up,
and save thee from these things that shall come upon thee.
14 Behold, they shall be as stubble; the fire shall burn them;
they shall not deliver themselves from the power of the flame:
there shall not be a coal to warm at, nor fire to sit before it.
15 Thus shall they be unto thee with whom thou hast labored,
even thy merchants, from thy youth:

they shall wander every one to his quarter;
none shall save thee.

"*Flee Ye from the Chaldeans, with . . . Singing*" (48:20)

48: 1 Hear ye this, O house of Jacob,
which are called by the name of Israel,
and are come forth out of the waters of Judah,
which swear by the name of the Lord,
and make mention of the God of Israel,
but not in truth, nor in righteousness.
3 I have declared the former things from the beginning;
and they went forth out of my mouth, and I showed them;
I did them suddenly,
and they came to pass.
4 Because I knew that thou art obstinate,
and thy neck is an iron sinew,
and thy brow brass;
9 For my name's sake will I defer mine anger,
and for my praise will I refrain for thee, that I cut thee not off.
10 Behold, I have refined thee, but not with silver;
I have chosen thee in the furnace of affliction.†
11 For mine own sake, even for mine own sake, will I do it:
for how should my name be polluted?
and I will not give my glory unto another.

16 Come ye near unto me, hear ye this;
I have not spoken in secret from the beginning;
from the time that it was, there am I:
and now the Lord God, and his Spirit, hath sent me.
18 O that thou hadst hearkened to my commandments!
then had thy peace been as a river,
and thy righteousness as the waves of the sea:
19 Thy seed also had been as the sand,
and the offspring of thy bowels like the gravel thereof;
his name should not have been cut off
nor destroyed from before me.

20 Go ye forth of Babylon,
flee ye from the Chaldeans,
with a voice of singing declare ye, tell this,
utter it even to the end of the earth;
say ye, The Lord hath redeemed his servant Jacob.
21 And they thirsted not when he led them through the deserts:

he caused the waters to flow out of the rock for them:
he clave the rock also, and the waters gushed out.
22

"I Will . . . Give Thee for a Light to the Gentiles" (49:6)

49: 1 Listen, O isles, unto me;
and hearken, ye people, from far;
The Lord hath called me from the womb;
from the bowels of my mother hath he made mention of my name.
2 And he hath made my mouth like a sharp sword;
in the shadow of his hand hath he hid me,
and made me a polished shaft;
in his quiver hath he hid me;
3 And said unto me, Thou art my servant, O Israel,
in whom I will be glorified.
4 Then I said, I have labored in vain,
I have spent my strength for nought, and in vain:
yet surely my judgment is with the Lord,
and my work with my God.

5 And now, saith the Lord
that formed me from the womb to be his servant,
to bring Jacob again to him,
Though Israel be not gathered, yet shall I be glorious in the eyes
of the Lord,
and my God shall be my strength.
6 And he said, It is a light thing that thou shouldest be my servant
to raise up the tribes of Jacob,
and to restore the preserved of Israel:
I will also give thee for a light to the Gentiles,
that thou mayest be my salvation unto the end of the earth.

13 Sing, O heavens; and be joyful, O earth;
and break forth into singing, O mountains:
for the Lord hath comforted his people,
and will have mercy upon his afflicted.
14 But Zion said, The Lord hath forsaken me,
and my Lord hath forgotten me.
15 Can a woman forget her sucking child,
that she should not have compassion on the son of her womb?
yea, they may forget,
yet will I not forget thee.
16 Behold, I have graven thee upon the palms of my hands;
thy walls are continually before me.

49:18 Lift up thine eyes round about, and behold:
all these gather themselves together, and come to thee.
As I live, saith the Lord,
thou shalt surely clothe thee with them all, as with an ornament,
and bind them on thee, as a bride doeth.
20 The children which thou shalt have, after thou hast lost the other,
shall say again in thine ears,
The place is too strait for me:
give place to me that I may dwell.
21 Then shalt thou say in thine heart, Who hath begotten me these,
seeing I have lost my children, and am desolate,
a captive, and removing to and fro?
and who hath brought up these?
Behold, I was left alone;
these, where had they been?

22 Thus saith the Lord God,
Behold, I will lift up mine hand to the Gentiles,
and set up my standard to the people:
and they shall bring thy sons in their arms,
and thy daughters shall be carried upon their shoulders.
23 And kings shall be thy nursing fathers,
and their queens thy nursing mothers:
they shall bow down to thee with their face toward the earth,
and lick up the dust of thy feet;
and thou shalt know that I am the Lord:
for they shall not be ashamed that wait for me.
25 But thus saith the Lord,
Even the captives of the mighty shall be taken away,
and the prey of the terrible shall be delivered:
for I will contend with him that contendeth with thee,
and I will save thy children.
26

"*My Righteousness Is Near*" (51:5)

51: 1 Hearken to me, ye that follow after righteousness,
ye that seek the Lord:
look unto the rock whence ye are hewn,
and to the hole of the pit whence ye are digged.
2 Look unto Abraham your father,
and unto Sarah that bare you:
for I called him alone,
and blessed him, and increased him.

51: 3 For the Lord shall comfort Zion:
he will comfort all her waste places;
and he will make her wilderness like Eden,
and her desert like the garden of the Lord;
joy and gladness shall be found therein,
thanksgiving, and the voice of melody.

4 Hearken unto me, my people;
and give ear unto me, O my nation:
for a law shall proceed from me,
and I will make my judgment to rest for a light of the people.
5 My righteousness is near; my salvation is gone forth,
and mine arms shall judge the people;
the isles shall wait upon me,
and on mine arm shall they trust.
6 Lift up your eyes to the heavens,
and look upon the earth beneath:
for the heavens shall vanish away like smoke,
and the earth shall wax old like a garment,
and they that dwell therein shall die in like manner:
but my salvation shall be for ever,
and my righteousness shall not be abolished.
7 Hearken unto me, ye that know righteousness,
the people in whose heart is my law;
fear ye not the reproach of men,
neither be ye afraid of their revilings.
8 For the moth shall eat them up like a garment,
and the worm shall eat them like wool:
but my righteousness shall be for ever,
and my salvation from generation to generation.

"*Put On Thy Beautiful Garments, O Jerusalem*" (52: 1)

9 Awake, awake, put on strength, O arm of the Lord;
awake, as in the ancient days, in the generations of old. . . .
17 Awake, awake, stand up, O Jerusalem,
which hast drunk at the hand of the Lord the cup of his fury;
thou hast drunken the dregs of the cup of trembling,
and wrung them out.
21 Therefore hear now this, thou afflicted,
and drunken, but not with wine:
22 Thus saith thy Lord the Lord,
and thy God that pleadeth the cause of his people,

Behold, I have taken out of thine hand the cup of trembling,
even the dregs of the cup of my fury;
thou shalt no more drink it again:
51:23 But I will put it into the hand of them that afflict thee;
which have said to thy soul, Bow down, that we may go over:
and thou hast laid thy body as the ground,
and as the street, to them that went over.

52: 1 Awake, awake, put on thy strength, O Zion;
put on thy beautiful garments, O Jerusalem, the holy city:
for henceforth there shall no more
come into thee the uncircumcised and the unclean.
2 Shake thyself from the dust; arise, and sit down, O Jerusalem:
loose thyself from the bands of thy neck, O captive daughter
of Zion.
3 For thus saith the Lord,
Ye have sold yourselves for nought;
and ye shall be redeemed without money.
5 Now therefore, what have I here, saith the Lord,
that my people is taken away for nought?
they that rule over them make them to howl, saith the Lord;
and my name continually every day is blasphemed.
6 Therefore my people shall know my name:
therefore they shall know in that day
that I am he that doth speak: behold, it is I.
7 How beautiful upon the mountains are the feet of him that bringeth
good tidings,
that publisheth peace;
that bringeth good tidings of good,
that publisheth salvation;
that saith unto Zion, Thy God reigneth!
8 Thy watchmen shall lift up the voice;
with the voice together shall they sing:
for they shall see eye to eye,
when the Lord shall bring again Zion.
9 Break forth into joy, sing together, ye waste places of Jerusalem:
for the Lord hath comforted his people,
he hath redeemed Jerusalem.
10 The Lord hath made bare his holy arm in the eyes of all the nations;
and all the ends of the earth shall see the salvation of our God.
11 Depart ye, depart ye, go ye out from thence,
touch no unclean thing;
go ye out of the midst of her;
be ye clean, that bear the vessels of the Lord.†

"My Righteous Servant . . . Shall Bear Their Iniquities" (53:11)

52:13 Behold, my servant shall deal prudently,
he shall be exalted† and extolled, and be very high.

14–15

53: 1 Who hath believed our report?
and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant,
and as a root out of a dry ground: . . .

3 He is despised and rejected of men;
a man of sorrows, and acquainted with grief:
and we hid as it were our faces from him;
he was despised, and we esteemed him not.

4 Surely he hath borne our griefs,
and carried our sorrows:
yet we did esteem him stricken,
smitten of God, and afflicted.

5 But he was wounded for our transgressions,
he was bruised for our iniquities:
the chastisement of our peace was upon him;
and with his stripes we are healed.

6 All we like sheep have gone astray;
we have turned every one to his own way;
and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted,
yet he opened not his mouth:
he is brought as a lamb to the slaughter,
and as a sheep before her shearers is dumb,
so he openeth not his mouth.

8 He was taken from prison and from judgment:
and who shall declare his generation?
for he was cut off out of the land of the living:
for the transgression of my people was he stricken.

9 And he made his grave with the wicked,
and with the rich in his death;
because he had done no violence,
neither was any deceit in his mouth.

10 Yet it pleased the Lord to bruise him;
he hath put him to grief: . . .

11 He shall see of the travail of his soul, and shall be satisfied:
by his knowledge shall my righteous servant justify many;
for he shall bear their iniquities.

53:12 Therefore will I divide him a portion with the great,
and he shall divide the spoil with the strong;
because he hath poured out his soul unto death:
and he was numbered with the transgressors;
and he bare the sin of many,
and made intercession for the transgressors.

"*Seek Ye the Lord*" (55:6)

55: 1 Ho, every one that thirsteth, come ye to the waters,
and he that hath no money; come ye, buy, and eat;
yea, come, buy wine and milk without money and without price.
2 Wherefore do ye spend money for that which is not bread?
and your labor for that which satisfieth not? . . .
3 Incline your ear, and come unto me:
hear, and your soul shall live;
and I will make an everlasting covenant with you,
even the sure mercies of David.
4 Behold, I have given him for a witness to the people,
a leader and commander to the people.
5 Behold, thou shalt call a nation that thou knowest not,
and nations that knew not thee shall run unto thee,
because of the Lord thy God,
and for the Holy One of Israel;
for he hath glorified thee.

6 Seek ye the Lord while he may be found,
call ye upon him while he is near:
7 Let the wicked forsake his way,
and the unrighteous man his thoughts:
and let him return unto the Lord, and he will have mercy upon him;
and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts,
neither are your ways my ways, saith the Lord.
9 For as the heavens are higher than the earth,
so are my ways higher than your ways,
and my thoughts than your thoughts.
10 For as the rain cometh down,
and the snow from heaven,
and returneth not thither, but watereth the earth,
and maketh it bring forth and bud,
that it may give seed to the sower,
and bread to the eater:

55:11 So shall my word be that goeth forth out of my mouth:
it shall not return unto me void,
but it shall accomplish that which I please,
and it shall prosper in the thing whereto I sent it.
12 For ye shall go out with joy,
and be led forth with peace:
the mountains and the hills shall break forth before you into singing,
and all the trees of the field shall clap their hands.
13 Instead of the thorn shall come up the fir tree,
and instead of the brier shall come up the myrtle tree:
and it shall be to the Lord for a name,
for an everlasting sign that shall not be cut off.

Various scholars believe that the unmistakable II Isaiah ends with chapter 55 and that the remainder, though perhaps including some passages by him, are either a composite or the work of a later and also unknown prophet sometimes called III Isaiah. In unabridged Bibles the differences in content and style are more apparent than is the case here, for much has been omitted in the following chapters which is inferior in quality or less interesting to the reader.

Some of these differences from chapters 40–55 are obvious, such as the injunctions concerning worship and other purely national goals, and many parts are heavier and more pessimistic in tone. Chapter 59 and some omitted passages revert to severe scolding — a mood which suggests Palestine as its background and may either hark back to pre-Restoration days or, more probably, belongs several decades later. Other sections reflect something of the spirit of II Isaiah but lack his sublimity or his jubilance.

"*Blessed . . . Also the Sons of the Stranger*" (56:2–6)

56: 1 Thus saith the Lord, Keep ye judgment, and do justice:
for my salvation is near to come,
and my righteousness to be revealed.
2 Blessed is the man that doeth this,
and the son of man that layeth hold on it;
that keepeth the sabbath from polluting it,
and keepeth his hand from doing any evil.
6 Also the sons of the stranger, that join themselves to the Lord,
to serve him, and to love the name of the Lord,
to be his servants, every one that keepeth the sabbath from
polluting it,
and taketh hold of my covenant;
7 Even them will I bring to my holy mountain,
and make them joyful in my house of prayer:
their burnt offerings and their sacrifices shall be accepted upon
mine altar;

for mine house shall be called a house of prayer for all people.†

56: 8 The Lord God which gathereth the outcasts of Israel saith,
Yet will I gather others to him,
besides those that are gathered unto him.

9–12

57:15 For thus saith the high and lofty One
that inhabiteth eternity, whose name is Holy;
I dwell in the high and holy place,
with him also that is of a contrite and humble spirit,
to revive the spirit of the humble,
and to revive the heart of the contrite ones.

16 For I will not contend for ever,
neither will I be always wroth: . . .

18 I have seen his ways, and will heal him:
I will lead him also,
and restore comforts unto him and to his mourners.

19 . . . Peace, peace to him that is far off,
and to him that is near, saith the Lord;
and I will heal him.

20 But the wicked are like the troubled sea,
when it cannot rest,
whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

"*The Lord's Hand Is Not Shortened*" (59:1)

59: 1 Behold, the Lord's hand is not shortened, that it cannot save;
neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God,†
and your sins have hid his face from you, that he will not hear.

4 None calleth for justice, nor any pleadeth for truth:
they trust in vanity, and speak lies;
they conceive mischief,
and bring forth iniquity.

5 They hatch cockatrice' eggs,
and weave the spider's web:
he that eateth of their eggs dieth,
and that which is crushed breaketh out into a viper.

7 Their feet run to evil,
and they make haste to shed innocent blood: . . .

9 Therefore is judgment far from us,
neither doth justice overtake us:

we wait for light, but behold obscurity;
for brightness, but we walk in darkness.
59:10 We grope for the wall like the blind,
and we grope as if we had no eyes: . . .
11 We roar all like bears,
and mourn sore like doves:
we look for judgment, but there is none;
for salvation, but it is far off from us.
12 For our transgressions are multiplied before thee,
and our sins testify against us: . . .

15 Yea, truth faileth;
and he that departeth from evil maketh himself a prey:
and the Lord saw it, and it displeased him
that there was no judgment.
16 And he saw that there was no man,
and wondered that there was no intercessor:
therefore his arm brought salvation unto him;
and his righteousness, it sustained him.
17 For he put on righteousness as a breastplate,
and a helmet of salvation upon his head;
and he put on the garments of vengeance for clothing,
and was clad with zeal as a cloak.
19 So shall they fear the name of the Lord from the west,
and his glory from the rising of the sun.
When the enemy shall come in like a flood,
the Spirit of the Lord shall lift up a standard against him.
20 And the Redeemer shall come to Zion,
and unto them that turn from transgression in Jacob,
saith the Lord.
21

"*The Gentiles Shall Come to Thy Light*" (60:3)

60: 1 Arise, shine; for thy light is come,
and the glory of the Lord is risen upon thee.
2 For, behold, the darkness shall cover the earth,
and gross darkness the people:
but the Lord shall arise upon thee,
and his glory shall be seen upon thee.
3 And the Gentiles shall come to thy light,
and kings to the brightness of thy rising.
10 And the sons of strangers shall build up thy walls,
and their kings shall minister unto thee:

for in my wrath I smote thee,
but in my favor have I had mercy on thee.
60:11 Therefore thy gates shall be open continually;
they shall not be shut day nor night;
that men may bring unto thee the forces of the Gentiles,
and that their kings may be brought.
12 For the nation and kingdom that will not serve thee shall perish;
yea, those nations shall be utterly wasted.
14 The sons also of them that afflicted thee shall come bending unto thee;
and all they that despised thee shall bow themselves down at the soles of thy feet;
and they shall call thee, The city of the Lord,
The Zion of the Holy One of Israel.
15 Whereas thou hast been forsaken and hated,
so that no man went through thee,
I will make thee an eternal excellency,
a joy of many generations.
17 For brass I will bring gold,
and for iron I will bring silver,
and for wood brass,
and for stones iron:
I will also make thy officers peace,
and thine exactors righteousness.
18 Violence shall no more be heard in thy land,
wasting nor destruction within thy borders;
but thou shalt call thy walls Salvation,
and thy gates Praise.
19 The sun shall be no more thy light by day;
neither for brightness shall the moon give light unto thee:
but the Lord shall be unto thee an everlasting light,
and thy God thy glory.
20–22

"*The Lord . . . Hath Sent Me*" (61:1)

61: 1 The Spirit of the Lord God is upon me;
because the Lord hath anointed me to preach† good tidings unto the meek;
he hath sent me to bind up the broken-hearted,
to proclaim liberty to the captives,
and the opening of the prison to them that are bound;
2 To proclaim the acceptable year of the Lord,
and the day of vengeance of our God;
to comfort all that mourn;

61: 3 To appoint unto them that mourn in Zion,
to give unto them beauty for ashes,
the oil of joy for mourning,
the garment of praise for the spirit of heaviness;
that they might be called Trees of righteousness,
The planting of the Lord, that he might be glorified.

8 For I the Lord love judgment,
I hate robbery for burnt offering;
and I will direct their work in truth,
and I will make an everlasting covenant with them.
9 And their seed shall be known among the Gentiles,
and their offspring among the people:
all that see them shall acknowledge them,
that they are the seed which the Lord hath blessed.
10 I will greatly rejoice in the Lord,
my soul shall be joyful in my God;
for he hath clothed me with the garments of salvation,
he hath covered me with the robe of righteousness,
as a bridegroom decketh himself with ornaments,
and as a bride adorneth herself with her jewels.
11 For as the earth bringeth forth her bud,
and as the garden causeth the things that are sown in it to spring forth;
so the Lord God will cause righteousness and praise
to spring forth before all the nations.

64: 3 When thou didst terrible things which we looked not for,
thou camest down, the mountains flowed down at thy presence
4 For since the beginning of the world men have not heard,
nor perceived by the ear,
neither hath the eye seen, O God, besides thee,
what he hath prepared for him that waiteth for him.
8 But now, O Lord, thou art our Father;
we are the clay, and thou our potter;
and we all are the work of thy hand.

9–12

"*The Voice of Weeping Shall Be No More Heard*" (65:19)

65: 1 I am sought of them that asked not for me;
I am found of them that sought me not:
I said, Behold me, behold me,
unto a nation that was not called by my name.

65: 2 I have spread out my hands all the day unto a rebellious people,
which walketh in a way that was not good, after their own thoughts;
3 A people that provoketh me to anger continually to my face;
that sacrificeth in gardens, and burneth incense upon altars of brick;
4 Which remain among the graves, and lodge in the monuments;
which eat swine's flesh, and broth of abominable things is in their vessels;
5 Which say, Stand by thyself,
come not near to me; for I am holier than thou.
These are a smoke in my nose,
a fire that burneth all the day.
8 Thus saith the Lord, As the new wine is found in the cluster,
and one saith, Destroy it not; for a blessing is in it:
so will I do for my servants' sake,
that I may not destroy them all.

17 For, behold, I create new heavens and a new earth:
and the former shall not be remembered, nor come into mind.
18 But be ye glad and rejoice for ever in that which I create:
for, behold, I create Jerusalem a rejoicing, and her people a joy.
19 And I will rejoice in Jerusalem, and joy in my people:
and the voice of weeping shall be no more heard in her,
nor the voice of crying.
20 There shall be no more thence an infant of days,
nor an old man that hath not filled his days: . . .
21 And they shall build houses, and inhabit them;
and they shall plant vineyards, and eat the fruit of them.
22 They shall not build, and another inhabit:
they shall not plant, and another eat: . . .
23 They shall not labor in vain,
nor bring forth for trouble;
for they are the seed of the blessed of the Lord,
and their offspring with them.
24 And it shall come to pass, that before they call, I will answer;
and while they are yet speaking, I will hear.
25 The wolf and the lamb shall feed together,
and the lion shall eat straw like the bullock:
and dust shall be the serpent's meat.
They shall not hurt nor destroy in all my holy mountain, saith the Lord.

"*Rejoice Ye with Jerusalem, . . . All Ye That Love Her*" (66:10)

66: 1 Thus saith the Lord,
The heaven is my throne,
and the earth is my footstool:
where is the house that ye build unto me?
and where is the place of my rest?

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her:
rejoice for joy with her, all ye that mourn for her:
11 That ye may suck, and be satisfied with the breasts of her consolations;
that ye may milk out, and be delighted with the abundance of her glory.
12 For thus saith the Lord,
Behold, I will extend peace to her like a river,
and the glory of the Gentiles like a flowing stream: . . .
13 As one whom his mother comforteth, so will I comfort you;
and ye shall be comforted in Jerusalem.
14 And when ye see this, your heart shall rejoice,
and your bones shall flourish like an herb:
and the hand of the Lord shall be known toward his servants,
and his indignation toward his enemies.
15 For, behold, the Lord will come with fire, and with his chariots like a whirlwind,
to render his anger with fury, and his rebuke with flames of fire.
16 For by fire and by his sword will the Lord plead with all flesh:
and the slain of the Lord shall be many.

22 For as the new heavens and the new earth, which I will make,
shall remain before me, saith the Lord,
so shall your seed and your name remain.
23 And it shall come to pass, that from one new moon to another,
and from one sabbath to another,
shall all flesh come to worship before me,
saith the Lord.

24

NOTES TO II ISAIAH

"*The Voice of Him That Crieth in the Wilderness*" (40:3). The idea of one crying "in the wilderness" is so familiar a human experience that this expression is one of the most frequent quotations from the Bible. Incidentally, in its Latin form, *Vox Clamantis in Deserto*, it is the motto of Dartmouth College. But this time-honored translation of the verse is regarded as incorrect by modern students of Hebrew. They point out that it is not "the voice" but rather "the way" which is "in the wilderness." The rendering in the ARV is: "The voice of one that crieth, Prepare ye in the wilderness the way . . ." and the renderings in most recent versions are similar.

"*The Righteous Man from the East*" (41:2). This allusion is not so mystifying when the political background is reviewed. The term is believed by many scholars to refer to Cyrus, the Persian conqueror, as one designated by God to punish Israel's cruel oppressor, Babylonia. In the eighth century B.C., Isaiah had similarly regarded Assyria as God's implement for the chastisement of the faithless (see Isa. 10:5–6). In II Isaiah the recurring conception of the role of Cyrus is elaborated in a passage beginning at 44:21 (see also note on 45:1, next column).

"*Behold My Servant, . . . Mine Elect*" (42:1). This brief passage (vv. 1–4) is usually regarded as the first of the four so-called Servant Songs, poems which have been given the most far-reaching implications. For these songs are renowned not merely for high poetic quality but also because their expressions of sacrificial love have led Christians to claim them as a prediction of Jesus. This issue is discussed in a note on chapter 52, p. 690b.

"*Before Me There Was No God . . . Neither . . . After Me*" (43:10). This all-inclusive proclamation of monotheism, echoing similar statements in previous books, illustrates II Isaiah's conception of God as a Spirit unlimited in time as he is in space. This is often compared with earlier injunctions, for example: "Thou shalt have no other gods before me" (Ex. 20:3), suggesting merely the primacy of Yahweh among other deities. Many people prefer the broad tolerance of the dictum that "all people will walk every one in the name of his god" (Mic. 4:5), for it leaves to each nation the right to worship its own deity, or of Zech. 2:11, that "many" but not necessarily all "nations shall be joined to the Lord."

"*To His Anointed, to Cyrus*" (45:1). Some have wondered why a passage of such exalted poetry as this (44:24 to 45:23) should almost deify Cyrus, especially if it was written, as is generally believed, before that Persian conqueror actually issued his edict permitting the Jews exiled in Babylonia to return to Jerusalem. The question has also been raised whether there was enough in this monarch's meteoric career (see preface) to justify this prophet or the Jewish exiles to expect that he would take that mighty city or that he would befriend the Jews. Comment has also been made that, curiously, no mention of Cyrus as the great benefactor is found after chapter 48.

"*I . . . Create Evil*" (45:7). These arresting words, attributed to God himself, give one answer to a question men have asked from the beginning of time about suffering and about sin. But the Bible has other viewpoints on the origin of "evil." Perhaps the earliest, from the fall of Adam, and the most persistent, especially among the preceding prophets, is that evil is the result of man's disobedience — a punishment for sin. The Book of Job, on the basis of everyday experience, challenges this logic and emphasizes instead the idea that God is so far beyond man's ken that any attempt to fathom the mystery of rewards and punishments is presumptuous.

The New Testament, reflecting beliefs of its time, pictures a world of demons who

are forever pestering mankind with ills and calamities, and reaches its climax in Satan's perennial warfare against God (see Rev. 19–20). But according to this rendering II Isaiah seems to present evil as of God's deliberate creation, though for purposes not at this point explained. Important in this connection, therefore, is the idea, to reappear significantly in the New Testament, that mankind may be redeemed through vicarious suffering (p. 680 and adjacent note).

"*He Shall Build My City*" (45:13). This verse is regarded by some as support for the belief that Cyrus not only permitted the exiles to return to Palestine, but subsidized the rebuilding of their ruined capital city, as asserted in Ezra 1:2–4.

"*Get Thee into Darkness, O . . . Chaldeans*" (47:5). This dirge over the overthrow of the Babylonian Empire, the step necessary to the freeing of the Judean exiles, expresses more definitely a point latent in several other prophecies, namely, that Israel's pagan oppressors, though divinely appointed to chastise her, had exceeded the intention (see note on Isa. 10). Here Babylon is accused of having shown Israel "no mercy" (v. 6), and the Persian Cyrus has already been mentioned as the appointed liberator (44:28). Powerful oracles specifically against Babylon are found also in Isa. 13:19–22 and Jer. 50–51 (omitted).

"*I Have Chosen Thee in the Furnace of Affliction*" (48:10). This is one of the clearest expressions in the Bible of the idea that Israel has been "chosen" for suffering as a refining process for its mission to the world. (On this see note on Num. 14.) For otherwise Israel would have had to accept the scorn of more powerful neighbors who, looking upon her plight, ridiculed her God. The Deity is here pictured as declaring that for his "name's sake" (v. 9) he will cease further punishments. See discussion of this in note on Ezek. 28, p. 662b.

"*Bear the Vessels of the Lord*" (52:11). These sacred "vessels" — objects of brass, silver and gold used for centuries in Solomon's Temple — had formed an important part of Nebuchadnezzar's loot when he captured Jerusalem in 586 B.C. (see II Kgs. 25:13–15). Their delivery by Cyrus to the exiles as they returned to Palestine is jubilantly reported in Ezra 1:7–11.

"*Behold, My Servant . . . Shall Be Exalted*" (52:13). Who was this "righteous servant," upon whom "the Lord hath laid . . . the iniquity of us all" (53:6) and who, though suffering innocently, "made intercession for the transgressors" (53:9 and 12)? The question is of extreme importance because Christians have traditionally found here a direct prediction, delivered some six centuries before the event, of Jesus' death on the cross, and have believed that here is the clearest statement in the Old Testament of the Messiahship as Jesus later accepted it for himself (see notes on 42:1, p. 689a, and on Isa. 11:5, p. 579a).

But most modern scholarship advances quite different interpretations of this and the other "Servant Songs" (42:1–4, 49:1–6, and 50:4–9, the last omitted). The view commonly held today by Jews and many Christian scholars is that the phrase "my servant" refers not to any individual but to the personified nation (as specifically stated in earlier passages: "Thou, Israel, art my servant," 41:8, and "Thou art my servant, O Israel," 49:3). Some believe, however, that "the servant" referred to was an historic person who had suffered for his loyalty to God. Among those suggested from the description are the Prophet Jeremiah, the Judean king Jehoiachin who was imprisoned in Babylonia for thirty-seven years (II Kgs. 25:27), or perhaps some noble unknown contemporary of II Isaiah.

"*Mine House Shall Be . . . for All People*" (56:7). The warm assurance to "the sons of the stranger, that join themselves to the Lord" (v. 6), that they will be made "joyful in my house of prayer" is often cited as evidence that the religion of Israel had, by the sixth or fifth century B.C., become universal in its purpose and spirit. See, for example, Zech. 2:11 and Ex. 19:5, also the commandment, "Thou shalt love thy neighbor as thyself" (Lev. 19:18 and note, p. 128a).

"*Your Iniquities Have Separated . . . You and Your God*" (59:2). This vigorous attack upon smugness and various forms of unethical conduct have suggested to some a settled civilization with a measure of independence in Jerusalem rather than conduct among Jews in Exile. Hence it has been cited by such scholars as evidence that the author of this passage is not the II Isaiah of Babylonia (chs. 40–55) but perhaps the prophet sometimes called III Isaiah. Indeed, from other books (notably Ezra, Nehemiah and Malachi), some have concluded that the picture of ebbing morale and growing apostasy here given belongs to the critical period between the dedication of the Second Temple in 516 B.C. and the appearance of Nehemiah as royal governor of Jerusalem in 444 B.C.

"*The Lord Hath Anointed Me to Preach*" (61:1). Close in spirit to the preceding "Servant Songs" (see note on 52:13), this short passage (v. 1 and the first eight words of v. 2) is best known for the dramatic use Jesus made of it on his return to Nazareth. Rising in the synagogue on the Sabbath, he read just this bit, closed the book and sat down. Then, as "the eyes of all . . . were fastened on him," he said, "This day is this Scripture fulfilled in your ears" (Lk. 4:21, p. 891), precipitating a memorable scene which should be read in the present connection.

Haggai and Zechariah

THE PROPHETS WHO SPURRED THE REBUILDING OF THE TEMPLE

When Cyrus' edict of 538 B.C. permitted the Judean exiles to return to Jerusalem if they wished, an uncertain number of them, probably very small, mustered courage to forsake the comfortable life on the Euphrates and face the perilous journey across the desert (see preface to II Isaiah). The first repatriates, arriving in Palestine perhaps in 537 B.C., found the ruined Temple much as it was left after the destruction wrought half a century before by Nebuchadnezzar's army, and erected an altar for sacrifice on the site of Solomon's shrine. But the actual construction of another Temple did not begin for a decade and a half.

Opposition to the building project is explained in Ezra and Nehemiah as due to the local population, but those books are held by many to be unreliable in this connection. Some believe that the reason for delay was simply indifference. The returned Jews were few and desperately poor. Some built dwellings and established a community of a sort, but under the strain of a struggle for mere existence they gave way to despondency. Further, when Cyrus died in 529 B.C., his son Cambyses apparently frowned upon the building program, viewing it as a step toward Jewish independence. In any case, the effort to rear a worthy House of God, the needed religious center for the Jerusalem community, was postponed.

An unexpected turn of events, however, seems to have roused new hopes in Jewish hearts. The suicide of Cambyses in 522 B.C., and the brief usurpation by an adventurer who claimed to be the king's son, caused restlessness throughout the Persian Empire. In this year of uncertainty a new voice arose in Jerusalem who dared to assert that the convulsion was the plan of Yahweh, who "will shake all nations" (Hag. 2:7) and thus fulfill his purpose of restoring Israel. The new king, Darius the Great, who ascended the throne in 522 B.C., continued Zerubbabel and Joshua in office, as governor and High Priest respectively. The needed enthusiasm and determination for the great task were provided by the two men whose utterances are next to be read.

The first was Haggai, a layman, who in September 520 B.C. aroused a people sunk in apathy by appealing to their self-respect and strengthening their faith in the God of their fathers. His addresses, uttered in the course of three months, inspired such resolute leadership that the Temple construction began at once.

Only a few weeks after Haggai's rallying cry, another voice, that of Zechariah the priest, was raised to spur the people on to their task. He appears to have continued with unabated zeal for at least two years after his colleague's last prophecies — that is, to about 518 B.C. The impetus lasted, for the Temple was probably dedicated in 516 or perhaps 515 B.C. Zechariah's authentic writings are said by liberal scholars to be found only in the first half of the present book and the final chapters (chs. 9–14) to be not his at all but to be dated perhaps three centuries or more later.

This book includes two contrasting types of expression, one of straightforward exhortation like that of previous prophets, and the other of fantastic and mysterious visions, known as apocalyptic writing. This symbolic literature has already been encountered (see for example Isa. 24 and note), but it was destined to become of increasing prominence. In the Old Testament it reaches its climax in the Book of Daniel, and in the New in the extraordinary Book of Revelation. The prefaces of those books discuss this kind of writing, but a clue to its nature and the reason for its use are indicated in a note on Zech. 3:8, p. 699b.

These two "minor prophets" are impor-

tant because they seem to have contributed valuable historic sidelights on the building of the Second Temple. They thus help appreciably to illumine an otherwise dimly lit period between the Book of Ezekiel and the writings, a century later, of Nehemiah and Ezra who established the legal and ceremonial structure of Judaism. Haggai and Zechariah are therefore to be read as a part of the post-exilic epic of an heroic people whom disaster could not overwhelm and who, by clinging to its heritage, preserved itself for its further contribution to world religion.

Haggai

"*Build the House . . . , Saith the Lord*" (1:8)

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of
2 Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

4 Is it time for you, O ye, to dwell in your ceiled houses,
and this house lie waste?
5 Now therefore thus saith the Lord of hosts;
Consider your ways.
6 Ye have sown much, and bring in little;
ye eat, but ye have not enough;
ye drink, but ye are not filled with drink;
ye clothe you, but there is none warm;
and he that earneth wages, earneth wages to put it into a bag with holes.

7 Thus saith the Lord of hosts; Consider your ways.
8 Go up to the mountain, and bring wood, and build the house;
and I will take pleasure in it, and I will be glorified, saith the Lord.
9 Ye looked for much, and, lo, it came to little;
and when ye brought it home, I did blow upon it.
Why? saith the Lord of hosts.
Because of mine house that is waste,
and ye run every man unto his own house.
10 Therefore the heaven over you is stayed from dew,
and the earth is stayed from her fruit.
11 And I called for a drought upon the land, and upon the mountains,
and upon the corn, and upon the new wine, and upon the oil,
and upon that which the ground bringeth forth,
and upon men, and upon cattle, and upon all the labor of the hands.

1:12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had
14 sent him, and the people did fear before the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God.
15

"Be Strong, O Zerubbabel . . . and . . . O Joshua" (2:4)

2 In the seventh month, in the one and twentieth day of the month, came the
2 word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory?
and how do ye see it now?
is it not in your eyes in comparison of it as nothing?
4 Yet now be strong, O Zerubbabel, saith the Lord;
and be strong, O Joshua, son of Josedech, the high priest;
and be strong, all ye people of the land, saith the Lord, and work:
for I am with you, saith the Lord of hosts:
5 According to the word that I covenanted with you when ye came out of Egypt,
so my Spirit remaineth among you: fear ye not.

6 For thus saith the Lord of hosts;
Yet once, it is a little while, and I will shake the heavens, and the earth,
and the sea, and the dry land;
7 And I will shake all nations,
and the Desire of all nations shall come:
and I will fill this house with glory, saith the Lord of hosts.
9 The glory of this latter house shall be greater than of the former, saith the Lord of hosts:
and in this place will I give peace, saith the Lord of hosts.

20 And again the word of the Lord came unto Haggai in the four and twen-
21 tieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying,

I will shake the heavens and the earth;
22 And I will overthrow the throne of kingdoms,
and I will destroy the strength of the kingdoms of the heathen;

and I will overthrow the chariots, and those that ride in them;
and the horses and their riders shall come down,
every one by the sword of his brother.
2:23 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel,†
my servant, the son of Shealtiel, saith the Lord,
and will make thee as a signet:
for I have chosen thee, saith the Lord of hosts.

Zechariah

"The Lord Shall Yet Comfort Zion" (1:17)

1 In the eighth month, in the second year of Darius, came the word of the
Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, say-
2,3 ing, The Lord hath been sore displeased with your fathers. Therefore say
thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the
4 Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as
your fathers, unto whom the former prophets have cried, saying, Thus saith
the Lord of hosts; Turn ye now from your evil ways, and from your evil-
doings: but they did not hear, nor hearken unto me, saith the Lord.
7 Upon the four and twentieth day of the eleventh month, which is the
month Sebat, in the second year of Darius, came the word of the Lord unto
8 Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw
by night, and behold a man riding upon a red horse, and he stood among the
myrtle trees that were in the bottom; and behind him were there red horses,
9 speckled, and white. Then said I, O my lord, what are these? And the angel
10 that talked with me said unto me, I will show thee what these be. And the
man that stood among the myrtle trees answered and said, These are they
11 whom the Lord hath sent to walk to and fro through the earth. And they
answered the angel of the Lord that stood among the myrtle trees, and said,
We have walked to and fro through the earth, and, behold, all the earth sit-
teth still, and is at rest.
12 Then the angel of the Lord answered and said, O Lord of hosts, how long
wilt thou not have mercy on Jerusalem and on the cities of Judah, against
13 which thou hast had indignation these threescore and ten years?† And the
Lord answered the angel that talked with me with good words and comfort-
14 able words. So the angel that communed with me said unto me, Cry thou,
saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for
15 Zion with a great jealousy. And I am very sore displeased with the heathen
16 that are at ease: . . . Therefore thus saith the Lord; I am returned to Jeru-
salem with mercies: my house shall be built in it, saith the Lord of hosts, and
17 a line shall be stretched upon Jerusalem. Cry yet, saying, Thus saith the

Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

18–21

2 I lifted up mine eyes again, and looked, and behold a man with a measuring
2 line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length
3 thereof. And, behold, the angel that talked with me went forth, and another
4 angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the
5 multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.
6 Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.
7,8 Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his
9 eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

10 Sing and rejoice, O daughter of Zion: for, lo, I come,
and I will dwell in the midst of thee, saith the Lord.
11 And many nations shall be joined to the Lord* in that day,
and shall be my people:
and I will dwell in the midst of thee,
and thou shalt know that the Lord of hosts hath sent me unto thee.
12 And the Lord shall inherit Judah his portion in the holy land,
and shall choose Jerusalem again.
13 Be silent, O all flesh, before the Lord:
for he is raised up out of his holy habitation.

"*Hear Now, O Joshua the High Priest*" (3:8)

3 And he showed me Joshua the high priest standing before the angel of the
2 Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?
3 Now Joshua was clothed with filthy garments, and stood before the angel.
4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of
5 raiment. And I said, Let them set a fair mitre upon his head. So they set a

* On this conception of universalism see the interesting contrasting points of view discussed in notes on II Isaiah, chapters 43 and 56, pp. 689a and 690b.

fair mitre upon his head, and clothed him with garments. And the angel of
3. 6 the Lord stood by. And the angel of the Lord protested unto Joshua, saying,
7 Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt
keep my charge, then thou shalt also judge my house, and shalt also keep my
8 courts, and I will give thee places to walk among these that stand by. Hear
now, O Joshua the high priest, thou, and thy fellows that sit before thee: for
they are men wondered at: for, behold, I will bring forth my servant the
10 BRANCH.† In that day, saith the Lord of hosts, shall ye call every man his
neighbor under the vine and under the fig tree.

4 And the angel that talked with me came again, and waked me, as a man
2 that is wakened out of his sleep, And said unto me, What seest thou? And
I said, I have looked, and behold a candlestick all of gold, with a bowl upon
the top of it, and his seven lamps thereon, and seven pipes to the seven lamps,
3 which are upon the top thereof: And two olive trees by it, one upon the right
4 side of the bowl, and the other upon the left side thereof. So I answered and
spake to the angel that talked with me, saying, What are these, my lord?
6 Then he answered and spake unto me, saying, This is the word of the
Lord unto Zerubbabel, saying, Not by might, nor by power, but by my
9 Spirit, saith the Lord of hosts. The hands of Zerubbabel have laid the founda-
tion of this house; his hands shall also finish it; and thou shalt know that the
10 Lord of hosts hath sent me unto you. For who hath despised the day of small
things? for they shall rejoice, and shall see the plummet in the hand of Ze-
rubbabel with those seven; they are the eyes of the Lord, which run to and
fro through the whole earth.

11–14

6:9,10 And the word of the Lord came unto me, saying, Take of them of the
captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from
Babylon, and come thou the same day, and go into the house of Josiah the
11 son of Zephaniah; Then take silver and gold, and make crowns, and set them
12 upon the head of Joshua† the son of Josedech, the high priest; And speak
unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man
whose name is The BRANCH; and he shall grow up out of his place, and he
13 shall build the temple of the Lord: Even he shall build the temple of the
Lord; and he shall bear the glory, and shall sit and rule upon his throne; and
he shall be a priest upon his throne: and the counsel of peace shall be be-
15 tween them both. And they that are far off shall come and build in the tem-
ple of the Lord, and ye shall know that the Lord of hosts hath sent me unto
you. And this shall come to pass, if ye will diligently obey the voice of the
Lord your God.

"*Thus Saith the Lord; I Am Returned unto Zion*" (8:3)

7:8,9 And the word of the Lord came unto Zechariah, saying, Thus speaketh
the Lord of hosts, saying, Execute true judgment, and show mercy and com-

7:10 passions every man to his brother: And oppress not the widow, nor the
fatherless, the stranger, nor the poor; and let none of you imagine evil
11 against his brother in your heart. But they refused to hearken, and pulled
12 away the shoulder, and stopped their ears, that they should not hear. Yea,
they made their hearts as an adamant stone, lest they should hear the law,
and the words which the Lord of hosts hath sent in his Spirit by the former
13 prophets: therefore came a great wrath from the Lord of hosts. Therefore it
is come to pass, that as he cried, and they would not hear; so they cried, and
14 I would not hear, saith the Lord of hosts: But I scattered them with a whirl-
wind among all the nations whom they knew not. . . .

8:1,2 Again the word of the Lord of hosts came to me, saying, Thus saith the
Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous
3 for her with great fury. Thus saith the Lord; I am returned unto Zion, and
will dwell in the midst of Jerusalem: and Jerusalem shall be called A city of
truth; and the mountain of the Lord of hosts, The holy mountain.

4 Thus saith the Lord of hosts; There shall yet old men and old women
dwell in the streets of Jerusalem, and every man with his staff in his hand
5 for very age. And the streets of the city shall be full of boys and girls playing
7 in the streets thereof. Thus saith the Lord of hosts; Behold, I will save my
8 people from the east country, and from the west country; And I will bring
them, and they shall dwell in the midst of Jerusalem: and they shall be my
people, and I will be their God, in truth and in righteousness.

9,12 Thus saith the Lord of hosts; Let your hands be strong, . . . For the
seed shall be prosperous; the vine shall give her fruit, and the ground shall
give her increase, and the heavens shall give their dew; and I will cause the
16 remnant of this people to possess all these things. These are the things that
ye shall do; Speak ye every man the truth to his neighbor; execute the judg-
17 ment of truth and peace in your gates: And let none of you imagine evil in
your hearts against his neighbor; and love no false oath: for all these are
things that I hate, saith the Lord.

18–23

"*Behold, Thy King Cometh unto Thee*" (9:9)

9: 9 Rejoice greatly, O daughter of Zion;
shout, O daughter of Jerusalem:
behold, thy King cometh unto thee:
he is just, and having salvation;
lowly, and riding upon an ass,†
and upon a colt the foal of an ass.
10 And I will cut off the chariot from Ephraim,
and the horse from Jerusalem,
and the battle bow shall be cut off:
and he shall speak peace unto the heathen:

and his dominion shall be from sea even to sea,
and from the river even to the ends of the earth.

9:12 Turn you to the stronghold, ye prisoners of hope:
even to-day do I declare that I will render double unto thee;
16 And the Lord their God shall save them in that day as the flock of his people:
for they shall be as the stones of a crown, lifted up as an ensign upon his land.
17 For how great is his goodness, and how great is his beauty!
corn shall make the young men cheerful, and new wine the maids.

14:20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the
21 altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.†

NOTES TO HAGGAI AND ZECHARIAH

"*In That Day . . . Will I Take Thee, O Zerubbabel*" (Hag. 2:23). This plain designation of Zerubbabel as the one chosen by God to redeem Israel is in such sharp contrast with the veiled references to him a year or so later (see Zech. 3:8) that the difference calls attention to the important intervening events. The history of the period shows that the accession of Darius, in 522 B.C., was followed by "continuous rebellions in every part of the Persian Empire," and two years later by a powerful uprising in Babylonia itself. Haggai, who appeared shortly after this, evidently felt sufficiently hopeful to prophesy the downfall of Persia and the independence of Israel. But Darius' complete triumph over his foes, in 519 B.C., left the Jews under suspicion for their unrest. Probably for that reason Zechariah spoke of the Messiahship in more hidden terms, adopting instead a peculiar mode of expression discussed in a note on Zech. 3:8, next column.

Zerubbabel, who returned to Jerusalem some time after Cyrus' edict of 538 B.C. (see preface to II Isaiah), was the son of Shealtiel, who was the eldest son of the king of Judah, Jehoiachin, deported to Babylonia by Nebuchadnezzar in 597 B.C. Since he had by this time become the head of the ancient House of David, as well as governor of Judea (1:1), it was natural that national hopes should center about him as the one to restore the monarchy.

"*These Threescore and Ten Years*" (Zech. 1:12). This complaint is regarded by some as a reference to Jeremiah's prophecy: "When seventy years are accomplished . . . I will punish the king of Babylon, and that nation, saith the Lord" (Jer. 25:12, with note). As a matter of fact, "that nation" had been replaced as the world power by the Persians twenty years before (539 B.C.) and the Judean exiles had been permitted to return home. Perhaps the author is including in his seventy-year span the two discouraging decades between the Return and the rebuilding of the Second Temple.

"*I Will Bring Forth . . . the BRANCH*" (Zech. 3:8). This mysterious symbolism, in the apocalyptic style explained in the preface to Daniel, was intended to be clear

to the people to whom it was addressed but meaningless and seemingly harmless to Israel's watchful overlords. In this case, for example, many scholars believe that the term, using an earlier prophecy ("I will raise unto David a righteous Branch . . . a King," Jer. 23:5), denoted "Branch of the House of David," the hereditary kingly line. But for reasons explained in the note on Hag. 2, this Messianic connotation, suggesting political independence, would at this time have been dangerous. On the assumption that this passage was written before the disappearance (perhaps through exile or execution) of Zerubbabel, then governor of Judah and thus a Davidic ruler, the term probably referred to him.

"*Make Crowns, and Set Them upon . . . Joshua*" (Zech. 6:11). Many scholars believe that in this verse Zerubbabel should be substituted for Joshua. They hold that Joshua was introduced by some later editor because the prediction that Zerubbabel would again rule as king was never fulfilled and the civic and political control in Jerusalem for several centuries was exerted chiefly by the High Priests. A similar corruption is suspected in verse 13. Many accept the rendering of the Septuagint, the third-century B.C. translation of the Old Testament into Greek, "and Joshua shall be the priest upon his right hand," rather than the present statement, actually contrary to the fact, that Joshua sat "upon his throne." It is also possible that the text originally mentioned both Zerubbabel and Joshua, as suggested by the plural "crowns."

"*Lowly, and Riding upon an Ass*" (Zech. 9:9). This curious description of the entrance into Jerusalem of "thy King" might have been almost unknown had it not become famous in religion, art and literature because of its use in the New Testament. These lines (Mt. 21:2, though there omitted) always evoke the picture of Jesus' procession into the Holy City on Palm Sunday (see note on Lk. 19:36, p. 975b).

"*No More the Canaanite in the House of the Lord*" (Zech. 14:21). Although the Hebrew word is literally "Canaanite," the Jewish Bible and others render it as "trafficker" or "trader" as presenting the true meaning, referring to those who sold to pilgrims in the Temple area the equipment and animals needed for the sacrifices. Thus the verse is early evidence of the resentment on the part of devout Jewish leaders against a practice which, nevertheless, persisted. Centuries later it was the occasion of a now famous episode in the career of Jesus, his scourging of the traders and money-changers in the Temple (see Jn. 2:15 and note, on p. 975b).

Joel, Obadiah, Malachi

LAST OF THE MINOR PROPHETS

THE GREAT AGE of Hebrew ethical prophecy, beginning with Amos before the middle of the eighth century B.C., reached its climax with II Isaiah, at about 540 B.C. After him occasional leaders arose to carry on the prophetic message, as for example Haggai and Zechariah who, between 520 and 516 B.C., inspired the building of the Second Temple. But such voices soon became subdued and infrequent. In part this was because the expectations raised so confidently, especially by II Isaiah, failed to materialize and gave way to discouragement. In part, also, Judaism now assumed form, centered increasingly in teaching its Law, gave more authority to its priesthood and its Temple, and became more absorbed with the affairs of the new Jewish community in Jerusalem.

The story of the Hebrew prophets ends, however, with a number of uncertainties. The chronology of the remaining "minor prophets," customarily placed in the post-exilic period, is subject on close examination to serious doubts. Thus, the Book of Joel has been dated from as far back as the time of Solomon in the tenth century B.C. to the Maccabean régime in the second. Recent liberal scholars tend to place it in the fourth century B.C. Obadiah, in like manner, is ascribed by different authorities to different periods before, during and after the Exile. Malachi, a name joyously looked forward to by the young who have had to memorize the titles of the Old Testament books because of its position as last, is regarded usually as belonging to the middle of the fifth century B.C., though some place it in the fourth. A few passages of these three books are, of course, held to be later additions. Convenience dictates that these prophets be treated together as late writings, and they are put here in their traditional sequence.

The book of *Joel* has usually been considered as a single unit, but, though short, it is regarded by some scholars as a combination of two compositions. The first, in content and style, is mostly in the tradition of the ethical prophets. The second part, beginning at 2:28, contains a series of extravagant visions in the manner of the Apocalyptists (see preface to Daniel) and is considered as of a century or two later than the first portion.

Obadiah, with only twenty-one verses, is the shortest book in the Old Testament. It is chiefly a bitter reproach hurled at Edom, Judah's neighbor to the south, for reasons suggested in a note. This theme is found also in the first few verses of the next book, as well as elsewhere in the Hebrew Scripture.

Malachi is not a proper name but means "my messenger" (3:1) and is a pseudonym for the author of a series of prophetic utterances which appear to have been written not long before the reorganization of the Jewish community under Nehemiah. They reflect the conditions of an impoverished society which, though struggling to re-establish its institutions and to root itself spiritually, found it difficult to suppress its doubts. The growing influence of the priesthood and ceremonialism is reflected in the prophet's demand for a faithful ministry dedicated to Israel's holy mission. The most attractive note of the book, to many readers, is in the lines, "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother . . . ?" (2:10).

Joel

"*Fire Hath Devoured the Pastures*" (1:20)

1 The word of the Lord that came to Joel the son of Pethuel.

2 Hear this, ye old men,
and give ear, all ye inhabitants of the land.
Hath this been in your days,
or even in the days of your fathers?
3 Tell ye your children of it,
and let your children tell their children,
and their children another generation.
4 That which the palmerworm hath left hath the locust eaten;
and that which the locust hath left hath the cankerworm eaten;
and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep;
and howl, all ye drinkers of wine,
because of the new wine; for it is cut off from your mouth.
6 For a nation is come up upon my land,
strong, and without number,†
whose teeth are the teeth of a lion,
and he hath the cheek teeth of a great lion.
7 He hath laid my vine waste,
and barked my fig tree:
he hath made it clean bare, and cast it away;
the branches thereof are made white.

8 Lament like a virgin girded with sackcloth
for the husband of her youth.
10 The field is wasted, the land mourneth; for the corn is wasted:
the new wine is dried up, the oil languisheth.
11 Be ye ashamed, O ye husbandmen;
howl, O ye vinedressers, for the wheat and for the barley;
because the harvest of the field is perished.
13 Gird yourselves, and lament, ye priests:
howl, ye ministers of the altar:
come, lie all night in sackcloth, ye ministers of my God:
for the meat offering and the drink offering is withholden from
the house of your God.
18 How do the beasts groan!
the herds of cattle are perplexed, because they have no pasture;
yea, the flocks of sheep are made desolate.

1:20 The beasts of the field cry also unto thee:
for the rivers of waters are dried up,
and the fire hath devoured the pastures of the wilderness.

"Rend Your Heart, and Not Your Garments" (2:13)

2: 1 Blow ye the trumpet in Zion,
and sound an alarm in my holy mountain:
let all the inhabitants of the land tremble:
for the day of the Lord cometh,
for it is nigh at hand;
2 A day of darkness and of gloominess,
a day of clouds and of thick darkness,
as the morning spread upon the mountains:
a great people and a strong;
there hath not been ever the like,
neither shall be any more after it,
even to the years of many generations.
3 A fire devoureth before them;
and behind them a flame burneth:
the land is as the garden of Eden before them,
and behind them a desolate wilderness;
yea, and nothing shall escape them.
4 The appearance of them is as the appearance of horses;
and as horsemen, so shall they run.
7 They shall run like mighty men;
they shall climb the wall like men of war; . . .
9 They shall run to and fro in the city;
they shall run upon the wall,
they shall climb up upon the houses;
they shall enter in at the windows like a thief.
10 The earth shall quake before them;
the heavens shall tremble:
the sun and the moon shall be dark,
and the stars shall withdraw their shining:
11 And the Lord shall utter his voice before his army:
for his camp is very great:
for he is strong that executeth his word:
for the day of the Lord is great and very terrible;
and who can abide it?
12 Therefore also now, saith the Lord,
turn ye even to me with all your heart,
and with fasting, and with weeping, and with mourning:

2:13 And rend your heart, and not your garments,
and turn unto the Lord your God:
for he is gracious and merciful,
slow to anger, and of great kindness,
and repenteth him of the evil.

15 Blow the trumpet in Zion,
sanctify a fast, call a solemn assembly:
17 Let the priests, the ministers of the Lord, weep
between the porch and the altar,
and let them say, Spare thy people, O Lord,
and give not thine heritage to reproach, that the heathen should rule over them:
wherefore should they say among the people, Where is their God?

18 Then will the Lord be jealous for his land,
and pity his people.
19 Yea, the Lord will answer and say unto his people,
Behold, I will send you corn, and wine, and oil,
and ye shall be satisfied therewith:
and I will no more make you a reproach among the heathen:

21 Fear not, O land; be glad and rejoice:
for the Lord will do great things.
22 Be not afraid, ye beasts of the field:
for the pastures of the wilderness do spring,
for the tree beareth her fruit,
the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion,
and rejoice in the Lord your God:
for he hath given you the former rain moderately,
and he will cause to come down for you the rain, the former rain,
and the latter rain in the first month.
25 And I will restore to you the years that the locust hath eaten,
the cankerworm, and the caterpillar, and the palmerworm,
my great army which I sent among you.
27 And ye shall know that I am in the midst of Israel,
and that I am the Lord your God, and none else:
and my people shall never be ashamed.

"In Jerusalem Shall Be Deliverance" (2:32)

2:28 And it shall come to pass afterward,
that I will pour out my Spirit upon all flesh;
and your sons and your daughters shall prophesy,
your old men shall dream dreams,
your young men shall see visions:
29 And also upon the servants and upon the handmaids in those days
will I pour out my Spirit.
30 And I will show wonders in the heavens
and in the earth, blood, and fire, and pillars of smoke.
31 The sun shall be turned into darkness, and the moon into blood,
before the great and the terrible day of the Lord come.
32 And it shall come to pass,
that whosoever shall call on the name of the Lord shall be
delivered:
for in mount Zion and in Jerusalem shall be deliverance,
as the Lord hath said,
and in the remnant whom the Lord shall call.

3: 2 I will also gather all nations,
and will bring them down into the valley of Jehoshaphat,
and will plead with them there for my people and for my heritage
Israel,
whom they have scattered among the nations, and parted my land.
3 And they have cast lots for my people;
and have given a boy for a harlot, and sold a girl for wine,
that they might drink.
6 The children also of Judah and the children of Jerusalem have ye
sold unto the Grecians,
that ye might remove them far from their border.
7 Behold, I will raise them out of the place whither ye have sold them,
and will return your recompense upon your own head:

9 Proclaim ye this among the Gentiles;
Prepare war, wake up the mighty men,
let all the men of war draw near; let them come up:
10 Beat your plowshares into swords,†
and your pruning hooks into spears:
let the weak say, I am strong.
14 Multitudes, multitudes in the valley of decision:
for the day of the Lord is near in the valley of decision.
15 The sun and the moon shall be darkened,
and the stars shall withdraw their shining.

3:16 The Lord also shall roar out of Zion,
and utter his voice from Jerusalem;
and the heavens and the earth shall shake:
but the Lord will be the hope of his people,
and the strength of the children of Israel.
17 So shall ye know that I am the Lord your God
dwelling in Zion, my holy mountain:
then shall Jerusalem be holy,
and there shall no strangers pass through her any more.
18 And it shall come to pass in that day,
that the mountains shall drop down new wine,
and the hills shall flow with milk,
and all the rivers of Judah shall flow with waters,
and a fountain shall come forth of the house of the Lord,
and shall water the valley of Shittim.
19 Egypt shall be a desolation,
and Edom shall be a desolate wilderness,
for the violence against the children of Judah,
because they have shed innocent blood in their land.
20 But Judah shall dwell for ever,
and Jerusalem from generation to generation.
21

Obadiah

"Shall I Not . . . Destroy . . . Edom . . . ?" (v. 8)

The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumor from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen:
thou art greatly despised.
3 The pride of thine heart hath deceived thee,
thou that dwellest in the clefts of the rock, whose habitation is high;
that saith in his heart, Who shall bring me down to the ground?
4 Though thou exalt thyself as the eagle,
and though thou set thy nest among the stars,
thence will I bring thee down, saith the Lord.

8 Shall I not in that day, saith the Lord,
even destroy the wise men out of Edom,
and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed,
to the end that every one of the mount of Esau may
be cut off by slaughter.

10 For thy violence against thy brother Jacob† shame shall
cover thee,
and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side,
in the day that the strangers carried away captive his forces,
and foreigners entered into his gates,
and cast lots upon Jerusalem,
even thou wast as one of them.

13 Thou shouldest not have entered into the gate of my people
in the day of their calamity;
yea, thou shouldest not have looked on their affliction
in the day of their calamity,
nor have laid hands on their substance in the day of their
calamity;

14 Neither shouldest thou have stood in the crossway,
to cut off those of his that did escape;
neither shouldest thou have delivered up those of his
that did remain in the day of distress.

15 For the day of the Lord is near upon all the heathen:
as thou hast done, it shall be done unto thee:
thy reward shall return upon thine own head.

17 But upon mount Zion shall be deliverance, and there shall be
holiness;
and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire,
and the house of Joseph a flame,
and the house of Esau for stubble,
and they shall kindle in them, and devour them;
and there shall not be any remaining of the house of Esau;
for the Lord hath spoken it.

21 And saviours shall come up on mount Zion to judge the mount
of Esau;
and the kingdom shall be the Lord's.

Malachi

"O Priests, That Despise My Name" (1:6)

1:1,2 The burden of the word of the Lord to Israel by Malachi. I have loved
you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau
3 Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and
laid his mountains and his heritage waste for the dragons of the wilderness.
4 Whereas Edom saith, We are impoverished, but we will return and build the
desolate places; thus saith the Lord of hosts, They shall build, but I will
throw down; and they shall call them, The border of wickedness, and, The
5 people against whom the Lord hath indignation for ever. And your eyes shall
see, and ye shall say, The Lord will be magnified from the border of Israel.
6 A son honoreth his father, and a servant his master: if then I be a father,
where is mine honor? and if I be a master, where is my fear? saith the Lord
of hosts unto you, O priests, that despise my name. And ye say, Wherein
7 have we despised thy name? Ye offer polluted bread upon mine altar; and ye
say, Wherein have we polluted thee? In that ye say, The table of the Lord
10 is contemptible. Who is there even among you that would shut the doors for
nought? neither do ye kindle fire on mine altar for nought. I have no pleasure
in you, saith the Lord of hosts, neither will I accept an offering at your hand.
11 For, from the rising of the sun even unto the going down of the same, my
name shall be great among the Gentiles; and in every place incense shall be
offered unto my name, and a pure offering: for my name shall be great among
the heathen, saith the Lord of hosts.

12–14

2:1,2 And now, O ye priests, this commandment is for you. If ye will not hear,
and if ye will not lay it to heart, to give glory unto my name, saith the Lord
of hosts, I will even send a curse upon you, and I will curse your blessings:
7 yea, I have cursed them already, because ye do not lay it to heart. For the
priest's lips should keep knowledge, and they should seek the law at his
mouth: for he is the messenger of the Lord of hosts.
8 But ye are departed out of the way; ye have caused many to stumble at
9 the law; . . . Therefore have I also made you contemptible and base before
all the people, according as ye have not kept my ways, but have been partial
10 in the law. Have we not all one father? hath not one God created us? why
do we deal treacherously every man against his brother, by profaning the
covenant of our fathers?
11 Judah hath dealt treacherously, and an abomination is committed in Israel
and in Jerusalem; for Judah hath profaned the holiness of the Lord which he
13 loved, and hath married the daughter of a strange god. And this have ye
done again, covering the altar of the Lord with tears, with weeping, and

with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

2:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet
16 is she thy companion, and the wife of thy covenant. For the Lord, the God of Israel, saith that he hateth putting away;† . . . therefore take heed to
17 your spirit, that ye deal not treacherously. Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

"Return unto Me, . . . Saith the Lord" (3:7)

3 Behold, I will send my messenger,† and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith
2 the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:
3,4 And he shall sit as a refiner and purifier of silver: . . . Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and
5 as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you,
8 saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed
10 thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the
13 Lord of hosts, if I will not open you the windows of heaven, . . . Your words have been stout against me, saith the Lord. Yet ye say, What have
14 we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked
15 mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16 Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him
17 for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels;
18 and I will spare them, as a man spareth his own son that serveth him. Then

shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

"The Day Cometh" (4:1)

4 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root
2 nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves
3 of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.
4 Remember ye the law of Moses my servant, which I commanded unto
5 him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah† the prophet before the coming of the great and dreadful
6 day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

NOTES TO JOEL, OBADIAH, MALACHI

"A Nation . . . upon My Land . . . Without Number" (Joel 1:6). This anguished description of hosts of insects each "with the teeth of a lion," accompanied by a scorching drought (v. 20), is thought to record an actual disaster. Chapter 2 continues the same theme allegorically, threatening further disasters unless God's pity is stirred by genuine repentance (2:18).

The depicting of locusts of "the appearance of horses" (2:4) shows the dread of these devastating swarms, whose fury was often interpreted as a supernatural manifestation. The Bible records awesome scenes of such calamities. One example is the visitation upon the Egyptians, pictured as the result of their refusal of Moses' pleas (see Ex. 10:14–15 and note). Probably the most unforgettable account of locusts in all literature is that in the last book in the Bible — a vision of creatures "like unto horses prepared unto battle," with "breastplates of iron" and "tails like unto scorpions" (Rev. 9:7–10).

"Plowshares into Swords" (Joel 3:10). This is a striking inversion of the familiar peace prophecy, "swords into plowshares," appearing in Isa. 2:4 and Mic. 4:3.

"For Thy Violence Against Thy Brother Jacob" (Obad. v. 10). Edom and Judah, according to early tradition, were racial cousins, descendants respectively of Esau and Jacob. Nevertheless, from the days of the Israelite tribes there had been endless friction (see note on Num. 20). The reason for this oracle, one of several invectives by prophets against the Edomites, may have been their conduct in the hour of Judah's acute distress in 586 B.C. For as allies of Nebuchadnezzar they appear to have looted and ravaged as Jerusalem fell (v. 13; see also Joel 3:19) and cut off Hebrew fugitives whom they sold to the Babylonians (vv. 11 and 14). Or this prophecy may belong to the period, beginning in the sixth century B.C., when the Edomites held for some centuries a large area in southern Judea, later

called Idumea. (See also Mal. 1:2–4, and Judith 7:8, p. 791n.)

"*The Lord . . . Hateth Putting Away*" (Mal. 2:16). This refers to a misuse of the legal privilege of divorce. On this subject see note on Ecclus. 25.

"*My Messenger*" (Mal. 3:1). This mysterious "messenger" (Hebrew *Malachi*) is held to be another reference to one of the most persistent hopes of post-exilic Jews — the expected Messiah, discussed in notes on Isa. 11, II Isa. 52 and Hag. 2.

"*I Will Send You Elijah*" (Mal. 4:5). The memory of the great prophet of the ninth century B.C., the eternal defender of the pure worship of Yahweh and the champion of the oppressed against the mighty (see notes on I Kgs. 18 and 21), so stirred later generations of Jews that they believed he would return as the forerunner of the long-expected Messiah. (See Mal. 3:1 and also note on Mt. 17:12, p. 972a, b.)

This, together with the emphasis on "the coming of the great and dreadful day of the Lord" (see Joel 2:2 and 11, and Zeph. 1:14–16), made a deepening impression over the centuries before Jesus. Therefore, when Roman oppression brought havoc and confusion, there were many who regarded the events as foretold and who longed for a Messiah. It was among this group that Jesus found early Jewish followers. This apocalyptic idea that the world would soon have a catastrophic end by Divine action is stressed continuously in the New Testament.

Daniel

A BEACON OF FAITH IN A TIME OF PERSECUTION

FEW BOOKS of the Old Testament have been so full of enigmas as the Book of Daniel. Though it contains some of the most familiar stories of the Bible, nine of its twelve chapters record weird dreams and visions which have baffled readers for centuries. It purports to be an autobiography of a person living in Babylon from 605 B.C. and as covering more than half a century, and it is so accepted by Catholic and many Protestant scholars. But to others little of it reads as though written by an eye-witness of the events. It makes use of many names and dates which are at variance with those of history. Surprisingly, also, it includes (from 2:4 through 7:28) one of the four short passages in the Bible written not in Hebrew but in Aramaic, the vernacular of Palestinian Jews toward the end of the pre-Christian era. For various reasons this long-puzzling book is, therefore, ascribed by modern liberal scholars to the years 167–165 B.C., when the Syrian king, Antiochus IV, known as Epiphanes (175–163 B.C.), attempted with fiendish severity to Hellenize the Jews and thus gave occasion for such cryptic writing. Since, consequently, it is held to belong to the period of The Apocrypha, it is here put as the last of the thirty-nine books of the Old Testament. It is to be noted that in the Hebrew Bible Daniel is not considered as belonging among "The Prophets" but among "The Writings" (see p. 10b).

A knowledge of events leading to the violent upheaval said to be reflected in this book is essential to an understanding of it. Since the history recorded in the Bible itself extends only to the re-establishment, under Nehemiah and Ezra, of the Jewish community in Jerusalem at the end of the fifth century B.C., as explained in the prefaces to the books bearing those names, information on the succeeding centuries must be gleaned from other sources. Tiny Judea, part of the mighty Persian Empire and ruled moderately by royal governors and Jewish High Priests, continued as a petty province until Alexander's conquests in 332 B.C. By that time most Jews were no longer inhabitants of Palestine, but of cities all over the civilized world — the Dispersion or Diaspora (see introduction to The Apocrypha). After Alexander's death, in 323 B.C., his domain was divided into four separate kingdoms, of which only two figure in the Bible: Egypt with Palestine went at once to Ptolemy Lagi, while Syria and Mesopotamia fell, in 312 B.C., to Seleucus. Judea was a peaceful dependency of the Ptolemies until their defeat by the Syrian king, Antiochus III, "the Great," near Mount Hermon in 198 B.C., when it became a part of the Syrian kingdom with its capital in Antioch.

The lot of the Palestinian Jews under the new master apparently remained unchanged until another monarch arose, Antiochus IV, who set out, with the aid of Hellenized Jews in Jerusalem, to stamp out Judaism. In the year 168 B.C. he erected in the Temple an altar to the Greek Zeus on which swine were sacrificed, and all over Palestine he enforced the same policy. His officers leveled the walls of the city, banned Scripture rolls and burned those discovered. Mothers permitting the circumcision of their sons were hanged with their babes dangling from their necks. Thousands who refused to yield (though many apostates are recorded) were slaughtered or sold into slavery and others fled the country. Such brutality at last led to revolt under the leadership of a local priest, Mattathias, and his five sons. This heroic struggle for freedom, against overwhelming odds, is graphically told in the Books of Maccabees which follow. In the early months of this rebellion, it is now believed, but before the rededication of the cleansed Temple in December, 165 B.C., Daniel was written.

Out of such extreme oppression appeared a fantastic type of literature, known as apocalyptic, which deeply colored the

spiritual life of the Jews and early Christians from about 200 B.C. to 100 A.D. Named from the Greek word *apocalypsis*, which means "revelation" of a glorious future, its visionary flights, ascribed to ancient worthies as authors, offered escape from despondency. Since during periods of persecution clear speech often brought a death sentence, a secret set of symbols was developed — unearthly images, bizarre beasts with horns, phrases like "Son of man" and "Ancient of days" (ch. 7), and much juggling with numbers — a language within a language. Though this tendency had found expression earlier (for example, in Isa. 24–27, Ezek. 37, Zech. 9–14 and Joel 3), it is seen in its more fully developed stage in this Book of Daniel and in its climax in the Book of Revelation. An unfortunate aspect of these strange "predictions" and maneuvering with "weeks" and "years" is that they have been used by literalists over the centuries to foretell with precision all sorts of events, including the end of the world.

A major purpose of this apocalyptic literature, similar to that of the great Prophets, was to reconcile a belief in the justice of God with the sufferings of Israel, his servants on earth. The Prophets, in their time, had attributed these punishments to sin, individual or collective, and admonished their people to live righteously in order to merit national salvation. The Apocalyptists, knowing that the most faithful were perishing, despaired of such preaching. Hence, instead of continuing to define and emphasize ethical obligations, they sought a solution in new theological concepts. As compensation for the bitter present they promised an eternal Messianic kingdom, as well as resurrection of the dead (12:1–3). Because they felt themselves helpless against the mighty power that overwhelmed them, they promised direct intervention by God or perhaps through the ministry of a hierarchy of angels (9:21, 12:1), probably borrowed from Persian thought.

Such writings, as foreign to Western minds as the flowing garb of a desert sheikh, were nevertheless important in their time because, while probably no one was expected to take them literally, the lessons they taught served to fortify the faithful and helped them bear the terrifying calamities which befell them. Today, however, they are valued primarily as affording an insight into the souls of the loyal under these trials, and because occasionally the significant events they record in their veiled manner have provided valuable historical data. Although the sharp differences between passages telling stories and those reporting visions have led many to believe that the Book of Daniel is not the work of one person, it is held to reflect the suffering and tenseness of one of the periods of greatest anguish in this history of the Jews. But were it not for the clues offered by scholars, the symbolism of the dreams and visions would make most of the book incomprehensible. Hence, explanatory notes are given as keys to some of the more mystifying verses. The text thus interpreted will help readers, especially those who delight in unraveling puzzles, to lift the curtain of a terrible but exciting era through which faith emerged triumphant.

The Book of Daniel

The Steadfastness of Daniel and His Brethren

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchad-
2 nezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave
Jehoiakim king of Judah into his hand, with part of the vessels of the house
of God: which he carried into the land of Shinar to the house of his god; and
he brought the vessels into the treasure house of his god.
3 And the king spake unto Ashpenaz the master of his eunuchs, that he
should bring certain of the children of Israel, and of the king's seed, and of
4 the princes; Children in whom was no blemish, but well-favored, and skilful
in all wisdom, and cunning in knowledge, and understanding science, and
such as had ability in them to stand in the king's palace, and whom they
5 might teach the learning and the tongue of the Chaldeans.† And the king
appointed them a daily provision of the king's meat, and of the wine which
he drank: so nourishing them three years, that at the end thereof they might
stand before the king.
6 Now among these were of the children of Judah, Daniel, Hananiah, Mish-
7 ael, and Azariah: Unto whom the prince of the eunuchs gave names: for he
gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach;
8 and to Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel
purposed in his heart that he would not defile himself with the portion of the
king's meat,† nor with the wine which he drank: therefore he requested of
the prince of the eunuchs that he might not defile himself.
9 Now God had brought Daniel into favor and tender love with the prince
10 of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my
lord the king, who hath appointed your meat and your drink: for why should
he see your faces worse liking than the children which are of your sort? then
shall ye make me endanger my head to the king.
11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over
12 Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee,
13 ten days; and let them give us pulse to eat, and water to drink. Then let our
countenances be looked upon before thee, and the countenance of the children
that eat of the portion of the king's meat: and as thou seest, deal with thy
14 servants. So he consented to them in this matter, and proved them ten days.
15 And at the end of ten days their countenances appeared fairer and fatter in
16 flesh than all the children which did eat the portion of the king's meat. Thus
Melzar took away the portion of their meat, and the wine that they should
drink; and gave them pulse.
17 As for these four children, God gave them knowledge and skill in all
learning and wisdom: and Daniel had understanding in all visions and dreams.
18 Now at the end of the days that the king had said he should bring them in,

1:19 then the prince of the eunuchs brought them in before Nebuchadnezzar. And
the king communed with them; and among them all was found none like
Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the
20 king. And in all matters of wisdom and understanding, that the king inquired
of them, he found them ten times better than all the magicians and astrologers
21 that were in all his realm. And Daniel continued even unto the first year of
king Cyrus.

The Failure of the Chaldean Wise Men

2 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar
dreamed dreams, wherewith his spirit was troubled, and his sleep brake
2 from him. Then the king commanded to call the magicians, and the astrol-
ogers, and the sorcerers, and the Chaldeans, for to show the king his dreams.
3 So they came and stood before the king. And the king said unto them, I have
dreamed a dream, and my spirit was troubled to know the dream.
4 Then spake the Chaldeans to the king in Syriac, O king, live for ever:† tell thy servants the dream, and we will show the interpretation.
5 The king answered and said to the Chaldeans, The thing is gone from me:
if ye will not make known unto me the dream, with the interpretation
thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.
6 But if ye show the dream, and the interpretation thereof, ye shall receive of
me gifts and rewards and great honor: therefore show me the dream, and the
interpretation thereof.
7 They answered again and said, Let the king tell his servants the dream,
and we will show the interpretation of it.
8 The king answered and said, I know of certainty that ye would gain the
9 time, because ye see the thing is gone from me. But if ye will not make
known unto me the dream, there is but one decree for you: for ye have pre-
pared lying and corrupt words to speak before me, till the time be changed:
therefore tell me the dream, and I shall know that ye can show me the
interpretation thereof.
10 The Chaldeans answered before the king, and said, There is not a man
upon the earth that can show the king's matter: therefore there is no king,
lord, nor ruler, that asked such things at any magician, or astrologer, or
11 Chaldean. And it is a rare thing that the king requireth, and there is none
other that can show it before the king, except the gods, whose dwelling is
not with flesh.
12 For this cause the king was angry and very furious, and commanded to
13 destroy all the wise men of Babylon. And the decree went forth that the
wise men should be slain; and they sought Daniel and his fellows to be slain.
14 Then Daniel answered with counsel and wisdom to Arioch the captain of
the king's guard, which was gone forth to slay the wise men of Babylon:

2:15 He answered and said to Arioch the king's captain, Why is the decree so
hasty from the king? Then Arioch made the thing known to Daniel.
16 Then Daniel went in, and desired of the king that he would give him time,
17 and that he would show the king the interpretation. Then Daniel went to his
house, and made the thing known to Hananiah, Mishael, and Azariah, his
18 companions: That they would desire mercies of the God of heaven concern-
ing this secret; that Daniel and his fellows should not perish with the rest of
19 the wise men of Babylon. Then was the secret revealed unto Daniel in a
night vision. Then Daniel blessed the God of heaven.

Daniel's Interpretation of the King's Dream

24 Therefore Daniel went in unto Arioch, whom the king had ordained to
destroy the wise men of Babylon: he went and said thus unto him; Destroy
not the wise men of Babylon: bring me in before the king, and I will show
25 unto the king the interpretation. Then Arioch brought in Daniel before the
king in haste, and said thus unto him, I have found a man of the captives of
26 Judah, that will make known unto the king the interpretation. The king
answered and said to Daniel, whose name was Belteshazzar, Art thou able
to make known unto me the dream which I have seen, and the interpretation
thereof?
27 Daniel answered in the presence of the king, and said, The secret which
the king hath demanded cannot the wise men, the astrologers, the magicians,
28 the soothsayers, show unto the king; But there is a God in heaven that
revealeth secrets, and maketh known to the king Nebuchadnezzar what shall
be in the latter days. Thy dream, and the visions of thy head upon thy bed,
are these;
31 Thou, O king, sawest, and behold a great image. This great image, whose
brightness was excellent, stood before thee; and the form thereof was terri-
32 ble. This image's head was of fine gold, his breast and his arms of silver, his
33 belly and his thighs of brass, His legs of iron, his feet part of iron and part of
34 clay. Thou sawest till that a stone was cut out without hands, which smote
the image† upon his feet that were of iron and clay, and brake them to pieces.
35 Then was the iron, the clay, the brass, the silver, and the gold, broken to
pieces together, and became like the chaff of the summer threshingfloors;
and the wind carried them away, that no place was found for them: and the
stone that smote the image became a great mountain, and filled the whole
earth.
36 This is the dream; and we will tell the interpretation† thereof before the
37 king. Thou, O king, art a king of kings: for the God of heaven hath given
38 thee a kingdom, power, and strength, and glory. And wheresoever the child-
ren of men dwell, the beasts of the field and the fowls of the heaven hath he
given into thine hand, and hath made thee ruler over them all. Thou art this

2:39 head of gold. And after thee shall arise another kingdom inferior to thee, and
another third kingdom of brass, which shall bear rule over all the earth.
40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh
in pieces and subdueth all things: and as iron that breaketh all these, shall it
41 break in pieces and bruise. And whereas thou sawest the feet and toes, part
of potters' clay, and part of iron, the kingdom shall be divided; but there
shall be in it of the strength of the iron, forasmuch as thou sawest the iron
42 mixed with miry clay. And as the toes of the feet were part of iron, and part
43 of clay, so the kingdom shall be partly strong, and partly broken. And
whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even
as iron is not mixed with clay.
44 And in the days of these kings shall the God of heaven set up a kingdom,
which shall never be destroyed: and the kingdom shall not be left to other
people, but it shall break in pieces and consume all these kingdoms, and it
45 shall stand for ever. Forasmuch as thou sawest that the stone was cut out
of the mountain without hands, and that it brake in pieces the iron, the brass,
the clay, the silver, and the gold; the great God hath made known to the
king what shall come to pass hereafter: and the dream is certain, and the
interpretation thereof sure.
46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel,
and commanded that they should offer an oblation and sweet odors unto him.
47 The king answered unto Daniel, and said, Of a truth it is, that your God is
a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou
48 couldest reveal this secret. Then the king made Daniel a great man, and gave
him many great gifts, and made him ruler over the whole province of Baby-
49 lon, and chief of the governors over all the wise men of Babylon. Then
Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego,
over the affairs of the province of Babylon: but Daniel sat in the gate of the
king.

The Miracle of the Fiery Furnace

3 Nebuchadnezzar the king made an image of gold, whose height was three-
score cubits, and the breadth thereof six cubits: he set it up in the plain of
2 Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to
gather together the princes, the governors, and the captains, the judges, the
treasurers, the counselors, the sheriffs, and all the rulers of the provinces,
to come to the dedication of the image which Nebuchadnezzar the king had
3 set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were
gathered together unto the dedication of the image that Nebuchadnezzar the
king had set up; and they stood before the image that Nebuchadnezzar had
set up.

3· 4 Then a herald cried aloud, To you it is commanded, O people, nations,
5 and languages, That at what time ye hear the sound of the cornet, flute, harp,
sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship
6 the golden image that Nebuchadnezzar the king hath set up: And whoso
falleth not down and worshippeth shall the same hour be cast into the midst
7 of a burning fiery furnace. Therefore at that time, when all the people heard
the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music,
all the people, the nations, and the languages, fell down and worshipped the
golden image that Nebuchadnezzar the king had set up.
8 Wherefore at that time certain Chaldeans came near, and accused the
9 Jews. They spake and said to the king Nebuchadnezzar, O king, live for
12 ever. There are certain Jews whom thou hast set over the affairs of the
province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O
king, have not regarded thee: they serve not thy gods, nor worship the
golden image which thou hast set up.
13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach,
Meshach, and Abed-nego. Then they brought these men before the king.
14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach,
and Abed-nego? do not ye serve my gods, nor worship the golden image
15 which I have set up? Now if ye be ready that at what time ye hear the sound
of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of
music, ye fall down and worship the image which I have made; well: but if
ye worship not, ye shall be cast the same hour into the midst of a burning
fiery furnace; and who is that God that shall deliver you out of my hands?
16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O
17 Nebuchadnezzar, we are not careful to answer thee in this matter. If it be
so, our God whom we serve is able to deliver us from the burning fiery fur-
18 nace, and he will deliver us out of thine hand, O king. But if not, be it known
unto thee, O king, that we will not serve thy gods, nor worship the golden
image which thou hast set up.
19 Then was Nebuchadnezzar full of fury, and the form of his visage was
changed against Shadrach, Meshach, and Abed-nego: therefore he spake,
and commanded that they should heat the furnace one seven times more than
21 it was wont to be heated. Then these men were bound in their coats, their
hose, and their hats, and their other garments, and were cast into the midst
22 of the burning fiery furnace. Therefore because the king's commandment
was urgent, and the furnace exceeding hot, the flame of the fire slew those
men that took up Shadrach, Meshach, and Abed-nego.
24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and
spake, and said unto his counselors, Did not we cast three men bound into
the midst of the fire? They answered and said unto the king, True, O king.
25 He answered and said, Lo, I see four men loose, walking in the midst of the
fire, and they have no hurt; and the form of the fourth is like the Son of God.
26 Then Nebuchadnezzar came near to the mouth of the burning fiery fur-

nace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Me-
3:27 shach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own
29 God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill;
30 because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

The Handwriting on the Wall

5 Belshazzar the king made a great feast to a thousand of his lords, and
2 drank wine before the thousand. Belshazzar,† while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king
5 and his princes, his wives and his concubines, might drink therein. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king
6 saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be
8 the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpreta-
9 tion thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever:
11 let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the

king, I say, thy father, made master of the magicians, astrologers, Chaldeans,
5:12 and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity
16 of Judah, whom the king my father brought out of Jewry? And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king
18 and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and
19 honor: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would
20 he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou
23 knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath
24 is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHAR-
26 SIN.† This is the interpretation of the thing: MENE; God hath numbered thy
27 kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art
28 found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30,31 In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median† took the kingdom, being about threescore and two years old.

The Plot Against Daniel

6 It pleased Darius to set over the kingdom a hundred and twenty princes,
2 which should be over the whole kingdom; And over these three presidents;
of whom Daniel was first: that the princes might give accounts unto them,
3 and the king should have no damage. Then this Daniel was preferred above
the presidents and princes, because an excellent spirit was in him; and the
4 king thought to set him over the whole realm. Then the presidents and
princes sought to find occasion against Daniel concerning the kingdom; but
they could find none occasion nor fault; forasmuch as he was faithful, neither
5 was there any error or fault found in him. Then said these men, We shall
not find any occasion against this Daniel, except we find it against him
concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and
7 said thus unto him, King Darius, live for ever. All the presidents of the
kingdom, the governors, and the princes, the counselors, and the captains,
have consulted together to establish a royal statute, and to make a firm
decree, that whosoever shall ask a petition of any God or man for thirty
8 days, save of thee, O king, he shall be cast into the den of lions. Now, O
king, establish the decree, and sign the writing, that it be not changed,
9 according to the law of the Medes and Persians, which altereth not. Where-
fore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his
house; and, his windows being open in his chamber toward Jerusalem, he
kneeled† upon his knees three times a day, and prayed, and gave thanks be-
11 fore his God, as he did aforetime. Then these men assembled, and found
Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's
decree; Hast thou not signed a decree, that every man that shall ask a petition
of any God or man within thirty days, save of thee, O king, shall be cast
into the den of lions?

The king answered and said, The thing is true, according to the law of
the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of
the children of the captivity of Judah, regardeth not thee, O king, nor the
14 decree that thou hast signed, but maketh his petition three times a day. Then
the king, when he heard these words, was sore displeased with himself, and
set his heart on Daniel to deliver him: and he labored till the going down of
the sun to deliver him.

Daniel in the Lion's Den

6:15 Then these men assembled unto the king, and said unto the king, Know,
O king, that the law of the Medes and Persians is, That no decree nor
16 statute which the king establisheth may be changed. Then the king com-
manded, and they brought Daniel, and cast him into the den of lions. Now
the king spake and said unto Daniel, Thy God whom thou servest contin-
17 ually, he will deliver thee. And a stone was brought, and laid upon the
mouth of the den; and the king sealed it with his own signet, and with the
signet of his lords; that the purpose might not be changed concerning Daniel.
18 Then the king went to his palace, and passed the night fasting: neither
were instruments of music brought before him: and his sleep went from him.
19 Then the king arose very early in the morning, and went in haste unto the
20 den of lions. And when he came to the den, he cried with a lamentable voice
unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the
living God, is thy God, whom thou servest continually, able to deliver thee
from the lions?
21,22 Then said Daniel unto the king, O king, live for ever. My God hath sent
his angel, and hath shut the lions' mouths, that they have not hurt me: foras-
much as before him innocency was found in me; and also before thee, O
23 king, have I done no hurt. Then was the king exceeding glad for him, and
commanded that they should take Daniel up out of the den.

So Daniel was taken up out of the den, and no manner of hurt was found
24 upon him, because he believed in his God. And the king commanded, and
they brought those men which had accused Daniel, and they cast them into
the den of lions, them, their children, and their wives; and the lions had the
mastery of them, and brake all their bones in pieces or ever they came at the
bottom of the den.
25 Then king Darius wrote unto all people, nations, and languages, that dwell
26 in all the earth; Peace be multiplied unto you. I make a decree, That in
every dominion of my kingdom men tremble and fear before the God of
Daniel: for he is the living God, and steadfast for ever, and his kingdom
that which shall not be destroyed, and his dominion shall be even unto the
27 end. He delivereth and rescueth, and he worketh signs and wonders in
heaven and in earth, who hath delivered Daniel from the power of the lions.
28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the
Persian.

Daniel's Dream of the Four Beasts

7 In the first year of Belshazzar king of Babylon, Daniel had a dream and
visions of his head upon his bed: then he wrote the dream, and told the sum
2 of the matters. Daniel spake and said, I saw in my vision by night, and,

7: 3 behold, the four winds of the heaven strove upon the great sea. And four
4 great beasts came up from the sea, diverse one from another. The first was
like a lion, and had eagle's wings: I beheld till the wings thereof were
plucked, and it was lifted up from the earth, and made stand upon the feet
5 as a man, and a man's heart was given to it. And behold another beast, a
second, like to a bear, and it raised up itself on one side, and it had three
ribs in the mouth of it between the teeth of it: and they said thus unto it,
6 Arise, devour much flesh. After this I beheld, and lo another, like a leopard,
which had upon the back of it four wings of a fowl; the beast had also four
heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful
and terrible, and strong exceedingly; and it had great iron teeth: it devoured
and brake in pieces, and stamped the residue with the feet of it: and it was
8 diverse from all the beasts that were before it; and it had ten horns.† I con-
sidered the horns, and, behold, there came up among them another little
horn, before whom there were three of the first horns plucked up by the
roots: and, behold, in this horn were eyes like the eyes of man, and a mouth
speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit,
whose garment was white as snow, and the hair of his head like the pure
10 wool: his throne was like the fiery flame, and his wheels as burning fire. A
fiery stream issued and came forth from before him: thousand thousands
ministered unto him, and ten thousand times ten thousand stood before him:
11 the judgment was set, and the books were opened. I beheld then, because of
the voice of the great words which the horn spake: I beheld even till the
12 beast was slain, and his body destroyed, and given to the burning flame. As
concerning the rest of the beasts, they had their dominion taken away: yet
their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, one like the Son of man† came with
the clouds of heaven, and came to the Ancient of days, and they brought him
14 near before him. And there was given him dominion, and glory, and a king-
dom, that all people, nations, and languages, should serve him: his dominion
is an everlasting dominion, which shall not pass away, and his kingdom that
which shall not be destroyed.

15 I Daniel was grieved in my spirit in the midst of my body, and the visions
16 of my head troubled me. I came near unto one of them that stood by, and
asked him the truth of all this. So he told me, and made me know the inter-
pretation of the things.

17 These great beasts, which are four, are four kings, which shall arise out
18 of the earth. But the saints of the Most High shall take the kingdom, and
19 possess the kingdom for ever, even for ever and ever. Then I would know
the truth of the fourth beast, which was diverse from all the others, exceed-
ing dreadful, whose teeth were of iron, and his nails of brass; which
20 devoured, brake in pieces, and stamped the residue with his feet; And of the

ten horns that were in his head, and of the other which came up, and before whom three fell: . . .

7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth,
24 and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and
25 he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: † and they shall be
26 given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and
27 to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Daniel's Interpretation of Jeremiah's Prediction

9 In the first year of Darius the son of Ahasuerus, of the seed of the Medes,
2 which was made king over the realm of the Chaldeans; In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accom-
3 plish seventy years † in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sack-
20 cloth, and ashes: And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before
21 the Lord my God for the holy mountain of my God; Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the
22 evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal
25 up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah † the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall,
26 even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come

shall destroy the city and the sanctuary; and the end thereof shall be with a
9:27 flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Those who have perused previous apocalyptic passages in this book and the accompanying explanatory notes (chs. 2, 7 and 9) deserve to be spared chapters 10 and 11, which are unrewarding except to special students. In the same symbolic and veiled manner, these verses, requiring a treatise at every turn, allude to Persia's conflict with Greece, Alexander's world-empire and its division, the rivalries between the Egyptian and Syrian kingdoms, the campaigns of Antiochus IV in Egypt, his blasphemous persecution of the Jews in Jerusalem, and (at 11:40) provide forecasts of the future which are not borne out by history.

In the final visions of chapter 12, which are retained, the first few verses are significant for reasons shown in a note on p. 728b. The rest of the chapter is a last example, as difficult and confusing as those already presented, of this amazing apocalyptic literature.

"*O Daniel, . . . Seal the Book*" (12:4)

12 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the
2 book. And many of them that sleep in the dust of the earth shall awake,†
3 some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they
4 that turn many to righteousness, as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.
5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the
6 river. And one said to the man clothed in linen, which was upon the waters
7 of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things
8 shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?
9 And he said, Go thy way, Daniel: for the words are closed up and sealed
10 till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand;
11 but the wise shall understand. And from the time that the daily sacrifice

shall be taken away, and the abomination that maketh desolate set up, there
12:12 shall be a thousand two hundred and ninety days. Blessed is he that waiteth,
13 and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

END OF THE OLD TESTAMENT

NOTES TO DANIEL

"The Learning . . . of the Chaldeans" (1:4). The word "Chaldeans" refers not to the Babylonians as members of a sovereign state (see note on II Kgs. 25) but to "magicians . . . astrologers . . . sorcerers" (2:2). The "learning" here mentioned, according to the thousands of clay tablets now available, was a vast, jealously guarded lore which included the study of the heavenly bodies, divining through dreams and omens, enchantments and the like.

Daniel's Refusal of "the King's Meat" (1:8). Daniel's request for "pulse to eat," probably peas and beans (v. 12), was to avoid meat not prepared under Hebrew dietary laws (see Lev. 17). The command to eat such "meat" is said to have been one of the ways used by the minions of Antiochus IV to measure Jewish loyalty (see preface). Others were the command to worship idols erected by the king and the prohibition of prayers by Jews to their own God, at pain of torture or even crucifixion. These three tests of faith are dramatized in this book (see chs. 3 and 6).

An Aramaic Portion of the Text (2:4). Beginning with "O king, live for ever," and through chapter 7, the Hebrew text of this book to this day yields one of the rare examples of the use not of Hebrew but of Aramaic, the vernacular of Palestinian Jews after the Exile. (On this see preface to Ezra.) The language of the Chaldeans, "Syriac," was a form of Aramaic. Whether originally the present book was written in Aramaic and most of it was translated into Hebrew in order to merit a place among the sacred writings of Israel, or it is a combination of two or more separate documents from different periods, are among the moot issues this difference in script raises.

"A Stone . . . Which Smote the Image" (2:34). The strange imagery of this passage becomes clearer as it is realized that the "stone . . . cut . . . without hands" (also in v. 45) symbolizes the power of God which was to prevail over the various empires worshipping pagan deities and for centuries the oppressors of Israel. The Jewish dream which flamed above the fires of persecution in this time of bitter torments was that of the Messianic kingdom which was to "consume all" others and to "stand for ever" (v. 44; see 7:27, and note on p. 579b.)

"This Is the Dream; and . . . the Interpretation" (2:36). This typically apocalyptic passage provides a brief historical summary spanning four ancient empires and several centuries. The "kingdom" in verses 37–38 is clearly that of the Chaldeans (605–539 B.C.). The "breast . . . of silver" (v. 32) is thought to refer to the Medes, a power which had been growing for nearly a century until, in 550 B.C., it joined with the Persians, then under Cyrus. The "third kingdom of brass" (v. 39) is held to be the

vast Persian Empire, supreme from India to Ethiopia until its defeat by Alexander in 331 B.C. The "fourth kingdom" (v. 40) is regarded as the Greek Empire, surpassing even the Persian, which after Alexander's death in 323 B.C. was divided among his generals (v. 41) into competing domains, here symbolized by the partly iron and partly clay feet of the image (v. 42).

Belshazzar (5:2). Difficulties have arisen concerning the mention here of Nebuchadnezzar as the father of Belshazzar, and the reference to Belshazzar as the last ruler of the Babylonian Empire (v. 30), for that place was filled by Nabonidus (556–539 B.C.). But since Belshazzar was probably the grandson of Nebuchadnezzar, the reference to the latter as "father" was in accord with Semitic custom. Moreover, ancient records have shown that Nabonidus spent much of his reign away from the capital, leaving his eldest son, Belshazzar, in charge as his deputy or, as some scholars have thought, his co-regent.

"MENE, MENE, TEKEL, UPHARSIN" (5:25). Many will be surprised to know that the common phrase "handwriting on the wall," used here as a title for chapter 5, actually does not appear in this famous story of Belshazzar's feast, nor anywhere else in the Bible. Its origin is in the headnote for this chapter in the King James Version.

The terms *mene*, *tekel* and *upharsin*, designating different weights, are Aramaic, which was then written in consonants only. The cleverness of Daniel's interpretation is believed to have been in a play on words, a practice common in ancient oracles, but its aptness is not apparent in translation. Indeed, the third term in verse 25, UPHARSIN, is confusingly different from PERES in verse 28. Those familiar with the language recognize the *U* as a prefix meaning "and," and *PHARSIN* as the plural form of PERES. This word, close to *paras* (meaning "Persians"), gives a double meaning of some significance in that day.

"Darius the Median" (5:31). Somehow an obvious inaccuracy has crept into the text of Daniel, for the conqueror who "took the kingdom" of Babylon was not Darius but Cyrus, a fact known both from historical records and an earlier verse (1:21). Cyrus ruled from the fall of Babylon, in 539 B.C., to his death within a decade. Darius (522–486 B.C.) was not a "Median" but of the same royal Persian family as Cyrus. Darius is again mistakenly named in 9:1.

"Toward Jerusalem, He Kneeled" (6:10). Praying "toward Jerusalem," suggested by Solomon long before (I Kgs. 8:35), became a general custom among devout Jews. According to an ancient Hebrew source, those in foreign lands turned toward Palestine, those living there toward Jerusalem, and those in the city toward the Temple. Mohammed at first ordered his followers, centuries later, to prostrate themselves toward Jerusalem, but later he changed the facing-point to Mecca, a practice which has continued in the Moslem world to the present time.

"A Fourth Beast . . . and It Had Ten Horns" (7:7). This vision is interpreted as referring to the same four kingdoms of chapter 2, but bringing the history closer to the author's time. The ten horns symbolize the line of ten rulers of Syria, of which Judea had been a part since 198 B.C. The "little horn" is the last of these ten, Antiochus IV, who became king over the dead bodies of three rivals to the throne ("three . . . plucked up by the roots," v. 8). His fierce persecution of "the saints of the Most High" (v. 25), his desecration of the Temple and his massacre of Jews who resisted his edicts are reported in ghastly detail in the Books of Maccabees.

"The Son of Man" (7:13). In this period of extreme anguish to the faithful, this exultant promise of Divine intervention and of victory over wickedness (see also 2:44–45) gives crucial significance to the meaning of the words here quoted. Two views are prominent on this difficult question. Some authorities start by pointing to the fact that in this verse the "everlasting dominion" is to be established by "the Son of man,"

while in verses 18 and 27 the act is to be by "the saints of the Most High." On this and other grounds these scholars reason that the two terms are synonymous and refer to the Israelite nation as compared with the heathen world-empire of the "beasts" earlier in this chapter.

In the Christian tradition the expression "the Son of man" has been commonly interpreted as referring to the expected Messiah, Jesus. It is best known for its use by Jesus, who often applied it to himself (see important note on Lk. 5:24, p. 966a).

"*To Change Times and Laws*" (7:25). How difficult it is for an unaided reader to comprehend such passages is vividly seen in this verse. The expression above really means "to abolish the daily Temple offerings"; the seeming gibberish below — "a time and times and the dividing of time" — turns out to mean one-plus-two-plus-one-half years. In other words, this passage predicts that three and one-half years will elapse from the abolition of the Temple offerings until the violent end of the rule of "the fourth beast" and the advent of the dominion of "the Son of man," the intent of 9:27.

Daniel's Cryptic Seventy Weeks of Years (9:2). This chapter seems to be an attempt to reconcile the facts of history with Jeremiah's prophecy that the duration of the Exile would be seventy years (see note on Jer. 25). The idea is introduced here that the seventy years were really seventy "weeks" of years, that is, seventy times seven or four hundred and ninety years in all. Since the periods indicated hardly agree with well-known data concerning these centuries, efforts to relate statements in this passage with events have been varied and often, quite fantastic.

One plausible and widely accepted interpretation is that the first "seven weeks" (v. 25) refers to the Exile, 586–538 B.C., that the "three score and two weeks" (v. 26) covers the little-known period from 538 to 171 B.C.; and that the final "week" (v. 27), in which this book was written, pertains to the crisis of 171 to 164 B.C. when Antiochus desecrated the Temple and either tortured or slew thousands of Jews.

"*The Messiah*" (9:25). Only here and in the next verse is this name found in the Old Testament, but the concept is common throughout the Bible. (See notes on Isa. 11, p. 579a, and on Mt. 16:16, p. 971a, b.)

"*Many . . . That Sleep . . . Shall Awake*" (12:2). This passage is notable as the clearest and most direct affirmation in the Old Testament of a future ardently desired by untold millions — resurrection after death. Here the promise is of bodily resurrection and for righteous individual Jews rather than, as hitherto in the Old Testament, for Israel as a nation (as in Ezek. 37). This belief became even more positive in following decades, as shown in later books of The Apocrypha (see Wisd. 2–3 and note). In the time of Jesus it was held by both the Pharisees and early Christians (see introduction to the New Testament, p. 852a). For Paul's concept of the afterlife, that of a "spiritual body" rather than of a "natural body," see note on I Cor. 15, p. 1076b.

THE APOCRYPHA

The Centuries Between The Old Testament and The New

The Two Centers of the Jewish Dispersion — The Period of Independence Under the Maccabees — The Subjection of Palestine to Rome — The Pharisees and the Sadducees — The Contrasting Views in The Apocrypha.

OLD TESTAMENT HISTORY ends with the establishment of Judaism in the small and poverty-stricken community in and around Jerusalem, as recorded in the Books of Ezra and Nehemiah. New Testament history begins some four hundred years later, with the accounts of the birth of Jesus. The intervening years have often been referred to as "the silent centuries" because their events, except for the oppression reflected in the Book of Daniel, are not directly covered either in the Old Testament or the New. But they were, in fact, far from silent, as a substantial and remarkable religious literature from this period shows. Indeed, from some of these writings, known as "apocryphal," a selected few have been designated as *The Apocrypha*, the third major section of the Bible. Why this term was used, what books the different denominations included as The Apocrypha, and other pertinent facts have already been discussed in the chapter on the history of the Bible. That passage should be reviewed before proceeding (p. xxxb).

A knowledge of the apocryphal writings and of their times is needed to bridge a wide gap between the Testaments. For the New Testament, far more than is commonly realized, is an outgrowth of the events and ideas of those centuries. New institutions had arisen, such as the Synagogue and the Sanhedrin; new social and religious classes had developed, such as the Pharisees and the Sadducees; and new ways of thought had come to the fore, such as the belief in angels and demons and the expectation of personal immortality. With them there came into wide use modes of expression which are employed extensively in the New Testament and which, without such knowledge, would appear as original with Paul or Luke or John.

The history and literature of these centuries are therefore important for an understanding of Jewish thought and life from which the New Testament came. These writings also hold great interest to the reader of general literature. For without an acquaintance with the parts of The Apocrypha here retained, one not only misses some vital history, some capital stories, some beautiful passages and some timeless aphorisms, but one is also at a loss to understand references to personages and events with which Western literature and art abound. A brief record of this period is therefore given as an introduction to this part of the Bible.

The Two Centers of the Jewish Dispersion

After 538 B.C., the year when Cyrus permitted the Jews to return to Jerusalem, Judea remained for two centuries a petty Persian province ruled by royal governors and religious leaders. Early events, such as the erection of the Second Temple, the rebuilding of the city walls and the regulation of Jewish life by Nehemiah and Ezra, have been covered in previous books and their prefaces. It is to be recalled, however, that but a few of the Jewish exiles had taken advantage of the opportunity given by Cyrus to return to Palestine (see note on Ezra 2). What then of the vast majority of Jews who continued to live outside Judea?

This larger Jewish family, known as the Dispersion or, from the Greek, the Diaspora, has been commonly divided into two

main parts, the Eastern and the Western, each with its distinctive characteristics. The Eastern Dispersion had its center in Babylonia. The Jews who had remained there grew rapidly in number, wealth and influence and developed a rich culture of their own. Among them arose great scholars whose wide learning and religious authority influenced Hebrew thought for centuries. One of their chief contributions, as a substitute for worship in the far-off Temple, was the Synagogue — an assembly for public worship and instruction in the Law. This institution proved so valuable that it spread to Palestine and ultimately wherever Jewish communal life was to be found.

Jews of the Western Dispersion had gathered mostly in cities bordering the Mediterranean. There Jewish life was deeply stirred in 333 B.C. by a new and tremendous force, Alexander the Great. After having consolidated his European kingdom, including Greece proper, Macedonia and Thrace, bequeathed to him by his father Philip, he led his forces across the Hellespont and within one year knitted into an empire all of Asia Minor, Syria and Egypt, including Palestine. His further conquests of Babylonia and Persia had, however, less effect upon the Jews than his policy of extending Greek culture into conquered territory. By founding some seventy cities populated with Greeks and subsidizing colonies in many other urban centers, he put the stamp of Hellenism on the whole of western Asia. This meant everywhere Greek temples and deities, Greek theaters and gymnasia, Greek architecture and Greek city governments, Greek speech and dress, Greek pleasures and vices. Whether by policy or by force, his crusade was continued with no less eagerness by some of his successors, the Greek kings of Egypt and Syria.

Obviously this scintillating and opulent Hellenized civilization, alluring to most peoples (including many of the Jews themselves), afforded a sharp contrast to the ethical monotheism and religious intensity of Israel. What happened then to the Jews who settled, for example, in Alexandria? This was a new and thoroughly Greek city at the western mouth of the Nile, soon to become only second to Athens as a center of Hellenic culture. In the main they held to the tenets of Judaism, but they adhered to them far less rigidly than Jews of the Eastern Diaspora. They not only adopted the Greek tongue and customs but included in their outlook the speculative spirit of the Hellenes. In the third and second centuries B.C., they translated the Hebrew Scripture into Greek, now the international language. This translation, the Septuagint, as described in the chapter on the history of the Bible (p. xxxiiia), became the Bible of western Judaism, and was used in the time of Jesus and long after. Jewish thought in Alexandria became more and more fused with Hellenism. This is perhaps best exemplified in The Apocrypha by the Wisdom of Solomon, a synthesis of the Jewish and the Greek outlook which reached its climax in the works of Philo, an early contemporary of Jesus.

Even Palestine, the stronghold of historic Judaism, could not resist Greek infiltration, and one city after another became more or less Hellenized. Jerusalem itself, in spite of its Temple and its Jewish feasts and sacrifices, gradually yielded to the pervading spirit. Especially did the cultured and wealthy classes, including many of the priesthood, adopt Greek ways, and some aided in Antiochus' brutal program of Hellenization, soon to be discussed (see also I Macc. 1 and note). The later priest-kings of Judea are known by Hellenic names and became scarcely less Greek than the Greeks themselves. Many students, calmly appraising the power and appeal of Greek culture of those years, have been amazed that Judaism as a religion and the Jews as a distinct people survived at all.

Yet, in fact, the number of those who subscribed to the Jewish faith increased by the adherence of many, over the civilized world, who found in it answers to their spiritual needs. Thus Judaism took on a missionary character; indeed, according to George Foot Moore, it was the first missionary religion in the Mediterranean region. This campaign, centered in the synagogues, was ardently pursued (see Mt. 23:15, p. 937). It had a twofold appeal, for it presented Judaism as a rational wor-

ship of One, Righteous God — in contrast to the multiplicity of deities of other peoples -- and it offered a practical way of realizing a moral and happy life, exemplified in the daily lives of devout Jews everywhere. Thus it enrolled large numbers of non-Jews in spite of many highly disparaging comments on Judaism by Greek and Roman authors.

The proselytes thus won, and a much more numerous group who worshipped without becoming converts, showed various degrees of sincerity. Many submitted to circumcision and baptism, requirements of the full proselyte. Others are said to have joined the communion of Israel for convenience or profit, because of the privileges granted to Jews by the Roman state, such as exemption from military service and from worship of the Emperor. Aside from these, there was a period when the victorious Maccabean kings undertook forced conversions, as explained below, a policy later roundly condemned by the Pharisees as by many Jews since that time. Whether by conversion or by racial fecundity, though no definite statistics are available, the end-result at the beginning of the Christian era was "an extraordinary increase of Jews in the Empire."

The Period of Independence Under the Maccabees

After the sudden death of Alexander the Great, in 323 B.C., Palestine was until 198 B.C. under the control of the dynasty founded in Egypt by one of his generals, Ptolemy, and after that date it became subject to the dynasty established in Syria by another general, Seleucus. All this, already related in the preface to the preceding book, Daniel, need not be repeated here. It is further to be recalled that one of these Syrian monarchs so brutally oppressed the Jews as to cause the violent revolt led by the family of the Maccabees, and that in 142 B.C. the Jews at last regained their national independence. The story of the thirty years of struggle is vividly told in I Maccabees, the book next to be read, which ends with the accession in 134 B.C. of John Hyrcanus, grandson of the first of the Maccabees, Mattathias. From this point the account of the Maccabean kingdom (see note on I Macc. 2) is found only in non-Biblical documents, primarily in the works of Josephus.

The reign of Hyrcanus (134–104 B.C.) started inauspiciously, for he suffered a crushing defeat by the Syrian king, followed by five years of Jewish subjection. But after 129 B.C. it entered upon a period of such wealth, lavishness and territorial expansion through conquest as to be comparable in these respects only with the reign of Solomon some eight hundred years before. Among the acts of Hyrcanus to be noted are two which have special significance to the Bible reader. One was the treatment of the Samaritans, living immediately to the north, who appear recurrently in both the Old Testament and the New and with whom there had long been friction (see notes on Ezra 4:2 and Lk. 9:54, p. 972b). He destroyed their temple and killed or enslaved many of their people. Another is his conquest, to the south, of the Idumeans (a Greek form of *Edomites*), racial kinsfolk long hostile to the Hebrews (see note on Obadiah, v. 10, p. 710b).

In this case, it is to be noted, Hyrcanus compelled the males to accept circumcision and all the people to become Jews, a phase of the increase of the number of Jews discussed above. When one of his sons, who ruled only for a year and died, subjugated the northern part of Palestine later known as the Galilee of the Gospels, it was then populated by a mixture of pagan peoples and he too forced the vanquished to embrace Judaism. Since Jesus chose most of his twelve disciples from his home region, some have suggested that one or more of the Twelve may have been descendants of those forcibly converted Jews.

The rule of a second son of Hyrcanus, Alexander Jannaeus (103–76 B.C.), the first of his line actually to be called king, marks the peak of Maccabean power, for he pushed the borders of the Jewish state to the east and north and reduced the remaining Greek cities within his territory. His

profligate and barbarous character, however, and his unpriestly behavior so offended the devout (the Pharisees, soon to be described) that a bloody six-year civil war ensued. Before his death, Jannaeus recognized the futility of oppression and his misjudgment of the Pharisees, and urged his successor (his wife, known as Alexandra) to admit into the Council (Sanhedrin) enough of their leaders to change the balance of power.

For nearly a decade the widow held the shaking reins, with her inept son, Hyrcanus II, as High Priest, but, according to Josephus, "the Pharisees had the authority." On her death in 67 B.C., her second son, Aristobulus II, defeated his brother in battle and wrested from him the titles of King and High Priest. Hyrcanus came under the influence of Antipater, nominally his vassal, a half-Jewish governor of Idumea who for his own advantage had supported him and who was anxious to curb the growing strength of Aristobulus. Hyrcanus thus attempted with the aid of a neighboring Arabian king to win back his throne. When his efforts at restoration during the next two years proved fruitless, he was led to make a fateful decision: he appealed to the Romans, who became the arbiter between him and his brother and the people.

The Subjection of Palestine to Rome

Thus entered for the first time the Roman eagles into the Holy Land. Pompey the Great, who had recently swept the pirate bands off the seas and had subdued Asia Minor and Syria, led his legions into Palestine in 63 B.C. As he approached Jerusalem, the gates were opened by those who regarded Hyrcanus as the legitimate Priest-King. Hyrcanus was now restored, but with many of his powers reduced and with the title of Ethnarch, not King, and he continued largely as a puppet in the hands of Antipater, himself a tool of Rome. (Again in 40 B.C. the royal title was given, by Rome, to Herod the Great, the son of Antipater.) The partisans of Aristobulus, who resisted fiercely in the Temple for three months, were slaughtered and their leader was carried away to grace the conqueror's triumph in Rome. But when he, pagan Pompey, indifferent to Jewish religious sensibilities, entered the sacred portion of the Temple reserved for priests, an act which outraged even the faction most friendly to him, there began a century of smoldering hate. The resentment was of no avail. What Rome won, Rome kept. The Maccabean state, now sadly reduced, became a part of the new Roman province of Syria. The next act of this fast-moving drama is recorded in the introduction to the New Testament, p. 846b.

The Pharisees and the Sadducees

The spiritual survival of Judaism during the tense period of domination by Greek culture and, later, by Rome's irresistible legions is credited primarily to the Pharisaic teachers of Palestine. This group, with a following comprising the vast majority of the people, is said to have had its roots as far back as the time of Ezra (early fourth century B.C.) and is usually identified with the "pious" (Assideans or Hasidim) who fought with Judas until, but not after, religious freedom was attained (see note on I Macc. 7:13). John Hyrcanus, at first "a disciple of theirs, and greatly beloved by them," broke with these teachers, abrogated their regulations which had gradually acquired ascendancy in the national life, and apparently joined the opposing camp. Toward the end of his reign, for the first time the familiar name was applied to them, Pharisees, from an Aramaic word meaning "the separated," perhaps because of their meticulous care in avoiding anything ceremonially unclean. The term is much misunderstood today and carries unfortunate connotations which modern scholarship has partly dispelled. On this subject see note on Mt. 23:33, p. 976b–77a.

His successor, Alexander Jannaeus, in a bitter war carried on against them mainly with the help of mercenary troops, killed over fifty thousand of them, including eight hundred prisoners whom he subjected to every refinement of cruelty. But under his

wife, Alexandra, because they had "the multitude on their side," they came into supreme power, sometimes using their authority no less ruthlessly than their rivals had done. Thereafter "their influence was paramount in the religious life of the Jewish people." A further treatment of the Pharisees and other parties in the time of Jesus is found in the introduction to the New Testament, pp. 850b–53b.

Arrayed against the Pharisees were the aristocratic supporters of the Maccabean dynasty, the wealthy minority from which the priesthood was recruited — the Sadducees, as they came to be called. Educated, worldly and more than tinged with Hellenism, they wished to confine their religion to what was literally "written in the law of Moses" and rejected the traditional rules and ceremonies, taught by the Pharisees, not literally supported by Biblical authority. Satisfied with the Temple ritual and having a vested interest in it, they refused to vex themselves "with excessive zeal." Politically minded and ready collaborators with their Greek or Roman masters, they exerted great power, but not without the distrust, and even the open animosity, of most of their fellow countrymen.

The Contrasting Views in The Apocrypha

This profound cleavage in the Jewish community is repeatedly reflected in the books of the centuries just before Jesus' birth, although this does not mean that the authors were official spokesmen for any of the dominant parties. The contrast of views may be illustrated by a book of this period belonging to the Old Testament, Daniel, which is Pharisaic in its conception of God as directly intervening to protect those who were faithful in their observances amidst direst perils. It has been called by Professor Mary Ellen Chase "a kind of manifesto of the Hasidim." In The Apocrypha, Judith shows sympathy with Pharisaism in its stress on conscientious adherence to the straitest ceremonial regulations. Other books express ideas and practices not specifically ascribed to the Written Law but sanctioned by the growing body of oral "tradition." In Tobit a hierarchy of angels and a world of demons, and other forms of miracle, are assumed (see notes on Tob. 3:8 and 12:15). Wisdom of Solomon promises the personal immortality of the righteous (Wisd. 2–3). These teachings finally became an essential part of Rabbinic Judaism.

The opposing point of view, that of the Sadducees, is suggested in other books of The Apocrypha. The author of I Maccabees, for example, appears to be an ardent protagonist of the Maccabean family and of the official priestly system, and a skeptic regarding things miraculous or apocalyptic (see preface to I Macc.). In like manner, the sage Ben-Sira (the author of Ecclesiasticus), in his earthy counsel on various aspects of human life and in his exaltation of Wisdom, is far from the zeal and piety characteristic of the Pharisee. Discussion of specific passages in some of the following books helps to clarify the differences in the points of view presented here.

* * * *

As related in the introductory chapter on the history of the Bible, The Apocrypha was printed as a part of the King James Version and placed between the Old and New Testaments. The translators treated these books with great respect. One of the participating archbishops issued an order, in 1615, forbidding on penalty of a year's imprisonment the sale of any Bible omitting them. But from 1629 on, in spite of that episcopal injunction, they were occasionally left out, partly to reduce the bulk of the Bible. For over a century both the British and the American Bible Societies, which are supported by Protestants, have not published The Apocrypha as a necessary part of the Bible, but revised translations for popular use have been sometimes made available by private publishers. In the years just before World War II copies of The Apocrypha were rarely found in Protestant private homes and they were even more rarely read. Today, as a result of costs of printing, the volume is scarce even in bookstores, thus more drastically restricting its use.

If The Apocrypha is to regain the popu-

larity it deserves, it needs to be made even more palatable than the rest of the Bible. Unquestionably the text should be substantially abridged and the rest should be arranged in some recognizable sequence and grouping. The King James Version contains fourteen separate documents, varying widely in length, character, quality and date of composition. Two of these may be put aside at the outset. One, *The Prayer of Manasses*, is only a short penitential psalm of less than a page and is obviously legendary. A second, *Baruch*, is found by most people to be trite and repetitive. Also omitted are *The Song of the Three Holy Children* and *The Rest of the Chapters of the Book of Esther*, for reasons given in the preface to Susanna, and *II Esdras* as explained in the preface to I Esdras. Most of the remaining nine books, thus edited with spellings Americanized, and proper names in their familiar forms, will surprise many a reader with their bright and even thrilling content.

This chapter on the inter-Testamental period was written before the publication of the Dead Sea Scrolls, and therefore made no mention of the Qumran Community and the Essenes, which, according to the most recent information, originated in the second century B.C. The reader may refer to the chapter on that isolated fellowship, beginning on p. xLviib, and also to the short discussion of the Essenes on p. 852b.

VII

Nine Apocryphal Writings



The Books of History

I MACCABEES—II MACCABEES

Four Apocryphal Tales

TOBIT—JUDITH—SUSANNA—BEL AND THE DRAGON

The Later Books of Wisdom

ECCLESIASTICUS—THE WISDOM OF SOLOMON—I ESDRAS

I Maccabees

Preface: The Story of a Struggle for Freedom.

The Leadership of Judas Maccabeus — The Government of Jonathan — The Rule of Simon — Notes to I Maccabees.

THE STORY OF A STRUGGLE FOR FREEDOM

THE FIRST BOOK OF THE MACCABEES is the primary source of knowledge of one of the most exciting periods in the annals of the Jews. It records the epic years from about 166 B.C., when the Jews were goaded into revolt against their oppressors, to 135 B.C., when their re-established independent state had almost reached its zenith. As literature it is a terse and tensely dramatic account of persecution, intrigue and heroism, and as history it is of the highest value. Particularly is its chronology dependable, its dates being calculated from the enthronement of Seleucus, one of the generals of Alexander the Great, as king of Syria. This occurred in the autumn of 312 B.C. according to the Macedonian calendar, or, according to the Babylonian, in the spring of 311 B.C.

However, opinions on the date of composition of the book itself vary. Since it reports the death of Simon in 135 B.C. and refers to the triumphs of his successor, John Hyrcanus, it could not have been completed earlier than 130 B.C. Furthermore, since it speaks of the friendship of Rome, it should be ascribed to some time before Pompey's invasion of Palestine in 63 B.C. But, as usual, the problem is complicated by the fact that some parts of the book seem to be interpolations added to an earlier account. These purport to be official documents, Jewish and non-Jewish, and read so smoothly and fit so neatly as to suggest purely literary amplifications. The last three chapters also, according to some scholars, may have been added later to the book.

The unknown author of the body of the book was apparently a Palestinian loyal to the Law and the Temple and an ardent admirer of the Maccabees. Since he seems partisan in his defense of them and scant in his support of the more strictly orthodox party among the Jews (Pharisees; see the introduction, p. 734b), some scholars believe he was one of the Sadducees, the upper-class minority who for over a half century were the chief support of the Maccabean dynasty. But others hold to the view, well expressed by Herford, that he was of the majority who were not avowedly of the Sadducees or the Pharisees, but "simply Jews, loyal to the Torah, and supporters of the leaders who had defeated the Gentile persecution and delivered the chosen people."

Some have noted that in the texts from which the King James Version was taken a direct reference to God by name does not appear (the few cases having been introduced by the translators), and that the supernatural is almost never directly used as an explanation of its events. That, indeed, may be why the book was not included by the Jews as Holy Scripture. Nevertheless its keynote is that none who has faith shall be overcome and that those who are valiant and "show themselves men in behalf of the law" shall "obtain glory" (2:61–64). To some this second promise is a Pharisaic touch. As history the book as a whole is notable for its integrity. Though its style is marred at times by exaggerations to which ancient writers were prone (for example, the extent of Jewish victories, 6:30), it is often elevated by a display of poetical gifts. The work is that of an historian who not only records the essentials but who also knows how to present his material with dramatic effect.

Maccabees

The Sufferings of the Jews under Antiochus Epiphanes

1 And it happened, after that Alexander son of Philip, the Macedonian, who
came out of the land of Chittim, had smitten Darius king of the Persians
2 and Medes, that he reigned in his stead, the first over Greece, And made
3 many wars, and won many strong holds, and slew the kings of the earth, And
went through to the ends of the earth, and took spoils of many nations, inso-
much that the earth was quiet before him; whereupon he was exalted, and
4 his heart was lifted up. And he gathered a mighty strong host, and ruled over
countries, and nations, and kings, who became tributaries unto him.
5 And after these things he fell sick, and perceived that he should die.
6 Wherefore he called his servants, such as were honorable, and had been
brought up with him from his youth, and parted his kingdom among them,
7 while he was yet alive. So Alexander reigned twelve years, and then died.
8,9 And his servants bare rule every one in his place. And after his death they
all put crowns upon themselves; so did their sons after them many years:
10 and evils were multiplied in the earth. And there came out of them a wicked
root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had
been an hostage at Rome, and he reigned in the hundred and thirty and
seventh year of the kingdom of the Greeks.
11 In those days went there out of Israel wicked men, who persuaded many, †
saying, Let us go and make a covenant with the heathen that are round about
13 us: for since we departed from them we have had much sorrow. Then cer-
tain of the people were so forward herein, that they went to the king, who
14 gave them license to do after the ordinances of the heathen: Whereupon
they built a place of exercise at Jerusalem according to the customs of the
15 heathen: And made themselves uncircumcised, and forsook the holy cove-
nant, and joined themselves to the heathen, and were sold to do mischief.
16 Now when the kingdom was established before Antiochus, he thought to
17 reign over Egypt, that he might have the dominion of two realms. Wherefore
he entered into Egypt with a great multitude, with chariots, and elephants,
18 and horsemen, and a great navy, And made war against Ptolemy king of
Egypt: but Ptolemy was afraid of him, and fled; and many were wounded to
19 death. Thus they got the strong cities in the land of Egypt, and he took the
spoils thereof.
20 And after that Antiochus had smitten Egypt, he returned again in the
hundred forty and third year, and went up against Israel and Jerusalem with
21 a great multitude, And entered proudly into the sanctuary, and took away
23 the golden altar, and the candlestick of light, and all the vessels thereof, He

took also the silver and the gold, and the precious vessels: also he took the
1:24 hidden treasures which he found. And when he had taken all away, he went
into his own land, having made a great massacre, and spoken very proudly.
29 And after two years fully expired the king sent his chief collector of
tribute unto the cities of Judah, who came unto Jerusalem with a great multi-
30 tude, And spake peaceable words unto them, but all was deceit: for when
they had given him credence, he fell suddenly upon the city, and smote it
31 very sore, and destroyed much people of Israel. And when he had taken the
spoils of the city, he set it on fire, and pulled down the houses and walls
32 thereof on every side. But the women and children took they captive, and
possessed the cattle.
33 Then builded they the City of David with a great and strong wall, and with
37 mighty towers,† and made it a strong hold for them. Thus they shed innocent
38 blood on every side of the sanctuary, and defiled it: Insomuch that the inhab-
itants of Jerusalem fled because of them: whereupon the city was made an
habitation of strangers, and became strange to those that were born in her;
39 and her own children left her. Her sanctuary was laid waste like a wilder-
ness, her feasts were turned into mourning, her sabbaths into reproach, her
honor into contempt.
41 Moreover king Antiochus wrote to his whole kingdom, that all should be
42 one people, And every one should leave his laws: so all the heathen agreed
43 according to the commandment of the king. Yea, many also of the Israelites
consented to his religion, and sacrificed unto idols, and profaned the sabbath.
44 For the king had sent letters by messengers unto Jerusalem and the cities of
45 Judah, that they should follow the strange laws of the land, And forbid burnt
offerings, and sacrifice, and drink offerings, in the temple; and that they
48 should profane the sabbaths and festival days: That they should also leave
their children uncircumcised, and make their souls abominable with all man-
49 ner of uncleanness and profanation: To the end they might forget the law,
50 and change all the ordinances. And whosoever would not do according to
the commandment of the king, he said, he should die.
51 In the selfsame manner wrote he to his whole kingdom, and appointed
overseers over all the people, commanding the cities of Judah to sacrifice,
52 city by city. Then many of the people were gathered unto them, to wit,
every one that forsook the law; and so they committed evils in the land;
54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth
year, they set up the abomination of desolation† upon the altar, and builded
55 idol altars throughout the cities of Judah on every side; And burnt incense at
56 the doors of their houses, and in the streets. And when they had rent in
pieces the books of the law which they found, they burnt them with fire.
57 And wheresoever was found with any the book of the testament, or if any
consented to the law, the king's commandment was, that they should put
him to death.
59 Now the five and twentieth day of the month they did sacrifice upon the

1:60 idol altar, which was upon the altar of God. At which time according to the
commandment they put to death certain women, that had caused their child
61 ren to be circumcised. And they hanged the infants about their necks, and
rifled their houses, and slew them that had circumcised them.
62 Howbeit many in Israel were fully resolved and confirmed in themselves
63 not to eat any unclean thing. Wherefore they chose rather to die, that they
might not be defiled with meats, and that they might not profane the holy
64 covenant: so then they died. And there was very great wrath upon Israel.

The Rebellion Led by Mattathias and His Sons

2 In those days arose Mattathias the son of John, the son of Simeon, a
2 priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. And he
3,4 had five sons, Joannan, called Caddis: Simon, called Thassi: Judas, who was
5 called Maccabeus:† Eleazar, called Avaran: and Jonathan, whose surname
was Apphus.
6 And when he saw the blasphemies that were committed in Judah and
7 Jerusalem, He said, Woe is me! wherefore was I born to see this misery of
my people, and of the holy city, and to dwell there, when it was delivered
into the hand of the enemy, and the sanctuary into the hand of strangers?
11 All her ornaments are taken away; of a free woman she is become a bond-
12 slave. And, behold, our sanctuary, even our beauty and our glory, is laid
13 waste, and the Gentiles have profaned it. To what end therefore shall we
14 live any longer? Then Mattathias and his sons rent their clothes, and put on
sackcloth, and mourned very sore.
15 In the mean while the king's officers, such as compelled the people to
16 revolt, came into the city Modin, to make them sacrifice. And when many
17 of Israel came unto them, Mattathias also and his sons came together. Then
answered the king's officers, and said to Mattathias on this wise, Thou art
a ruler, and an honorable and great man in this city, and strengthened with
18 sons and brethren: Now therefore come thou first, and fulfill the king's com-
mandment, like as all the heathen have done, yea, and the men of Judah also,
and such as remain at Jerusalem: so shalt thou and thy house be in the number
of the king's friends, and thou and thy children shall be honored with silver
and gold, and many rewards.
19 Then Mattathias answered and spake with a loud voice, Though all the
nations that are under the king's dominion obey him, and fall away every
one from the religion of their fathers, and give consent to his commandments:
20 Yet will I and my sons and my brethren walk in the covenant of our fathers.
21,22 God forbid that we should forsake the law and the ordinances. We will not
hearken to the king's words, to go from our religion, either on the right
hand, or the left.
23 Now when he had left speaking these words, there came one of the Jews

in the sight of all to sacrifice on the altar which was at Modin, according to
2 24 the king's commandment. Which thing when Mattathias saw, he was in-
flamed with zeal, and his reins trembled, neither could he forbear to show
his anger according to judgment: wherefore he ran, and slew him upon the
25 altar. Also the king's commissioner, who compelled men to sacrifice, he
killed at that time, and the altar he pulled down.
27 And Mattathias cried throughout the city with a loud voice, saying, Who-
soever is zealous of the law, and maintaineth the covenant, let him follow me.
28 So he and his sons fled into the mountains, and left all that ever they had in
29 the city. Then many that sought after justice and judgment went down into
30 the wilderness, to dwell there: Both they, and their children, and their
wives, and their cattle; because afflictions increased sore upon them.
31 Now when it was told the king's servants, and the host that was at Jeru-
salem, in the City of David, that certain men, who had broken the king's
commandment, were gone down into the secret places in the wilderness,
32 They pursued after them a great number, and having overtaken them, they
33 camped against them, and made war against them on the sabbath day. And
they said unto them, Let that which ye have done hitherto suffice; come
forth, and do according to the commandment of the king, and ye shall live.
34 But they said, We will not come forth, neither will we do the king's
35 commandment, to profane the sabbath day. So then they gave them the
36 battle with all speed. Howbeit they answered them not, neither cast they a
37 stone at them, nor stopped the places where they lay hid; But said, Let us
die all in our innocency: heaven and earth shall testify for us, that ye put us
38 to death wrongfully. So they rose up against them in battle on the sabbath,
and they slew them, with their wives and children, and their cattle, to the
number of a thousand people.
39 Now when Mattathias and his friends understood hereof, they mourned
40 for them right sore. And one of them said to another, If we all do as our
brethren have done, and fight not for our lives and laws against the heathen,
41 they will now quickly root us out of the earth. At that time therefore they
decreed, saying, Whosoever shall come to make battle with us on the sab-
bath day, we will fight† against him; neither will we die all, as our brethren
42 that were murdered in the secret places. Then came there unto him a com-
pany of Assideans, who were mighty men of Israel, even all such as were
43 voluntarily devoted unto the law. Also all they that fled for persecution
joined themselves unto them, and were a stay unto them.
45 Then Mattathias and his friends went round about, and pulled down the
46 altars: And what children soever they found within the coast of Israel uncir-
47 cumcised, those they circumcised valiantly. They pursued also after the
48 proud men, and the work prospered in their hand. So they recovered the
law out of the hand of the Gentiles, and out of the hand of kings, neither
suffered they the sinner to triumph.
49 Now when the time drew near that Mattathias should die, he said unto

his sons, Now hath pride and rebuke gotten strength, and the time of destruc-
2:50 tion, and the wrath of indignation: Now therefore, my sons, be ye zealous
61 for the law, and give your lives for the covenant of your fathers. And thus
consider ye throughout all ages, that none that put their trust in him shall be
64 overcome. Wherefore, ye my sons, be valiant, and show yourselves men in
65 the behalf of the law; for by it shall ye obtain glory. And, behold, I know
that your brother Simon is a man of counsel, give ear unto him alway: he
66 shall be a father unto you. As for Judas Maccabeus, he hath been mighty and
strong, even from his youth up: let him be your captain, and fight the battle
67 of the people. Take also unto you all those that observe the law, and avenge
68 ye the wrong of your people. Recompense fully the heathen, and take heed
to the commandments of the law.

69,70 So he blessed them, and was gathered to his fathers. And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

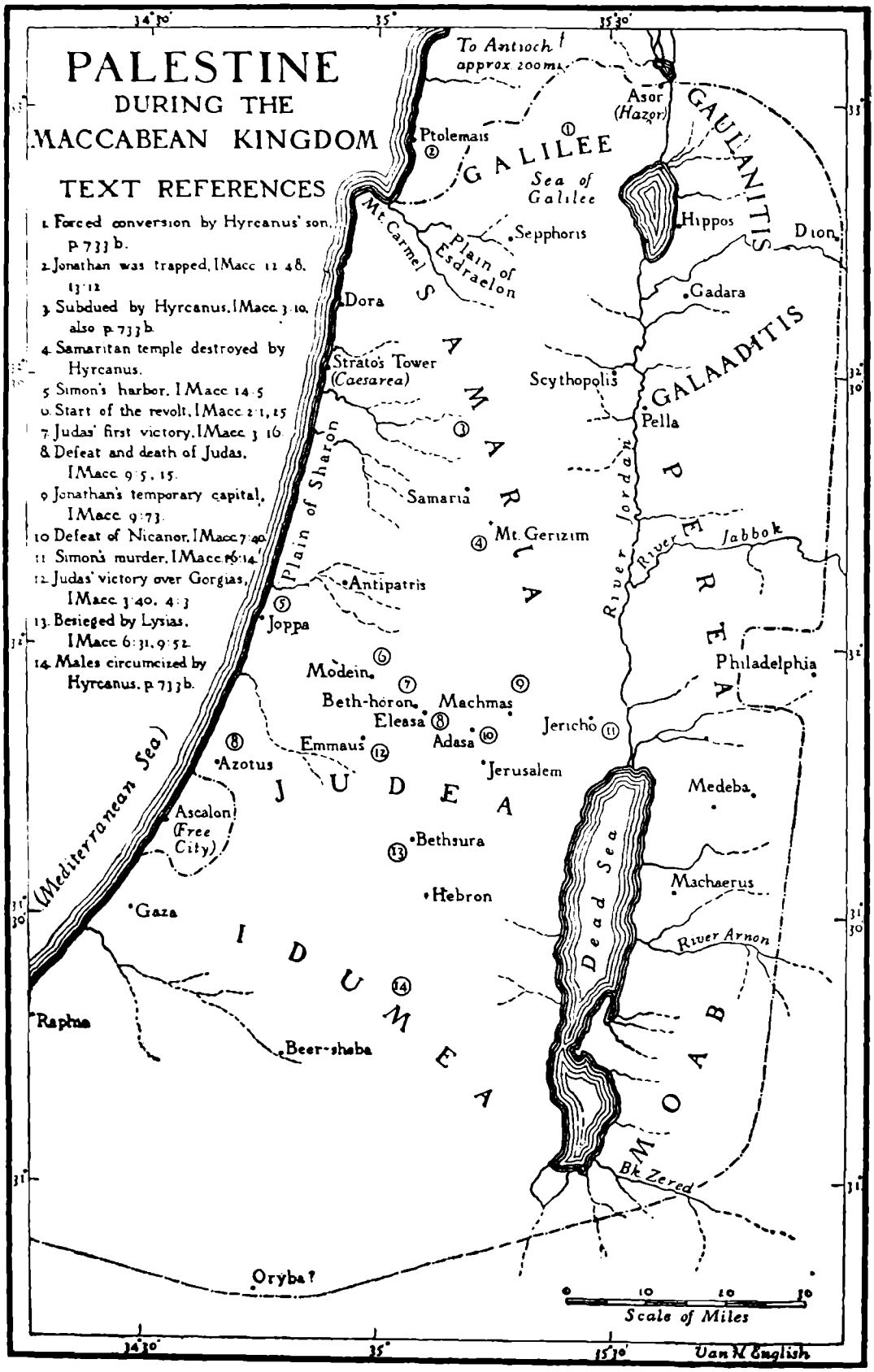
THE LEADERSHIP OF JUDAS MACCABEUS

3:1,2 Then his son Judas, called Maccabeus, rose up in his stead. And all his brethren helped him, and so did all they that held with his father, and they
3 fought with cheerfulness the battle of Israel. So he gat his people great honor, and put on a breastplate as a giant, and girt his warlike harness about
4 him, and he made battles, protecting the host with his sword. In his acts he
5 was like a lion, and like a lion's whelp roaring for his prey. For he pursued the wicked, and sought them out, and burnt up those that vexed his people.
8 Moreover he went through the cities of Judah, destroying the ungodly out
9 of them, and turning away wrath from Israel: So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of
11 Samaria, to fight against Israel. Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down
12 slain, but the rest fled. Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him
14 to war; He said, I will get me a name and honor in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's
15 commandment. So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Beth-horon, Judas went forth
17 to meet him with a small company: Who, when they saw the host coming to


PALESTINE
DURING THE
MACCABEAN KINGDOM
TEXT REFERENCES
1. Forced conversion by Hyrcanus' son, p. 733 b.
2. Jonathan was trapped, I Macc 12:48, 13:12
3. Subdued by Hyrcanus, I Macc 3:10, also p. 733 b.
4. Samaritan temple destroyed by Hyrcanus.
5. Simon's harbor, I Macc 14:5
6. Start of the revolt, I Macc 2:1, 15
7. Judas' first victory, I Macc 3:16.
8. Defeat and death of Judas, I Macc 9:5, 15.
9. Jonathan's temporary capital, I Macc 9:73.
10. Defeat of Nicanor, I Macc 7:40.
11. Simon's murder, I Macc 16:14.
12. Judas' victory over Gorgias, I Macc 3:40, 4:3
13. Besieged by Lysias, I Macc 6:31, 9:52.
14. Males circumcized by Hyrcanus, p. 733 b.
To Antioch approx 200 mi.
Asor (Hazor)
Ptolemais
GALILEE
Sea of Galilee
GAULANITIS
Hippos
Dion
Sepphoris
Mt. Carmel
Plain of Esdraelon
SAMARIA
Dora
Gadara
GALAADITIS
Strato's Tower (Caesarea)
Scythopolis
Pella
Plain of Sharon
Samaria
River Jordan
PEREA
Mt. Gerizim
River Jabbok
Antipatris
Joppa
Philadelphia
Modein
Beth-horon
Machmas
Eleasa
Adasa
Jericho
Emmaus
Azotus
Jerusalem
Medeba
(Mediterranean Sea)
JUDEA
Ascalon (Free City)
Bethsura
Machaerus
Dead Sea
Hebron
River Arnon
Gaza
IDUMEA
MOAB
Raphia
Beer-sheba
Bk Zered
Oryba?
10 10 10
Scale of Miles
Van H English

meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with
3:18 fasting all this day? Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is
19 all one, to deliver with a great multitude, or a small company: For the victory of battle standeth not in the multitude of an host; but strength cometh
20 from heaven. They come against us in much pride and iniquity to destroy
21 us, and our wives and children, and to spoil us: But we fight for our lives
22 and our laws. Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and
25 so Seron and his host was overthrown before him. Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations
26 round about them: Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a
28 very strong army. He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.
29 Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been
31 of old time; Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the
33 affairs of the king from the river Euphrates unto the borders of Egypt: And
34 to bring up his son Antiochus, until he came again. Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Judah
35 and Jerusalem: To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take
36 away their memorial from that place; And that he should place strangers in
37 all their quarters, and divide their land by lot. So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemy the son of Dorymenes, and Nicanor, and
39 Gorgias, mighty men of the king's friends: And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of
40 Judah, and to destroy it, as the king commanded. So they went forth with all
41 their power, and came and pitched by Emmaus in the plain country. And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of

Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

3:42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish
43 them; They said one to another, Let us restore the decayed estate of our
44 people, and let us fight for our people and the sanctuary. Then was the congregation gathered together, that they might be ready for battle, and that
47 they might pray, and ask mercy and compassion. Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,
48 And laid open the book of the law, wherein the heathen had sought to paint
49 the likeness of their images. They brought also the priests' garments, and
50 the firstfruits, and the tithes: . . . Then cried they with a loud voice toward
53 heaven, saying, . . . How shall we be able to stand against them, except
54 thou, O God, be our help? Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, even captains over
56 thousands, and over hundreds, and over fifties, and over tens. But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to
57 his own house, according to the law.† So the camp removed, and pitched
58 upon the south side of Emmaus. And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us
59 and our sanctuary: For it is better for us to die in battle, than to behold the
60 calamities of our people and our sanctuary. Nevertheless, as the will of God is in heaven, so let him do.

4 Then took Gorgias five thousand footmen, and a thousand of the best
2 horsemen, and removed out of the camp by night; To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the
3 fortress were his guides. Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was
4,5 at Emmaus, While as yet the forces were dispersed from the camp. In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us.

6 But as soon as it was day, Judas showed himself in the plain with three thousand men, who nevertheless had neither armor nor swords to their
7 minds. And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert
8 of war. Then said Judas to the men that were with him, Fear ye not their
9 multitude, neither be ye afraid of their assault. Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.
10 Now therefore let us cry unto heaven, if peradventure the Lord will have

mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

4:12 Then the strangers lifted up their eyes, and saw them coming over against
13 them. Wherefore they went out of the camp to battle; but they that were
14 with Judas sounded their trumpets. So they joined battle, and the heathen
15 being discomfited fled into the plain. Howbeit all the hindmost of them were
16 slain with the sword: . . . This done, Judas returned again with his host
17 from pursuing them, And said to the people, Be not greedy of the spoils,
18 inasmuch as there is a battle before us, And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them
20 looking out of the mountain: Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was
22 seen declared what was done: They fled every one into the land of strangers.
23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might sub-
29 due them. So they came into Idumea, and pitched their tents at Beth-sura,
34 and Judas met them with ten thousand men. So they joined battle; and there were slain of the host of Lysias about five thousand men, . . .

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went to Antioch, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

The Rededication of the Sanctuary

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let
38 us go up to cleanse and dedicate the sanctuary. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea,
39 and the priests' chambers pulled down; They rent their clothes, and made
40 great lamentation, and cast ashes upon their heads, And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried
41 toward heaven. Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

47 Then they took whole stones according to the law, and built a new altar
48 according to the former; And made up the sanctuary, and the things that
49 were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of
50 burnt offerings, and of incense, and the table. And upon the altar they burned

incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

4:52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in
53 the morning, And offered sacrifice according to the law upon the new altar
55 of burnt offerings, which they had made. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good
56 success. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and
59 praise. Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication† of the altar should be kept in their season from year to year by the space of eight days, from the five and
60 twentieth day of the month Casleu, with mirth and gladness. At that time also they builded up the mount Zion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61

The Grief and Death of Antiochus

6 About that time king Antiochus traveling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned
2 for riches, silver, and gold; And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the
3 Greeks, had left there. Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had
4 warning thereof, Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the
6 armies, which went against the land of Judea, were put to flight: And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armor, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:
7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Beth-sura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it
9 had not befallen him as he looked for. And there he continued many days: for his grief was ever more and more, and he made account that he should
10 die. Wherefore he called for all his friends, and said unto them, The sleep is
11 gone from mine eyes, and my heart faileth for very care. And I thought with myself, Into what tribulation am I come, and how great a flood of misery is

6:12 it, wherein now I am! for I was bountiful and beloved in my power. But now
I remember the evils that I did at Jerusalem, and that I took all the vessels
of gold and silver that were therein, and sent to destroy the inhabitants of
13 Judea without a cause. I perceive therefore that for this cause these troubles
are come upon me, and, behold, I perish through great grief in a strange land.
14 Then called he for Philip, one of his friends, whom he made ruler over all
15 his realm, And gave him the crown, and his robe, and his signet, to the end
he should bring up his son Antiochus, and nourish him up for the kingdom.
16 So king Antiochus died there in the hundred forty and ninth year.

The Pact with Antiochus Eupator

17 Now when Lysias knew that the king was dead, he set up Antiochus his
son, whom he had brought up being young, to reign in his stead, and his
18 name he called Eupator. About this time they that were in the tower shut
up the Israelites round about the sanctuary, and sought always their hurt,
19 and the strengthening of the heathen. Wherefore Judas, purposing to destroy
20 them, called all the people together to besiege them. So they came together,
and besieged them in the hundred and fiftieth year, and he made mounts for
shot against them, and other engines.
21 Howbeit certain of them that were besieged got forth, unto whom some
22 ungodly men of Israel joined themselves: And they went unto the king, and
said, How long will it be ere thou execute judgment, and avenge our breth-
23 ren? We have been willing to serve thy father, and to do as he would have
24 us, and to obey his commandments; For which cause they of our nation
besiege the tower, and are alienated from us: moreover as many of us as
26 they could light on they slew, and spoiled our inheritance. And, behold, this
day are they besieging the tower at Jerusalem, to take it: the sanctuary also
27 and Beth-sura have they fortified. Wherefore if thou dost not prevent them
quickly, they will do greater things than these, neither shalt thou be able to
rule them.
28 Now when the king heard this, he was angry, and gathered together all
his friends, and the captains of his army, and those that had charge of the
29 horse. There came also unto him from other kingdoms, and from isles of
30 the sea, bands of hired soldiers. So that the number of his army was an hun-
dred thousand footmen, and twenty thousand horsemen, and two and thirty
31 elephants exercised in battle. These went through Idumea, and pitched
against Beth-sura, which they assaulted many days, making engines of war;
but they of Beth-sura came out, and burned them with fire, and fought
32 valiantly. Upon this Judas removed from the tower, and pitched in Bath-
zacharias, over against the king's camp.
33 Then the king rising very early marched fiercely with his host toward
Bath-zacharias, where his armies made them ready to battle, and sounded

6:34 the trumpets. And to the end they might provoke the elephants to fight, they
35 showed them the blood of grapes and mulberries. Moreover they divided the
beasts among the armies, and for every elephant they appointed a thousand
men, armed with coats of mail, and with helmets of brass on their heads; and
beside this, for every beast were ordained five hundred horsemen of the best.
37 And upon the beasts were there strong towers of wood, which covered every
one of them, and were girt fast unto them with devices: there were also upon
every one two and thirty strong men,† that fought upon them, beside the
Indian that ruled him.
39 Now when the sun shone upon the shields of gold and brass, the mountains
40 glistered therewith, and shined like lamps of fire. So part of the king's army
being spread upon the high mountains, and part on the valleys below, they
41 marched on safely and in order. Wherefore all that heard the noise of their
multitude, and the marching of the company, and the rattling of the harness,
42 were moved: for the army was very great and mighty. Then Judas and his
host drew near, and entered into battle, and there were slain of the king's
army six hundred men.
43 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed
with royal harness, was higher than all the rest, and supposing that the king
45 was upon him, Wherefore he ran upon him courageously through the midst
of the battle, slaying on the right hand and on the left, so that they were
46 divided from him on both sides. Which done, he crept under the elephant,
and thrust him under, and slew him: whereupon the elephant fell down upon
47 him, and there he died. Howbeit the rest of the Jews seeing the strength of
the king, and the violence of his forces, turned away from them.
48 Then the king's army went up to Jerusalem to meet them, and the king
49 pitched his tents against Judea, and against mount Zion. But with them that
were in Beth-sura he made peace: for they came out of the city, because they
had no victuals there to endure the siege, it being a year of rest to the land.
50,51 So the king took Beth-sura, and set a garrison there to keep it. As for the
sanctuary, he besieged it many days: and set there artillery with engines and
52 instruments to cast fire and stones, and pieces to cast darts and slings. Where-
upon they also made engines against their engines, and held them battle a
54 long season. There were but a few left in the sanctuary, because the famine
did so prevail against them, that they were fain to disperse themselves, every
man to his own place.
55 At that time Lysias heard say, that Philip, whom Antiochus the king,
whiles he lived, had appointed to bring up his son Antiochus, that he might
56 be king, Was returned out of Persia and Media, and the king's host also
that went with him, and that he sought to take unto him the ruling of the
57 affairs. Wherefore he went in all haste, and said to the king and the captains
of the host and the company, We decay daily, and our victuals are but small,
and the place we lay siege unto is strong, and the affairs of the kingdom lie
58 upon us: Now therefore let us be friends with these men, and make peace

6:59 with them, and with all their nation; And covenant with them, that they
shall live after their laws, as they did before: for they are therefore dis-
pleased, and have done all these things, because we abolished their laws.
60 So the king and the princes were content: wherefore he sent unto them to
61 make peace; and they accepted thereof. Also the king and the princes made
62 an oath unto them: † whereupon they went out of the strong hold. Then the
king entered into mount Zion; but when he saw the strength of the place, he
brake his oath that he had made, and gave commandment to pull down the
63 wall round about. Afterward departed he in all haste, and returned to
Antioch, where he found Philip to be master of the city: so he fought
against him, and took the city by force.

The Opposition of Alcimus and Bacchides

7 In the hundred and one and fiftieth year Demetrius the son of Seleucus
departed from Rome, and came up with a few men unto a city of the sea
2 coast, and reigned there. And as he entered into the palace of his ancestors,
so it was, that his forces had taken Antiochus and Lysias, to bring them unto
3,4 him. Wherefore, when he knew it, he said, Let me not see their faces. So his
host slew them.
5 Now when Demetrius was set upon the throne of his kingdom, There
came unto him all the wicked and ungodly men of Israel, having Alcimus,
6 who was desirous to be high priest, for their captain: And they accused the
people to the king, saying, Judas and his brethren have slain all thy friends,
7 and driven us out of our own land. Now therefore send some man whom thou
trustest, and let him go and see what havoc he hath made among us, and in
the king's land, and let him punish them with all them that aid them.
8 Then the king chose Bacchides, a friend of the king, who ruled beyond the
9 flood, and was a great man in the kingdom, and faithful to the king. And him
he sent with that wicked Alcimus, whom he made high priest, and com-
10 manded that he should take vengeance of the children of Israel. So they
departed, and came with a great power into the land of Judea, where they
sent messengers to Judas and his brethren with peaceable words deceitfully.
11 But they gave no heed to their words; for they saw that they were come with
a great power.
13 Now the Assideans were the first among the children of Israel that sought
14 peace of them: † For said they, One that is a priest of the seed of Aaron is
15 come with this army, and he will do us no wrong. So he spake unto them
peaceably, and sware unto them, saying, We will procure the harm neither
16 of you nor your friends. Whereupon they believed him: howbeit he took of
18 them threescore men, and slew them in one day, . . . Wherefore the fear and
dread of them fell upon all the people, who said, There is neither truth nor
righteousness in them; for they have broken the covenant and oath that they
made.

7:19 After this removed Bacchides from Jerusalem, and pitched his tents in
Bezeth, where he sent and took many of the men that had forsaken him, and
certain of the people also, and when he had slain them, he cast them into the
20 great pit. Then committed he the country to Alcimus, and left with him a
21 power to aid him: so Bacchides went to the king. But Alcimus contended for
22 the high priesthood. And unto him resorted all such as troubled the people,
who, after they had gotten the land of Judah into their power, did much hurt
23 in Israel. Now when Judas saw all the mischief that Alcimus and his com-
24 pany had done among the Israelites, even above the heathen, He went out
into all the coasts of Judea round about, and took vengeance of them that
had revolted from him, so that they durst no more go forth into the country.
25 On the other side, when Alcimus saw that Judas and his company had
gotten the upper hand, and knew that he was not able to abide their force,
26 he went again to the king, and said all the worst of them that he could. Then
the king sent Nicanor, one of his honorable princes, a man that bare deadly
27 hate unto Israel, with commandment to destroy the people. So Nicanor came
to Jerusalem with a great force; and sent unto Judas and his brethren deceit-
30 fully with friendly words, . . . Which thing after it was known to Judas, to
wit, that he came unto him with deceit, he was sore afraid of him, and would
see his face no more.

The Defeat of Nicanor

31 Nicanor also, when he saw that his counsel was discovered, went out to
32 fight against Judas beside Capharsalama: Where there were slain of Nica-
nor's side about five thousand men, and the rest fled into the City of David.
33 After this went Nicanor up to mount Zion, and there came out of the sanc-
tuary certain of the priests and certain of the elders of the people, to salute
him peaceably, and to show him the burnt sacrifice that was offered for the
34 king. But he mocked them, and laughed at them, and abused them shame-
35 fully, and spake proudly, And sware in his wrath, saying, Unless Judas and
his host be now delivered into my hands, if ever I come again in safety, I
will burn up this house: and with that he went out in a great rage.
39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon,
40 where an host out of Syria met him. But Judas pitched in Adasa with three
41 thousand men, and there he prayed, saying, O Lord, when they that were
sent from the king of the Assyrians blasphemed, thine angel went out, and
42 smote an hundred fourscore and five thousand of them. Even so destroy thou
this host before us this day, that the rest may know that he hath spoken blas-
phemously against thy sanctuary, and judge thou him according to his wick-
43 edness. So the thirteenth day of the month Adar the hosts joined battle: but
Nicanor's host was discomfited, and he himself was first slain in the battle.
44 Now when Nicanor's host saw that he was slain, they cast away their

7:45 weapons, and fled. Then they pursued after them a day's journey, from
Adasa unto Gazara, sounding an alarm after them with their trumpets.
46 Whereupon they came forth out of all the towns of Judea round about, and
closed them in; so that they, turning back upon them that pursued them,
47 were all slain with the sword, and not one of them was left. Afterwards they
took the spoils, and the prey, and smote off Nicanor's head, and his right
hand, which he stretched out so proudly, and brought them away, and hanged
48 them up toward Jerusalem. For this cause the people rejoiced greatly, and
49 they kept that day a day of great gladness. Moreover they ordained to keep
50 yearly this day,† being the thirteenth of Adar. Thus the land of Judah was in
rest a little while.

Judas' League with Rome

8 Now Judas had heard of the fame of the Romans, that they were mighty
and valiant men, and such as would lovingly accept all that joined themselves
unto them, and make a league of amity with all that came unto them;
11 It was told him besides, how they destroyed and brought under their do-
12 minion all other kingdoms and isles that at any time resisted them; But with
their friends and such as relied upon them they kept amity: and that they had
conquered kingdoms both far and nigh, insomuch as all that heard of their
13 name were afraid of them: Also that, whom they would help to a kingdom,
those reign; and whom again they would, they displace: finally, that they
14 were greatly exalted: Yet for all this none of them wore a crown, or was
15 clothed in purple, to be magnified thereby: Moreover how they had made for
themselves a senate house, wherein three hundred and twenty men sat in
council daily, consulting alway for the people, to the end they might be well
16 ordered: And that they committed their government to one man every year,
who ruled over all their country, and that all were obedient to that one, and
that there was neither envy nor emulation among them.
17 In consideration of these things, Judas chose Eupolemus the son of John,
the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to
18 make a league of amity and confederacy with them, And to intreat them that
they would take the yoke from them; for they saw that the kingdom of the
19 Greeks did oppress Israel with servitude. They went therefore to Rome,
which was a very great journey, and came into the senate, where they spake
20 and said, Judas Maccabeus with his brethren, and the people of the Jews,
have sent us unto you, to make a confederacy and peace with you, and that
21 we might be registered your confederates and friends. So that matter pleased
the Romans well.
22 And this is the copy of the epistle which the senate wrote back again in
tables of brass, and sent to Jerusalem, that there they might have by them a
memorial of peace and confederacy:
23 Good success be to the Romans, and to the people of the Jews, by sea and

8:24 by land for ever: the sword also and enemy be far from them. If there
come first any war upon the Romans or any of their confederates through-
25 out all their dominion, The people of the Jews shall help them, as the time
26 shall be appointed, with all their heart: Neither shall they give any thing
unto them that make war upon them, or aid them with victuals, weapons,
money, or ships, as it hath seemed good unto the Romans; but they shall
27 keep their covenants without taking any thing therefore. In the same man-
ner also, if war come first upon the nation of the Jews, the Romans shall
help them with all their heart, according as the time shall be appointed
them:
29 According to these articles did the Romans make a covenant† with the peo-
31 ple of the Jews. And as touching the evils that Demetrius doeth to the Jews,
we have written unto him, saying,
Wherefore hast thou made thy yoke heavy upon our friends and confed-
32 erates the Jews? If therefore they complain any more against thee, we
will do them justice, and fight with thee by sea and by land.

The Defeat and Death of Judas

9 Furthermore when Demetrius heard that Nicanor and his host were slain
in battle, he sent Bacchides and Alcimus into the land of Judea the second
5 time, and with them the chief strength of his host: Now Judas had pitched
6 his tents at Eleasa, and three thousand chosen men with him: Who seeing the
multitude of the other army to be so great were sore afraid; whereupon many
conveyed themselves out of the host, insomuch as there abode of them no
more but eight hundred men.
7 When Judas therefore saw that his host slipped away, and that the battle
pressed upon him, he was sore troubled in mind, and much distressed, for
8 that he had no time to gather them together. Nevertheless unto them that re-
mained he said, Let us arise and go up against our enemies, if peradventure
9 we may be able to fight with them. But they dehorted him, saying, We shall
never be able: let us now rather save our lives, and hereafter we will return
10 with our brethren, and fight against them: for we are but few. Then Judas
said, God forbid that I should do this thing, and flee away from them: if our
time be come, let us die manfully for our brethren, and let us not stain our
honor.
11 With that the host of Bacchides removed out of their tents, and stood over
against them, their horsemen being divided into two troops, and their slingers
and archers going before the host, and they that marched in the foreward
12 were all mighty men. As for Bacchides, he was in the right wing: so the host
13 drew near on the two parts, and sounded their trumpets. They also of Judas'
side, even they sounded their trumpets also, so that the earth shook at the
noise of the armies, and the battle continued from morning till night.

9:14 Now when Judas perceived that Bacchides and the strength of his army
15 were on the right side, he took with him all the hardy men, Who discomfited
16 the right wing, and pursued them unto the mount Azotus. But when they of
the left wing saw that they of the right wing were discomfited, they followed
upon Judas and those that were with him hard at the heels from behind:
17 Whereupon there was a sore battle, insomuch as many were slain on both
18 parts. Judas also was killed, and the remnant fled.†
19 Then Jonathan and Simon took Judas their brother, and buried him in the
20 sepulchre of his fathers in Modin. Moreover they bewailed him, and all Israel
21 made great lamentation for him, and mourned many days, saying, How is the
22 valiant man fallen, that delivered Israel! As for the other things concerning
Judas and his wars, and the noble acts which he did, and his greatness, they
are not written: for they were very many.

THE GOVERNMENT OF JONATHAN

23 Now after the death of Judas the wicked began to put forth their heads in
24 all the coasts of Israel, and there arose up all such as wrought iniquity. In
those days also was there a very great famine, by reason whereof the country
25 revolted, and went with them. Then Bacchides chose the wicked men, and
26 made them lords of the country. And they made inquiry and search for
Judas' friends, and brought them unto Bacchides, who took vengeance of
27 them, and used them despitefully. So was there a great affliction in Israel, the
like whereof was not since the time that a prophet was not seen among them.
28 For this cause all Judas' friends came together, and said unto Jonathan,
29 Since thy brother Judas died, we have no man like him to go forth against our
enemies, and Bacchides, and against them of our nation that are adversaries
30 to us. Now therefore we have chosen thee this day to be our prince and cap-
31 tain in his stead, that thou mayest fight our battles. Upon this Jonathan took
the governance upon him at that time, and rose up instead of his brother
Judas.
32 But when Bacchides gat knowledge thereof, he sought for to slay him.
33 Then Jonathan, and Simon his brother, and all that were with him, perceiv-
ing that, fled into the wilderness of Tekoa, and pitched their tents by the
34 water of the pool Asphar. Which when Bacchides understood, he came near
to Jordan with all his host upon the sabbath day.
44 Then Jonathan said to his company, Let us go up now and fight for our
45 lives, for it standeth not with us to-day, as in time past: For, behold, the bat-
tle is before us and behind us, and the water of Jordan on this side and that
side, the marsh likewise and wood, neither is there place for us to turn aside.
46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand
47 of your enemies. With that they joined battle, and Jonathan stretched forth
48 his hand to smite Bacchides, but he turned back from him. Then Jonathan

and they that were with him leapt into Jordan, and swam over unto the
9:49 farther bank: howbeit the other passed not over Jordan unto them. So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned Bacchides to Jerusalem, and repaired the strong cities
51 in Judea; . . . And in them he set a garrison, that they might work malice
52 upon Israel. He fortified also the city Beth-sura, and Gazara, and the tower,
53 and put forces in them, and provision of victuals. Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be
55 pulled down; he pulled down also the works of the prophets. And as he began to pull down, even at that time was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he was taken with a palsy, so that
56 he could no more speak any thing, nor give order concerning his house. So
57 Alcimus died at that time with great torment. Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring
59 Bacchides hither, who shall take them all in one night. So they went and con-
60 sulted with him. Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was
61 known unto them. Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Beth-basi, which is in the wilderness, and they repaired the decays
63 thereof, and made it strong. Which thing when Bacchides knew, he gathered
64 together all his host, and sent word to them that were of Judea. Then went he and laid siege against Beth-basi; and they fought against it a long season, and
65 made engines of war. But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.
66 And he smote Odonarkes and his brethren, and the children of Phasiron in
67 their tent. And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of
68 war, And fought against Bacchides, who was discomfited by them, and they
69 afflicted him sore: for his counsel and travail was in vain. Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.
71 Which thing he accepted, and did according to his demands, and sware unto

9:72 him that he would never do him harm all the days of his life. When therefore
he had restored unto him the prisoners that he had taken aforetime out of the
land of Judea, he returned and went his way into his own land, neither came
73 he any more into their borders. Thus the sword ceased from Israel:† but
Jonathan dwelt at Machmas, and began to govern the people; and he de-
stroyed the ungodly men out of Israel.

Jonathan's Alliance with "Alexander, the Son of . . . Epiphanes" (10:1)

10 In the hundred and sixtieth year Alexander, the son of Antiochus sur-
named Epiphanes, went up and took Ptolemais: for the people had received
2 him, by means whereof he reigned there. Now when king Demetrius heard
thereof, he gathered together an exceeding great host, and went forth against
3 him to fight. Moreover Demetrius sent letters unto Jonathan with loving
4 words, so as he magnified him. For said he, Let us first make peace with him,
5 before he join with Alexander against us: Else he will remember all the evils
that we have done against him, and against his brethren and his people.
6 Wherefore he gave him authority to gather together an host, and to provide
weapons, that he might aid him in battle: he commanded also that the hos-
tages that were in the tower should be delivered him.
7 Then came Jonathan to Jerusalem, and read the letters in the audience of
10 all the people, and of them that were in the tower: This done, Jonathan set-
11 tled himself in Jerusalem, and began to build and repair the city. And he com-
manded the workmen to build the walls and the mount Zion round about with
square stones for fortification; and they did so.
15 Now when king Alexander had heard what promises Demetrius had sent
unto Jonathan: when also it was told him of the battles and noble acts which
16 he and his brethren had done, and of the pains that they had endured, He
said, Shall we find such another man? now therefore we will make him our
17 friend and confederate. Upon this he wrote a letter, and sent it unto him, ac-
cording to these words, saying,

18,19 King Alexander to his brother Jonathan sendeth greeting: We have heard
of thee, that thou art a man of great power, and meet to be our friend.
20 Wherefore now this day we ordain thee to be the high priest† of thy na-
tion, and to be called the king's friend; (and therewithal he sent him a
purple robe and a crown of gold:) and require thee to take our part, and
keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the
tabernacles, Jonathan put on the holy robe, and gathered together forces, and
provided much armor.

22,23 Whereof when Demetrius heard, he was very sorry, and said, What have
we done, that Alexander hath prevented us in making amity with the Jews
24 to strengthen himself? I also will write unto them words of encouragement,
and promise them dignities and gifts, that I may have their aid.

10:46 Now when Jonathan and the people heard these words, they gave no credi
unto them, nor received them, because they remembered the great evil tha
47 he had done in Israel; for he had afflicted them very sore. But with Alexande
they were well pleased, because he was the first that entreated of true peac
48 with them, and they were confederate with him always. Then gathered kin
49 Alexander great forces, and camped over against Demetrius. And after th
two kings had joined battle, Demetrius' host fled: but Alexander followe
50 after him, and prevailed against them. And he continued the battle very sor
until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemy king of Egypt with
message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne o
my progenitors, and have gotten the dominion, and overthrown Deme
53 trius, and recovered our country; For after I had joined battle with him
both he and his host was discomfited by us, so that we sit in the throne o
54 his kingdom: Now therefore let us make a league of amity together, an
give me now thy daughter to wife: and I will be thy son in law, and wil
give both thee and her gifts according to thy dignity.

67 Furthermore in the hundred threescore and fifth year came Demetrius so
68 of Demetrius out of Crete into the land of his fathers: Whereof when kin
69 Alexander heard tell, he was right sorry, and returned into Antioch. The
Demetrius made Apollonius the governor of Celosyria his general, who gath
ered together a great host, and camped in Jamnia, and sent unto Jonathan th
70 high priest, saying, Thou alone liftest up thyself against us, and I am laughe
to scorn for thy sake, and reproached: and why dost thou vaunt thy powe
71 against us in the mountains? Now therefore, if thou trustest in thine ow
strength, come down to us into the plain field, and there let us try the matte
together: for with me is the power of the cities.

74 So when Jonathan heard these words of Apollonius, he was moved in hi
mind, and choosing ten thousand men he went out of Jerusalem, where Simo
77 his brother met him for to help him. Whereof when Apollonius heard, h
took three thousand horsemen, with a great host of footmen, and went t
Azotus as one that journeyed, and therewithal drew him forth into the plain
78 because he had a great number of horsemen, in whom he put his trust. The
Jonathan followed after him to Azotus, where the armies joined battle.

79,80 Now Apollonius had left a thousand horsemen in ambush. And Jonatha
knew that there was an ambushment behind him; for they had compassed h
82 his host, and cast darts at the people, from morning till evening. The
brought Simon forth his host, and set them against the footmen, (for the
84 horsemen were spent,) who were discomfited by him, and fled. But Jonatha
set fire on Azotus, and the cities round about it, and took their spoils; an
the temple of Dagon, with them that were fled into it, he burned with fire
85 Thus there were burned and slain with the sword well nigh eight thousan
men.

10:87 After this returned Jonathan and his host unto Jerusalem, having many
88 spoils. Now when king Alexander heard these things, he honored Jonathan
89 yet more. And sent him a buckle of gold, as the use is to be given to such as
are of the king's blood: he gave him also Accaron with the borders thereof in
possession.

The narrative becomes so complicated in chapters 10 to 12 that large blocks — hurried accounts of state marriages, battles and sordid intrigues having to do with rival claims to the Syrian throne — are better omitted. And especially so when it is realized that they only delay the main story, that of the fortunes of the Maccabeans, who are now in such a strategic position that the rivals bid for their support.

As the account is resumed, the Syrian king for the moment is Demetrius the second (10:67), partly maintained by Jonathan. Alexander has vanished, though his young son, another Antiochus, becomes unwittingly a pawn in the hands of the ambitious adventurer, Tryphon.

Tryphon's Capture of Jonathan

11:38 After this, when king Demetrius saw that the land was quiet before him,
and that no resistance was made against him, he sent away all his forces, . . .
except certain bands of strangers, . . . wherefore all the forces of his fathers
39 hated him. Moreover there was one Tryphon, that had been of Alexander's
part afore, who, seeing that all the host murmured against Demetrius, . . .
40 brought up Antiochus the young son of Alexander, . . . that he might reign
in his father's stead: . . .

54 After this returned Tryphon, and with him the young child Antiochus,
55 who reigned, and was crowned. Then there gathered unto him all the men of
war, whom Demetrius had put away, and they fought against Demetrius,
56 who turned his back and fled. Moreover Tryphon took the elephants, and
57 won Antioch. At that time young Antiochus wrote unto Jonathan, saying, I
confirm thee in the high priesthood, and appoint thee ruler over the four gov-
58 ernments, and to be one of the king's friends. Upon this he sent him golden
vessels to be served in, and gave him leave to drink in gold, and to be clothed
in purple, and to wear a golden buckle.

59—74

12:39 Now Tryphon went about to get the kingdom of Asia, and to kill Antio-
40 chus the king, that he might set the crown upon his own head. Howbeit he
was afraid that Jonathan would not suffer him, and that he would fight
against him: wherefore he sought a way how to take Jonathan, that he might
41 kill him. So he removed, and came to Beth-shan. Then Jonathan went out to
meet him with forty thousand men chosen for the battle, and came to Beth-
shan.

42 Now when Tryphon saw that Jonathan came with so great a force, he
43 durst not stretch his hand against him; But received him honorably, and com-
mended him unto all his friends, and gave him gifts, and commanded his men
44 of war to be as obedient unto him, as to himself. Unto Jonathan also he said,

Why hast thou put all this people to so great trouble, seeing there is no war
12:45 betwixt us? Therefore send them now home again, and choose a few men to
wait on thee, and come thou with me to Ptolemais, for I will give it thee, and
the rest of the strong holds and forces, and all that have any charge: as for
me, I will return and depart: for this is the cause of my coming.
46 So Jonathan believing him did as he bade him, and sent away his host, who
47 went into the land of Judea. And with himself he retained but three thousand
men, of whom he sent two thousand into Galilee, and one thousand went
48 with him. Now as soon as Jonathan entered into Ptolemais, they of Ptolemais
shut the gates, and took him, and all them that came with him they slew with
49 the sword. Then sent Tryphon an host of footmen and horsemen into Galilee
and into the great plain, to destroy all Jonathan's company.
50 But when they knew that Jonathan and they that were with him were
taken and slain, they encouraged one another, and went close together, pre-
51 pared to fight. They therefore that followed upon them, perceiving that they
52 were ready to fight for their lives, turned back again. Whereupon they all
came into the land of Judea peaceably, and there they bewailed Jonathan, and
them that were with him, and they were sore afraid; wherefore all Israel
53 made great lamentation. Then all the heathen that were round about them
sought to destroy them: for said they, They have no captain, nor any to help
them: now therefore let us make war upon them, and take away their memo-
rial from among men.

THE RULE OF SIMON

13 Now when Simon heard that Tryphon had gathered together a great host
2 to invade the land of Judea, and destroy it, And saw that the people was in
great trembling and fear, he went up to Jerusalem, and gathered the people
3 together, And gave them exhortation, saying, Ye yourselves know what
great things I, and my brethren, and my father's house, have done for the
laws and the sanctuary, the battles also and troubles which we have seen
4 By reason whereof all my brethren are slain for Israel's sake, and I am left
5 alone. Now therefore be it far from me, that I should spare mine own life in
6 any time of trouble: for I am no better than my brethren. Doubtless I will
avenge my nation, and the sanctuary, and our wives, and our children: for
all the heathen are gathered to destroy us of very malice.
7,8 Now as soon as the people heard these words, their spirit revived. And
they answered with a loud voice, saying, Thou shalt be our leader instead of
9 Judas and Jonathan thy brother. Fight thou our battles, and whatsoever thou
10 commandest us, that will we do. So then he gathered together all the men of
war, and made haste to finish the walls of Jerusalem, and he fortified it round
about.

The Slaying of Jonathan by Tryphon

13:12 So Tryphon removed from Ptolemais with a great power to invade the
13 land of Judea, and Jonathan was with him in ward. But Simon pitched his
14 tents at Adida, over against the plain. Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with
15 him, he sent messengers unto him, saying, Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, con-
16 cerning the business that was committed unto him. Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.
17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure
18 to himself great hatred of the people: Who might have said, Because I sent
19 him not the money and the children, therefore is Jonathan dead. So he sent them the children and the hundred talents: howbeit Tryphon dissembled, neither would he let Jonathan go.
20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host
21 marched against him in every place, wheresoever he went. Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.
22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed
23 and came into the country of Gilead. And when he came near to Bascama, he
24 slew Jonathan, who was buried there. Afterward Tryphon returned and went into his own land.
25 Then sent Simon, and took the bones of Jonathan his brother, and buried
26 them in Modin, the city of his fathers. And all Israel made great lamentation for him, and bewailed him many days.
31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew
32 him. And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

The Interval of Armed Peace

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.
34 Moreover Simon chose men, and sent to king Demetrius, to the end he should
35 give the land an immunity, because all that Tryphon did was to spoil. Unto whom king Demetrius answered and wrote after this manner:
36 King Demetrius unto Simon the high priest, and friend of kings, as also

13:37 unto the elders and nation of the Jews, sendeth greeting: The golden
crown, and the scarlet robe, which ye sent unto us, we have received: and
we are ready to make a steadfast peace with you, yea, and to write unto
38 our officers, to confirm the immunities which we have granted. And
whatsoever covenants we have made with you shall stand; and the strong
39 holds, which ye have builded, shall be your own. As for any oversight or
fault committed unto this day, we forgive it, and the crown tax also,
which ye owe us: and if there were any other tribute paid in Jerusalem, it
40 shall no more be paid. And look who are meet among you to be in our
court, let them be enrolled, and let there be peace betwixt us.
41 Thus the yoke of the heathen was taken away from Israel† in the hundred
42 and seventieth year. Then the people of Israel began to write in their instru-
ments and contracts, In the first year of Simon the high priest, the governor
49 and leader of the Jews. They also of the tower in Jerusalem were kept so
strait, that they could neither come forth, nor go into the country, nor buy,
nor sell: wherefore they were in great distress for want of victuals, and a
50 great number of them perished through famine. Then cried they to Simon,
beseeching him to be at one with them: which thing he granted them; and
when he had put them out from thence, he cleansed the tower from pollu-
51 tions: And entered into it . . . with thanksgiving, and branches of palm trees,
and with harps, and cymbals, and with viols, and hymns, and songs: because
52 there was destroyed a great enemy out of Israel. . . . Moreover the hill of the
temple that was by the tower he made stronger than it was, and there he
dwelt himself with his company.
53

14: 4 As for the land of Judea, that was quiet all the days of Simon; for he
sought the good of his nation in such wise, as that evermore his authority and
5 honor pleased them well. And as he was honorable in all his acts, so in this,
that he took Joppa for an haven, and made an entrance to the isles of the sea,
6 And enlarged the bounds of his nation, and recovered the country,

8 Then did they till their ground in peace,
and the earth gave her increase,
and the trees of the field their fruit.
9 The ancient men sat all in the streets, communing together of
good things,
and the young men put on glorious and warlike apparel.
11 He made peace in the land,
and Israel rejoiced with great joy:
12 For every man sat under his vine and his fig tree,
and there was none to fray them:
14 Moreover he strengthened all those of his people that were brought
low:
the law he searched out;

and every contemner of the law and wicked person he took away.
14:15 He beautified the sanctuary,
and multiplied the vessels of the temple.

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

38 King Demetrius also confirmed him in the high priesthood according to
39 those things, And made him one of his friends, and honored him with great
40 honor. For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassa-
41 dors of Simon honorably; Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there
43 should arise a faithful prophet; Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

47 Then Simon accepted hereof, and was well pleased to be high priest, and
48 captain and governor of the Jews and priests, and to defend them all. So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;
49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

15 Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;
2 The contents whereof were these:

King Antiochus to Simon the high priest and prince of his nation, and to
3 the people of the Jews, greeting: Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;
4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom des-
5 olate: Now therefore I confirm unto thee all the oblations which the kings
6 before me granted thee, and whatsoever gifts besides they granted. I give
7 thee leave also to coin money for thy country with thine own stamp. And as concerning Jerusalem and the sanctuary, let them be free; and all the armor that thou hast made, and fortresses that thou hast built, and keep-
9 est in thine hands, let them remain unto thee. Furthermore, when we have obtained our kingdom, we will honor thee, and thy nation, and thy temple, with great honor, so that your honor shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so

15:11 that few were left with Tryphon. Wherefore being pursued by king Anti-
14 ochus, he fled to Dor, which lieth by the sea side: And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.
37,38 In the mean time fled Tryphon by ship unto Orthosia. Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen
39 and horsemen, And commanded him to remove his host toward Judea: . .
40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.
41

Simon's Triumph and Last Days

16 Then came up John from Gazara, and told Simon his father what Cende-
2 beus had done. Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.
3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help
4 from heaven be with you. So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.
5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit
6 there was a water brook betwixt them. So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed
7 through after him. That done, he divided his men, and set the horsemen in
8 the midst of the footmen: for the enemies' horsemen were very many. Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.
9 At that time was Judas John's brother wounded; but John still followed
10 after them, until he came to Kedron, which Cendebeus had built. So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.
11 Moreover in the plain of Jericho was Ptolemy the son of Abubus made
12 captain, and he had abundance of silver and gold: For he was the high priest's
13 son in law. Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.
14 Now Simon was visiting the cities that were in the country, and taking

care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and
16:15 seventeenth year, in the eleventh month, called Sabat: Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he
16 had built, made them a great banquet: howbeit he had hid men there. So when Simon and his sons had drunk largely, Ptolemy and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew
17 him, and his two sons, and certain of his servants. In which doing he committed a great treachery, and recompensed evil for good.
18 Then Ptolemy wrote these things, and sent to the king, that he should send
19 him an host to aid him, and he would deliver him the country and cities. He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.
20 And others he sent to take Jerusalem, and the mountain of the temple.
21 Now one had run afore to Gazara, and told John that his father and breth-
22 ren were slain, and, quoth he, Ptolemy hath sent to slay thee also. Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.
23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,
24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.†

NOTES TO I MACCABEES

"*Wicked Men, Who Persuaded Many*" (1:11). In his brutal program of Hellenization, Antiochus had the support of some Jews, the extreme Hellenists, who wished not only to introduce some of the colorful Greek customs into Jewish society but who preferred the Greek way of life and longed for assimilation with the Gentiles (v. 13). They had, for example, acquired a liking for Greek sports, engaged in by naked youth, and built for themselves in Jerusalem a gymnasium ("place of exercise," v. 14). They had then submitted to a surgical operation to overcome their circumcision (v. 15), which was regarded by the Greeks as a deformity.

"*With a Great . . . Wall, and with Mighty Towers*" (1:33). This almost impregnable fortress, garrisoned with Syrian troops and used frequently for hostages, figures again and again in this book as the menacing "tower" of Jerusalem which kept the Jews in subjugation or insecurity. Known also as the citadel, near the Temple, it resisted absorption by the Jews for almost fifteen years, but it fell finally (13:50) to the last of the Maccabean brothers.

"*The Abomination of Desolation*" (1:54). The form of worship forced upon the Jews is believed to have included the recognition of Antiochus as divine. The "abomination" apparently denotes a shrine to the Greek Zeus built upon the altar in the Temple, an act regarded with horror by the Jews. At the end of Daniel (12:11) it is referred to in almost the same language, "the abomination that maketh desolate."

"*Judas, Who Was Called Maccabeus*" (2:4). The family of priest-kings, who are asso-

ciated with perhaps the earliest recorded struggle for freedom of worship and who then ruled Palestine for a century, is known by two names. One of these is derived from the appellation of Judas, "Maccabeus," thought by many to mean "the hammerer," and in turn descriptive of his military genius. This explanation is, however, by no means unchallenged. A Jewish tradition connects the word with the slogan borne upon the banner of Judas. The other name for the dynasty is "Hasmonean," derived from an ancestor mentioned by Josephus as "Asamoneus."

"On the Sabbath Day, We Will Fight" (2:41). That "a thousand people" chose to be massacred rather than "profane the sabbath day" (vv. 38 and 34), while "Mattathias and his friends" (v. 39) determined to defend themselves, has suggested to some scholars that the martyrs were adherents of the Oral Law, the growing body of regulations stressing strict sabbath observance, developed by the party later known as the Pharisees. (See introduction to The Apocrypha, p. 734b, and note on 7:13.) The same view holds that since the Written Law (the Pentateuch) did not specifically prohibit self-defense on the Sabbath, Mattathias and his friends who fought back were adherents of the Written Law only and belonged to those later known as the Sadducees. In any event the Maccabees were of this party in the time of Hyrcanus.

Others have pointed out that the Assideans (v. 42) did shortly join the rebels, and that their previous refusal to desecrate the Sabbath may have been a mistaken reliance on their holy cause as a deterrent to the enemy. This second view maintains that there was as yet no important cleavage on observance of Oral versus Written Law, but rather one between pious Jews and those who leaned so much toward Hellenism as to deflect from the Law, written or oral.

Judas' Merciful War Code (3:56). This verse records an actual application of the ancient injunctions exempting from military service not only certain occupational groups but those who would now be called psychotic cases (the "fearful"), and men who "had betrothed wives." The reference is to an omitted passage in Deut. 20.

"Judas . . . Ordained . . . the Days of the Dedication" (4:59). This popular eight-day festival, here established by Judas and celebrated by the Jews "with mirth and gladness," is best known today as Chanukah ("dedication"), hence it is also referred to as the Feast of Dedication (Jn. 10:22, p. 1159). Josephus knew it as the Feast of Lights. A strikingly beautiful element in the present-day ceremony is the successive lighting of the eight-candle Chanukah lamp, a special symbolic candelabrum, usually placed near a window. Beginning with one candle the first night and followed with an additional one each succeeding night, the festival culminates in a glow of home lights. To non-Jews the lights are reminiscent of Christmas illuminations. And, strangely, the month of Casleu here mentioned corresponds roughly to December and the specified "five and twentieth day" to that of Christmas, so that the two separate holidays are celebrated at about the same time.

Thirty-Two Men upon Each Elephant? (6:37). Such a weight is declared to be impossible and the statement to be probably an error by copyists, for the usual number of warriors so mounted was nearer four. Moreover, the array of armed might, given as 120,000 men, is held to be a gross exaggeration, a literary indulgence characteristic of many ancient historians.

"The King . . . Made an Oath unto Them" (6:61). The treaty granted to the hard pressed Jews permitting them to "live after their laws" (v. 59), which had been abolished by the Syrian king five years before (1:42), achieved the original purpose of the Maccabean rebellion, namely, religious autonomy. The agreement left them for a time still subject, as will be clearly seen, to tribute to the Syrian throne, but from this point they go forward to political independence and expansion, as discussed in a note on chapter 13, p. 767b.

"The Assideans . . . Sought Peace" (7:13). This strictly religious party (Hebrew *Hasidim*, meaning "pious" or "saintly") included the orthodox Jews subsequently to be known as Pharisees (see the Apocrypha introduction, p. 734b). They had supported Judas up to this time but, now that the restrictions upon religious practices had been removed, they refused to oppose the legitimate High Priest Alcimus, even though he was on the Greek side of the controversy. (See pp. xlvii ff.)

"They Ordained to Keep Yearly This Day" (7:49). The festival honoring this resounding victory in the spring of 161 B.C., then known as Nicanor's Day, was still celebrated in the time of Josephus, more than two centuries after the event. Later, however, though just when is unknown, it was replaced by the more popular Feast of Purim, which falls on the following day (see preface to Esther).

The Covenant with the Romans (8:29). This records the first official contact between a Jewish government and Rome, then a republic in form but actually a fast-expanding empire. The picture of Rome as here drawn, however, is seen with distant eyes. For example, the senate (v. 15) met not "daily" but only on special days, and the rule of that time was in the hands not of one consul annually (v. 16) but of two. Roman policy in the East, here reflected, was to undermine the great powers by supporting small peoples seeking independence. This "league of amity" (v. 1), renewed by Judas' successors, led in the course of a century to the subjugation of Palestine by Rome under Pompey (in 63 B.C.).

The Defeat of Judas (9:18). The stirring tale of Judas' leadership through five years of heroic struggle has led many to wonder at this sudden *débâcle*. Some of the reasons are clear. Against overwhelming odds, even his generalship and boldness could prevail only when there was unity among his forces and weakness among his foes. Fatal, therefore, to his cause were the determined efforts of the pro-Greek party among the Jews, often referred to as the "wicked" or the "ungodly" or the "pestilential fellows," who regarded him merely as a rebel chieftain, and the withdrawal of the "pious," who had supported him only as long as necessary to win religious liberty (see note on 7:13). It will be seen that many of the territorial and political achievements of his successors were won by concession rather than by actual military strength.

"Thus the Sword Ceased from Israel" (9:73). Jonathan's treaty with Bacchides in 158 B.C. began a five-year period of peace in which the situation developed as follows: All of the important cities of the land and the Temple itself were at first solidly under Greek control, but Jonathan's rival government at Machmas, less than ten miles north of Jerusalem, grew steadily in strength. It appears that the majority of Jews were still loyal to the Law and opposed to "the ungodly" (v. 58) — that is, the Hellenizers. Now that no Syrian armies were descending upon them, they became of increasing support to Jonathan, as will be seen.

Alexander's Appointment of Jonathan as High Priest (10:20). Alexander is here introduced as son of Antiochus (v. 1), and therefore a direct descendant of Seleucus, the general of Alexander the Great who became the first king of Syria in 312 B.C. But he is now held to have been a low-born impostor from Smyrna and a usurper of the throne, who was, however, recognized as the legitimate king by Rome and Egypt and also in this book. His appointment of Jonathan, in 153 B.C., to the High Priesthood, apparently vacant since the death of Alcimus (9:56), was later made hereditary in the Maccabean family (14:41) and thus the line of priest-kings was initiated.

"Thus the Yoke . . . Was Taken Away from Israel" (13:41). With the remission of the tribute for decades paid to the Syrian throne (v. 39), the Jews, already free in matters of religion from the time of Judas (see 6:59), now attain political independence. This royal decree was consolidated by Simon's capture of the citadel near the

Temple and by the formal celebration of final victory after twenty-three years of struggle, according to the present calendar, on May 23, 142 B.C. The fact that the Jews began to date their documents from this year (v. 42), instead of using the Greek chronology, was an official declaration of their national freedom. For the present Jewish system of dating, see note on Lev. 23.

The End of Jewish History in The Apocrypha (16:24). Simon was the last son of the original leader of the revolt, and his death, in 135 B.C., left the priest-kingship to a surviving son, here mentioned only in the final chapter. The reign of this John, known as Hyrcanus, extended for three decades and brought the Jewish state to perhaps its greatest prosperity.

II Maccabees

A TRIBUTE TO THE TRIUMPH OF FAITH

THE SECOND BOOK OF THE MACCABEES, contrary to what one might think from the title, is not a sequel to the First. Its history is confined to a part of the span covered in I Maccabees, being a later and less dependable parallel of the first seven chapters, and relates only to the years 175 B.C. to 161 B.C. The book is a condensation of a separate history of this period: "All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume" (2:23, omitted).

In striking contrast to the factual narrative of I Maccabees, this book emphasizes the miraculous and the supernatural. It reveals a dislike for the Maccabean dynasty and the Sadducean party, social elements described in the introduction to The Apocrypha. Partly for these reasons it is believed to be the work of a Greek-speaking Jew of Alexandria whose primary purpose was to teach religion, not to record history, and to inculcate the Pharisaic point of view. Some believe it was written around 40 B.C. to neutralize the teachings of I Maccabees and to extol heroic loyalty to "the laws of our fathers" (7:2) as practiced by the Pharisees. But if I Maccabees lacked emphasis on the direct intervention of God, this book may have been regarded by the Pharisaic teachers as too extreme in some of its apocalyptic passages to be included as Holy Scripture.

The portions here chosen, for which the book is notable, are those which have been most popular and influential among Jews and Christians through the centuries. The stories of defiant martyrdom, told with unrestrained detail, have fortified many to face persecution with triumphant courage. Important, too, are its theological doctrines. The explanation that suffering is Divine retribution for wickedness (6:12–17) and the promise of resurrection and "everlasting life" for the faithful (7:9, 14, 23, 36), central tenets of much Jewish and most Christian theology, are here stated more clearly and emphatically than in any other writings before the birth of Jesus.

While most of II Maccabees may be omitted as wearisome and rhetorical, one passage deserves a place of honor. It is a gem on the "painful labor of abridging" (2:26). It applies so directly to this edition of the Bible that it is presented at the beginning of the authors' preface as a key note for the entire work.

THE SECOND BOOK OF THE

Maccabees

The Divine Chastisement of Heliodorus

3 Now when the holy city was inhabited with all peace, and the laws were
kept very well, because of the godliness of Onias the high priest, and his
2 hatred of wickedness, It came to pass that even the kings themselves did
3 honor the place, and magnify the temple with their best gifts; Insomuch that
Seleucus king of Asia of his own revenues bare all the costs belonging to the
service of the sacrifices.
4 But one Simon of the tribe of Benjamin, who was made governor of the
5 temple fell out with the high priest about disorder in the city. And when he

could not overcome Onias, he gat him to Apollonius the son of Thraseas,
3: 6 who then was governor of Celosyria and Phoenicia. And told him that the
treasury in Jerusalem was full of infinite sums of money, so that the multi-
tude of their riches, which did not pertain to the account of the sacrifices,
was innumerable, and that it was possible to bring all into the king's hand.
7 Now when Apollonius came to the king, and had showed him of the money
whereof he was told, the king chose out Heliodorus his treasurer, and sent
8 him with a commandment to bring him the foresaid money. So forthwith
Heliodorus took his journey, under a color of visiting the cities of Celosyria
and Phoenicia, but indeed to fulfill the king's purpose.
9 And when he was come to Jerusalem, and had been courteously received
of the high priest of the city, he told him what intelligence was given of the
money, and declared wherefore he came, and asked if these things were so
10 indeed. Then the high priest told him that there was such money laid up for
11 the relief of widows and fatherless children: And that some of it belonged to
Hyrcanus son of Tobias, a man of great dignity, and not as that wicked Simon
had misinformed: the sum whereof in all was four hundred talents of silver,
12 and two hundred of gold: And that it was altogether impossible that such
wrongs should be done unto them, that had committed it to the holiness of
the place, and to the majesty and inviolable sanctity of the temple, honored
over all the world.
13 But Heliodorus, because of the king's commandment given him, said, That
14 in any wise it must be brought into the king's treasury. So at the day which
he appointed he entered in to order this matter: wherefore there was no small
15 agony throughout the whole city. But the priests, prostrating themselves be-
fore the altar in their priests' vestments, called unto heaven upon him that
made a law concerning things given to be kept, that they should safely be
23 preserved for such as had committed them to be kept. Nevertheless Helio
dorus executed that which was decreed.
24 Now as he was there present himself with his guard about the treasury,
the Lord of spirits, and the Prince of all power, caused a great apparition, so
that all that presumed to come in with him were astonished at the power of
25 God, and fainted, and were sore afraid. For there appeared unto them an
horse with a terrible rider upon him, and adorned with a very fair covering,
and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed
26 that he that sat upon the horse had complete harness of gold. Moreover two
other young men appeared before him, notable in strength, excellent in
beauty, and comely in apparel, who stood by him on either side, and scourged
27 him continually, and gave him many sore stripes. And Heliodorus fell sud-
denly unto the ground, and was compassed with great darkness: but they
that were with him took him up, and put him into a litter.
28 Thus him, that lately came with a great train and with all his guard into
the said treasury, they carried out, being unable to help himself with his wea-
29 pons: and manifestly they acknowledged the power of God: For he by the

3:31 hand of God was cast down, and lay speechless without all hope of life. Then
straightways certain of Heliodorus' friends prayed Onias, that he would call
upon the most High to grant him his life, who lay ready to give up the ghost.
32 So the high priest, suspecting lest the king should misconceive that some
treachery had been done to Heliodorus by the Jews, offered a sacrifice for
the health of the man.
33 Now as the high priest was making an atonement, the same young men in
the same clothing appeared and stood beside Heliodorus, saying, Give Onias
the high priest great thanks, insomuch as for his sake the Lord hath granted
34 thee life: And seeing that thou hast been scourged from heaven, declare unto
all men the mighty power of God. And when they had spoken these words,
35 they appeared no more. So Heliodorus, after he had offered sacrifice unto the
Lord, and made great vows unto him that had saved his life, and saluted
Onias, returned with his host to the king.
36–40

The Fortitude of Eleazar

6 Not long after this the king sent an old man of Athens to compel the Jews
to depart from the laws of their fathers, and not to live after the laws of God:
2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupi-
3 ter Olympus; . . . The coming in of this mischief was sore and grievous to
4 the people: For the temple was filled with riot and reveling by the Gentiles,
who dallied with harlots, and had to do with women within the circuit of the
5 holy places, and besides that brought in things that were not lawful. The
6 altar also was filled with profane things, which the law forbiddeth. Neither
was it lawful for a man to keep sabbath days or ancient feasts, or to profess
7 himself at all to be a Jew. And in the day of the king's birth every month they
were brought by bitter constraint to eat of the sacrifices; and when the feast
of Bacchus was kept, the Jews were compelled to go in procession to Bacchus,
carrying ivy.
8 Moreover there went out a decree to the neighbor cities of the heathen,
by the suggestion of Ptolemy, against the Jews, that they should observe the
9 same fashions, and be partakers of their sacrifices: And whoso would not
conform themselves to the manners of the Gentiles should be put to death.
Then might a man have seen the present misery.
18 Eleazar, one of the principal scribes, an aged man, and of a well favored
19 countenance, was constrained to open his mouth, and to eat swine's flesh. But
he, choosing rather to die gloriously, than to live stained with such an abomi-
21 nation, spit it forth, and came of his own accord to the torment, But they that
had the charge of that wicked feast, for the old acquaintance they had with
the man, taking him aside, besought him to bring flesh of his own provision,
such as was lawful for him to use, and make as if he did eat of the flesh taken
22 from the sacrifice commanded by the king; That in so doing he might be de-
livered from death, and for the old friendship with them find favor.

6:23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honor of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them
24 straightways to send him to the grave. For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange reli-
25 gion; And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old
26 age, and make it abominable. For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the
27 Almighty, neither alive, nor dead. Wherefore now, manfully changing this
28 life, I will show myself such an one as mine age requireth, And leave a notable example to such as be young to die willingly and courageously for the honorable and holy laws.

And when he had said these words, immediately he went to the torment:
29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a des-
30 perate mind. But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I
31 fear him. And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

The Martyrdom of the Seven Brothers and Their Mother

7 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were
2 tormented with scourges and whips. But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than
3 to transgress the laws of our fathers. Then the king, being in a rage, com-
4 manded pans and caldrons to be made hot: Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.
5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapor of the pan was for a good space dispersed, they exhorted one another with the
6 mother to die manfully, saying thus, The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.
7 So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head

with the hair, they asked him, Wilt thou eat, before thou be punished
7: 8 throughout every member of thy body? But he answered in his own language,
and said, No. Wherefore he also received the next torment in order, as the
9 former did. And when he was at the last gasp, he said, Thou like a fury tak-
est us out of this present life, but the King of the world shall raise us up, who
have died for his laws, unto everlasting life.
10 After him was the third made a mocking stock: and when he was required,
he put out his tongue, and that right soon, holding forth his hands manfully,
11 And said courageously, These I had from heaven; and for his laws I despise
12 them; and from him I hope to receive them again. Insomuch that the king,
and they that were with him, marveled at the young man's courage, for that
he nothing regarded the pains.
13 Now when this man was dead also, they tormented and mangled the fourth
14 in like manner. So when he was ready to die he said thus, It is good, being put
to death by men, to look for hope from God to be raised up again by him:
as for thee, thou shalt have no resurrection to life.
15,16 Afterward they brought the fifth also, and mangled him. Then looked he
unto the king, and said, Thou hast power over men, thou art corruptible,
thou doest what thou wilt; yet think not that our nation is forsaken of God;
17 But abide a while, and behold his great power, how he will torment thee and
thy seed.
18 After him also they brought the sixth, who being ready to die said, Be not
deceived without cause: for we suffer these things for ourselves, having
19 sinned against our God: therefore marvelous things are done unto us. But
think not thou, that takest in hand to strive against God, that thou shalt es-
cape unpunished.
24 Now Antiochus, thinking himself despised, and suspecting it to be a re-
proachful speech, whilst the youngest was yet alive, did not only exhort him
by words, but also assured him with oaths, that he would make him both a
rich and a happy man, if he would turn from the laws of his fathers; and that
25 also he would take him for his friend, and trust him with affairs. But when
the young man would in no case hearken unto him, the king called his
mother, and exhorted her that she would counsel the young man to save his
26 life. And when he had exhorted her with many words, she promised him that
she would counsel her son.
27 But she bowing herself toward him, laughing the cruel tyrant to scorn,
spake in her country language on this manner; O my son, have pity upon me
that bare thee nine months in my womb, and gave thee suck three years, and
nourished thee, and brought thee up unto this age, and endured the troubles
28 of education. I beseech thee, my son, look upon the heaven and the earth, and
all that is therein, and consider that God made them of things that were not;
29 and so was mankind made likewise. Fear not this tormentor, but, being
worthy of thy brethren, take thy death, that I may receive thee again in
mercy with thy brethren.

7:30 Whiles she was yet speaking these words, the young man said, Whom
wait ye for? I will not obey the king's commandment: but I will obey the
31 commandment of the law that was given unto our fathers by Moses. And
thou, that hast been the author of all mischief against the Hebrews, shalt not
36 escape the hands of God. For our brethren, who now have suffered a short
pain, are dead under God's covenant of everlasting life: but thou, through the
37 judgment of God, shalt receive just punishment for thy pride. But I, as my
brethren, offer up my body and life for the laws of our fathers, beseeching
God that he would speedily be merciful unto our nation; and that thou by
38 torments and plagues mayest confess, that he alone is God; And that in me
and my brethren the wrath of the Almighty, which is justly brought upon all
our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and
40 took it grievously that he was mocked. So this man died undefiled, and put
his whole trust in the Lord.

41,42 Last of all after the sons the mother died. Let this be enough now to have
spoken concerning the idolatrous feasts, and the extreme tortures.

Chapters 8–15 are omitted.

Four Apocryphal Tales

Tobit

A PARABLE ON THE DIVINE PROTECTION OF THE DEVOUT

THIS DELIGHTFUL ROMANCE of love and family loyalty is, to many people, the favorite book of The Apocrypha. Though written probably around 200 B.C., and in Egypt, the story bears the charm of an even greater antiquity and remoteness by being placed almost four centuries earlier, in far-off Nineveh, Ecbatana and Rages, fifteen hundred to two thousand miles away. Its nameless author, combining the profound piety of Israel and the superstitions of the larger world, made use both of the Old Testament and of several pagan sources with which to construct his tale. For example, the official Achiacharus (1:22), who tries to protect Tobit, is the Ahikar whose story and wise sayings have been traced not only in the Old and New Testaments but also in the Koran, *The Arabian Nights*, and elsewhere. The writer was not particularly concerned with the accuracy of his geographic or historic settings — which are questionable at several points — for his purpose, primarily religious, was to teach virtue to his own generation. His point of view is that of the strict adherents of the Written and Oral Law who were known as the "pious" or Assideans (later the Pharisees or perhaps Essenes; see note on I Macc. 7:13, p. 767a).

Starting with a series of unmerited afflictions visited upon two widely separated households, the story is centered in a disguised angel dispatched by God to effect their deliverance. The character after whom the book is named, Tobit (*Tobi*, in Hebrew, meaning "goodness"), is pictured as an ideal Jew and Sarah as the pure woman whose faith does not waver. Among the virtues here stressed are faithful observance of the Law, the heartfelt giving of alms, the scrupulous care of the dead, honorable dealings toward Jews and pagans alike, and a keen sense of family obligation. The book reflects the calm and piety of Jewish exiles at a time when their religion was a matter of their own inner life rather than an important influence upon the ruling powers under which they lived. It affords a pleasing contrast with the bitter mood (in books of several decades later, for instance, in Esther and Judith), induced by the inhuman oppressions by Antiochus, which finally led to the revolt under the Maccabees.

Tobit

The Tribulations of the Pious Tobit

1: 3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me
4 to Nineveh, into the land of the Assyrians. And when I was in mine own country, in the land of Israel, being but young, all the tribe of Naphtali my father fell from the house of Jerusalem, which was chosen out of all the tribes

of Israel, that all the tribes should sacrifice there, where the temple of the
1: 5 habitation of the most High was consecrated and built for all ages. Now all
the tribes which together revolted, and the house of my father Naphtali,
6 sacrificed unto the heifer Baal. But I alone went often to Jerusalem at the
feasts, as it was ordained unto all the people of Israel by an everlasting de-
cree, having the firstfruits and tenths of increase, with that which was first
shorn; and them gave I at the altar to the priests the children of Aaron.
9 Furthermore, when I was come to the age of a man, I married Anna of
10 mine own kindred, and of her I begat Tobias. And when we were carried
away captives to Nineveh, all my brethren and those that were of my kindred
11,12 did eat of the bread of the Gentiles. But I kept myself from eating; Because I
13 remembered God with all my heart. And the most High gave me grace and
14 favor before Shalmaneser, so that I was his purveyor. And I went into Media,
and left in trust with Gabael, the brother of Gabrias, at Ragae a city of
Media ten talents of silver.†
15 Now when Shalmaneser was dead, Sennacherib his son reigned in his stead;
16 whose estate was troubled, that I could not go into Media. And in the time
of Shalmaneser I gave many alms to my brethren, and gave my bread to the
17 hungry, And my clothes to the naked: and if I saw any of my nation dead, or
18 cast about the walls of Nineveh, I buried him. And if the king Sennacherib
had slain any, when he was come, and fled from Judea, I buried them privily;
for in his wrath he killed many; but the bodies were not found, when they
were sought for of the king.
19 And when one of the Ninevites went and complained of me to the king,
that I buried them, and hid myself; understanding that I was sought for to be
20 put to death, I withdrew myself for fear. Then all my goods were forcibly
taken away, neither was there any thing left me, beside my wife Anna and
21 my son Tobias. And there passed not five and fifty days, before two of his
sons killed him, and they fled into the mountains of Ararat; and Esarhaddon
his son reigned in his stead; who appointed over his father's accounts,
22 and over all his affairs, Achiacharus my brother Anael's son. And Achiacha-
rus intreating for me, I returned to Nineveh. Now Achiacharus was cupbear-
er, and keeper of the signet, and steward, and overseer of the accounts: and
Esarhaddon appointed him next unto him: and he was my brother's son.
2 Now when I was come home again, and my wife Anna was restored unto
me, with my son Tobias, in the feast of Pentecost, which is the holy feast of
the seven weeks, there was a good dinner prepared me, in the which I sat
2 down to eat. And when I saw abundance of meat, I said to my son, Go and
bring what poor man soever thou shalt find out of our brethren, who is mind-
3 ful of the Lord; and, lo, I tarry for thee. But he came again, and said, Father,
one of our nation is strangled, and is cast out in the marketplace.
4 Then before I had tasted of any meat, I started up, and took him up into a
5 room until the going down of the sun. Then I returned, and washed myself,
6 and ate my meat in heaviness, Remembering that prophecy of Amos, as he

said, Your feasts shall be turned into mourning, and all your mirth into lam-
2: 7 entation. Therefore I wept: and after the going down of the sun I went and
8 made a grave, and buried him. But my neighbors mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and
9 yet, lo, he burieth the dead again.† The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face
10 was uncovered: And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not: . . .

11,12 And my wife Anna did take women's works to do. And when she had sent them home to the owners, they paid her wages, and gave her also besides a
13 kid. And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not law-
14 ful to eat any thing that is stolen. But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

3:1,2 Then I being grieved did weep, and in my sorrow prayed, saying, O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and
3 thou judgest truly and justly for ever. Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers,† who have
4 sinned before thee: For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a
5 proverb of reproach to all the nations among whom we are dispersed. And now thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

The Misfortunes of the Distraught Sarah

7 It came to pass the same day, that in Ecbatana a city of Media Sarah the
8 daughter of Raguel was also reproached by her father's maids; Because that she had been married to seven husbands, whom Asmodeus the evil spirit† had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age
11 with sorrow unto the grave. Then she prayed toward the window, and said. Blessed art thou, O Lord my God, and thine holy and glorious name is
14 blessed and honorable for ever: let all thy works praise thee for ever. Thou

3:15 knowest, Lord, that I am pure from all sin with man, And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

God's Sending of Raphael to Tobit and Sarah

16 So the prayers of them both were heard before the majesty of the great
17 God. And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sarah the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sarah the daughter of Raguel came down from her upper chamber.

4 In that day Tobit remembered the money which he had committed to
2 Gabael in Ragae of Media, And said with himself, I have wished for death, wherefore do I not call for my son Tobias, that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honor her all the days of thy life, and do that
5 which shall please her, and grieve her not. My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of un-
7 righteousness. Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face
8 of God shall not be turned away from thee. If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that
10 little: Because that alms do deliver from death,† and suffereth not to come into darkness.

12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noah, Abraham, Isaac, and
15 Jacob: . . . Do that to no man which thou hatest:† drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

18 Ask counsel of all that are wise, and despise not any counsel that is profit-
19 able. Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael the

4:21 son of Gabrias at Ragae in Media. And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

5 Tobias then answered and said, Father, I will do all things which thou hast
2 commanded me: But how can I receive the money, seeing I know him not?
3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and re-
4 ceive the money. Therefore when he went to seek a man, he found Raphael
5 that was an angel. But he knew not; and he said unto him, Canst thou go with
6 me to Ragae? and knowest thou those places well? To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7,8 Then Tobias said unto him, Tarry for me, till I tell my father. Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with
9,10 thee. So he called him, and he came in, and they saluted one another. Then
11 Tobit said unto him, Brother, show me of what tribe and family thou art. To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred
12 and name. Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother: . . . thou art of a good stock.
14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and
15 things necessary, as to mine own son? Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.†
17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our
18 son? is he not the staff of our hand, in going in and out before us? Be not greedy to add money to money: but let it be as refuse in respect of our child.
19,20 For that which the Lord hath given us to live with doth suffice us. Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine
21 eyes shall see him. For the good angel will keep him company, and his jour-
22 ney shall be prosperous, and he shall return safe. Then she made an end of weeping.

6 And as they went on their journey, they came in the evening to the river
2 Tigris, and they lodged there. And when the young man went down to wash
3 himself, a fish leaped out of the river, and would have devoured him. Then the angel said unto him, Take the fish. And the young man laid hold of the
4 fish, and drew it to land. To whom the angel said, Open the fish, and take the

6: 5 heart and the liver and the gall, and put them up safely. So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatana.

6 Then the young man said to the angel, Brother Azarias, to what use is the
7 heart and the liver and the gall† of the fish? And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more
8 vexed. As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

10 The angel said to the young man, Brother, to-day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sarah; I
12 will speak for her, that she may be given thee for a wife. And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Ragae we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage
14 chamber. And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: . . .

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be
16 given thee in marriage. And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of
17 the heart and liver of the fish, and shalt make a smoke with it: And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning;† and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children.

Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

The Marriage of Tobias and Sarah

7 And when they were come to Ecbatana, they came to the house of Raguel, and Sarah met them: and after they had saluted one another, she brought
2 them into the house. Then said Raguel to Edna his wife, How like is this
3 young man to Tobit my cousin! And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Naphtali, which

7: 4 are captives in Nineveh. Then he said to them, Do ye know Tobit our kins-
5 man? And they said, We know him. Then said he, Is he in good health? And
they said, He is both alive, and in good health: and Tobias said, He is my
father.
6,7 Then Raguel leaped up, and kissed him, and wept, And blessed him, and
said unto him, Thou art the son of an honest and good man. But when he had
8 heard that Tobit was blind, he was sorrowful, and wept. And likewise Edna
his wife and Sarah his daughter wept. Moreover they entertained them cheer-
fully; and after that they had killed a ram of the flock, they set store of meat
on the table.

Then said Tobias to Raphael, Brother Azarias, speak of those things of
9 which thou didst talk in the way, and let this business be dispatched. So he
communicated the matter with Raguel: and Raguel said to Tobias, Eat and
10 drink, and make merry: For it is meet that thou shouldest marry my daugh-
11 ter: nevertheless I will declare unto thee the truth. I have given my daughter
in marriage to seven men, who died that night they came in unto her: never-
theless for the present be merry. But Tobias said, I will eat nothing here, till
12 we agree and swear one to another. Raguel said, Then take her from hence-
forth according to the manner, for thou art her cousin, and she is thine, and
the merciful God give you good success in all things.
13 Then he called his daughter Sarah, and she came to her father, and he took
her by the hand, and gave her to be wife to Tobias, saying, Behold, take her
after the law of Moses, and lead her away to thy father. And he blessed them;
14 And called Edna his wife, and took paper, and did write an instrument of
15 covenants, and sealed it. Then they began to eat.
16 After Raguel called his wife Edna, and said unto her, Sister, prepare an-
17 other chamber, and bring her in thither. Which when she had done as he had
bidden her, she brought her thither: and she wept, and she received the tears
18 of her daughter, and said unto her, Be of good comfort, my daughter; the
Lord of heaven and earth give thee joy for this thy sorrow: be of good com-
fort, my daughter.
8:1,2 And when they had supped, they brought Tobias in unto her. And as he
went, he remembered the words of Raphael, and took the ashes of the per-
fumes, and put the heart and the liver of the fish thereupon, and made a smoke
3 therewith. The which smell when the evil spirit had smelled, he fled into the
utmost parts of Egypt, and the angel bound him.
4 And after that they were both shut in together, Tobias rose out of the bed,
5 and said, Sister, arise, and let us pray that God would have pity on us. Then
began Tobias to say, Blessed art thou, O God of our fathers, and blessed is
thy holy and glorious name for ever; let the heavens bless thee, and all thy
6 creatures. Thou madest Adam, and gavest him Eve his wife for an helper and
stay: of them came mankind: thou hast said, It is not good that man should
7 be alone; let us make unto him an aid like unto himself. And now, O Lord, I
take not this my sister for lust, but uprightly: therefore mercifully ordain

8:8,9 that we may become aged together. And she said with him, Amen. So they
10 slept both that night. And Raguel arose, and went and made a grave, Say-
11 ing, I fear lest he also be dead. But when Raguel was come into his house,
12 He said unto his wife Edna, Send one of the maids, and let her see whether
13 he be alive: if he be not, that we may bury him, and no man know it. So the
14 maid opened the door, and went in, and found them both asleep, And came
forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised
with all pure and holy praise; therefore let thy saints praise thee with all thy
18 creatures; and let all thine angels and thine elect praise thee for ever. Then
19 Raguel bade his servants to fill the grave. And he kept the wedding feast four-
20 teen days. For before the days of the marriage were finished, Raguel had said
unto him by an oath, that he should not depart till the fourteen days of the
21 marriage were expired; And then he should take the half of his goods, and go
in safety to his father; and should have the rest when I and my wife be dead.

9:1,2 Then Tobias called Raphael, and said unto him, Brother Azarias, take
with thee a servant, and two camels, and go to Ragae of Media to Gabael,
3 and bring me the money, and bring him to the wedding. For Raguel hath
4 sworn that I shall not depart. But my father counteth the days; and if I tarry
5 long, he will be very sorry. So Raphael went out, and lodged with Gabael,
and gave him the handwriting: who brought forth bags which were sealed
6 up, and gave them to him. And early in the morning they went forth both
together, and came to the wedding: and Tobias blessed his wife.

The Return of Tobias

10 Now Tobit his father counted every day: and when the days of the jour-
2 ney were expired, and they came not, Then Tobit said, Are they detained?
3 or is Gabael dead, and there is no man to give him the money? Therefore he
was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and
5 she began to bewail him, and said, Now I care for nothing, my son, since I
6 have let thee go, the light of mine eyes. To whom Tobit said, Hold thy peace,
7 take no care, for he is safe. But she said, Hold thy peace, and deceive me not;
my son is dead. And she went out every day into the way which they went,
and did eat no meat on the daytime, and ceased not whole nights to bewail
her son Tobias, until the fourteen days of the wedding were expired, which
Raguel had sworn that he should spend there.

Then Tobias said to Raguel, Let me go, for my father and my mother look
10 no more to see me. Then Raguel arose, and gave him Sarah his wife, and half
11 his goods, servants, and cattle, and money: And he blessed them, and sent
them away, saying, The God of heaven give you a prosperous journey, my
12 children. And he said to his daughter, Honor thy father and thy mother in
law, which are now thy parents, that I may hear good report of thee. And he

kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sarah before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; wherefore do not entreat her evil.

11 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went
2 on his way till they drew near unto Nineveh. Then Raphael said to Tobias,
3 Thou knowest, brother, how thou didst leave thy father: Let us haste before
4 thy wife, and prepare the house. And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5,6 Now Anna sat looking about toward the way for her son. And when she espied him coming, she said to his father, Behold, thy son cometh, and the
7 man that went with him. Then said Raphael, I know, Tobias, that thy father
8 will open his eyes. Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he
9 shall see thee. Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto
11 him, And took hold of his father: and he strake of the gall on his father's
12 eyes, saying, Be of good hope, my father. And when his eyes began to smart,
13 he rubbed them; And the whiteness pilled away from the corners of his eyes:
14 and when he saw his son, he fell upon his neck. And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine
15 holy angels: For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineveh, rejoicing, and praising God: and they which saw him go marveled, because
17 he had received his sight. But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sarah his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineveh.

18–19

Raphael's Disclosure of His Divine Office

12 Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.
2 And Tobias said unto him, O father, it is no harm to me to give him half of
3 those things which I have brought: For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise
4,5 healed thee. Then the old man said, It is due unto him. So he called the angel,

and he said unto him, Take half of all that ye have brought, and go away in safety.

12: 6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you
7 in the sight of all that live. . . . Do that which is good, and no evil shall touch
8 you. Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give
9 alms than to lay up gold: For alms doth deliver from death, and shall purge
12 away all sin. . . . Now therefore, when thou didst pray, and Sarah thy daughter in law, I did bring the remembrance of your prayers before the Holy One:
13 and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy
14 good deed was not hid from me: but I was with thee. And now God hath sent
15 me to heal thee and Sarah thy daughter in law. I am Raphael, one of the seven holy angels,† which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.
17 But he said unto them, Fear not, for it shall go well with you; praise God
18 therefore. For not of any favor of mine, but by the will of our God I came;
19 wherefore praise him for ever. All these days I did appear unto you; but I
20 did neither eat nor drink, but ye did see a vision. Now therefore give God thanks: for I go up to him that sent me; but write all things which are done
21,22 in a book. And when they arose, they saw him no more. Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

The story ends here. Chapter 13, Tobit's prayer, and chapter 14, missing in some manuscripts, are omitted.

NOTES TO TOBIT

"*Ten Talents*" (1:14). This sum in silver would then have amounted to approximately twenty thousand dollars in modern currency. This large figure may have been used for literary effect, as in many ancient stories, for it is hardly likely that such a fortune would be forgotten when Tobit was in such straits that his wife Anna had to "take women's works to do" (2:11), and that later it would suddenly be "remembered" (4:1).

"*Lo, He Burieth the Dead Again*" (2:8). The sense of sacred obligation to bury the neglected dead, which impelled Tobit to incur deadly perils (1:19–20), though not specifically prescribed in the Pentateuch, is apparently of ancient origin. An early example is the rescue of Saul's corpse by the men of Jabesh-Gilead (I Sam. 31:11–13). An interesting speculation has been whether it was merely such an accepted Jewish practice which caused Joseph of Arimathea, at personal risk, to provide decent burial for the crucified Jesus (see note on Mk. 15:43, p. 981a).

The basis of the belief, that burial was indispensable to the comfort of the departed, is thought to have been the superstition that if the remains of a deceased person

were not properly disposed of, especially of one who died through violence, his spirit might have to roam the earth forever. Fables of the grateful dead circulated among various ancient peoples and contributed their elements to this story of Tobit.

"*The Sins of My Fathers*" (3:3). Here the author follows the early Hebrew belief that the iniquity of the fathers was visited "upon the children unto the third or fourth generation" (Ex. 20:5 and 34:7), and apparently neglects the opposite teaching in the Pentateuch and of some of the prophets that the individual is responsible only for his own sins. See the notes on Deut. 24:16, p. 167b, and on Ezek. 18, p. 662b.

"*Asmodeus the Evil Spirit*" (3:8). The appearance here of Asmodeus, a demon identified by many as a part of the lore of the Persians, illustrates the belief among Jews, in this period, of a world of supra-mundane spirits, maliciously bent upon seducing or injuring unwary humans. (See note on Job 2.) The acceptance by Jews of these and of a hierarchy of angels is thought to have been a development not indigenous in nature but rather borrowed from Persian dualistic thought, to which the exiles were long exposed. The notion of parallel kingdoms, one ruled by God through angels and the other controlled by Satan and his cohorts, frequently found in the New Testament, appears in its most fantastic form in the Book of Revelation.

"*Alms Do Deliver from Death*" (4:10). The injunction, "neither turn thy face from any poor" (4:7), is a recurring theme in this book (see 1:16 and 12:9). Here it is a means toward salvation, showing how closely it was an expression of Jewish piety. On this see Deut. 15 and note, p. 166b.

The Golden Rule in the Negative (4:15). The charge, "Do that to no man which thou hatest," arrests attention because, significantly, it is one of the clearest expressions in the Old Testament and other Jewish writings of the precept which later became familiar to the world through Jesus' warm and positive rendition of the precept. On the sources of the Golden Rule, see Mt. 7:12, p. 888, and note, p. 967a.

A Dog as Companion (5:16). The mention of "the young man's dog" as accompanying the two travelers seems so natural today that the incident passes by unnoticed. But elsewhere the Bible refers to a dog as an outcast or scavenger and this is the only case in which he is pictured as a friend. Because of this, and because in Zoroastrianism dogs are sacred, this element is cited by some as evidence that the tale of Tobit is of Persian origin.

Heart, Liver and Gall (6:6). The use here of vital organs of a fish (or perhaps of a crocodile) to exorcise an evil spirit and to obtain miraculous cures was common among the civilizations with which the Jews were in contact, particularly Egypt.

"*She Is Appointed unto Thee from the Beginning*" (6:17). This expression embodies the idea popular in all ages that marriages are somehow made in heaven. The reference to "the law of Moses" as a bar to possible suitors for Sarah (v. 12) reflects the regulation that a widow and her husband's next of kin were obligated to marry. See also 7:13 and notes on Deut. 25 and Ruth 3.

"*Raphael, One of the Seven Holy Angels*" (12:15). Although angels are mentioned often in the Bible, usually as emissaries from God and frequently in dreams, this is thought to be the earliest reference in Jewish literature to the chief ones, the seven "archangels." Their names are given in other Jewish writings of the period, but only three are included in the King James Bible. Two of these appear in the Old Testament — Michael, Israel's special champion (Dan. 12:1), and Gabriel, messenger and intercessor (Dan. 9:21). The third, Raphael, introduced earlier in Tob. 3:16, was believed to preside over the spirits of men. These three and the remaining four are the better known because they are listed in a long apocalypse dating from the first century B.C., the Book of Enoch, not included in the King James Apocrypha.

Judith

THE STORY OF A HEROINE WHO SAVED JUDEA

JUDITH is tense fiction, a thrilling narrative of the deliverance of a people from imminent destruction through the resourceful stratagem and cool daring of a devout widow. Though in form an historical novelette, the story is manifestly a religious fantasy, as may be inferred from its inconsistent historic and geographic setting. For any Jewish reader at that time, familiar with his Bible and his national history, would have known that Nebuchadnezzar (605–562 B.C.) ruled not from the Assyrian capital, Nineveh (1:1), which was destroyed before he became king, but from Babylon; and that the return of the Jews from exile, here assumed, took place some twenty-five years after his death. Or, if the author were not counting on the reader's knowledge, how could he represent Achior as relating the rebuilding of the Temple (5:19), which took place in 516 B.C., to a general of the Nebuchadnezzar who had destroyed it seventy years before? But such errors, the author must have known, were of no consequence, for he wrote not to record history but to inculcate the belief that God protects those who scrupulously observe the Jewish Law and that punishment is a mark of sin.

The story abounds in didactic elements, skilfully and effectively handled. The bold and beautiful heroine is pictured at every juncture of her exciting career as a model in pious behavior. She is described as most observant of the laws of ceremonial cleanliness, partaking only of food prepared under dietary laws (12:2), and not forgetting the rite of washing (12:7), as prescribed in the Priestly Code (Lev. 17). Such rules are believed not to have been rigidly observed until Pharisaism, reaching out to apply them everywhere, had made them a part of daily Jewish life. Moreover, the book ends on the prophetic note that it is not sacrifice which is acceptable to God but reverence for the Lord (16:16). Its warning of "the day of judgment" and of eternal tortures (16:17), a position more advanced than that of the late prophets, anticipates the conception of the punishment of the wicked found in the New Testament. (The references above are to an omitted passage.)

In contrast with the quiet loveliness of Tobit, the previous book, the temper of Judith resembles the Book of Esther, for it exults over the destruction of a ruthless enemy, here one who had vowed that Judah's mountains would be "drunken with their blood" and that her people would "utterly perish" (6:4, omitted). The mood of the book is one of several reasons why it is dated by many scholars at around 150 B.C., when the despondency of the Jews, driven to despair by the Syrian outrages visited upon them, was changed to fervor and national zeal under the influence of the courageous Maccabees. Though Judith's treacherous act is extolled by this writer, she has not been held up by her nation as a model of womanhood. Jewish literature has preferred rather the ideal of heroic steadfastness in the face of danger, if need be to the death, as in II Maccabees. The author of Judith is unknown, but he is believed to have been a Jew of Palestine writing in Hebrew. He is regarded as one of the great masters of the short story.

Judith

Nebuchadnezzar's Vow to Punish His Subject Nations

1 In the twelfth year of the reign of Nebuchadnezzar, who reigned in Nineveh, the great city; in the days of Arphaxad, which reigned over the 2 Medes in Ecbatana, And built in Ecbatana walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall sev- 5 enty cubits, and the breadth thereof fifty cubits: Even in those days king Nebuchadnezzar made war with king Arphaxad in the great plain, which is 6 the plain in the borders of Ragae. And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, . . .

7 Then Nebuchadnezzar king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Lebanon, and Antilebanon, and to all that dwelt upon the sea 9 coast, And to all that were in Samaria and the cities thereof, and beyond Jor- 11 dan unto Jerusalem, . . . But all the inhabitants of the land made light of the commandment of Nebuchadnezzar king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without 12 effect, and with disgrace. Therefore Nebuchadnezzar was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the 14 power of Arphaxad, and all his horsemen, and all his chariots, And became lord of his cities, and came unto Ecbatana, and took the towers, and spoiled 16 the streets thereof, and turned the beauty thereof into shame. So he returned afterward to Nineveh, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

2 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nebuchadnezzar king of the Assyrians, that 2 he should, as he said, avenge himself on all the earth. So he called unto him 4 all his officers, and all his nobles, . . . And when he had ended his counsel, Nebuchadnezzar king of the Assyrians called Holofernes the chief captain 10 of his army, which was next unto him, and said unto him, Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of 11 their punishment. But concerning them that rebel, let not thine eye spare

them; but put them to the slaughter, and spoil them wheresoever thou goest.

2:14 Then Holofernes went forth from the presence of his lord, and called all
15 the governors and captains, and the officers of the army of Assyria; And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;
17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:
25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.
27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their
28 young men with the edge of the sword. Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, . . .

3:1,3 So they sent ambassadors unto him to treat of peace, saying, Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth
4 thee. Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.
6 Then came he down toward the sea coast, both he and his army, and set
7 garrisons in the high cities, and took out of them chosen men for aid. So they and all the country round about received them with garlands, with dances,
8 and with timbrels. Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nebuchadnezzar only, and that all tongues and tribes
9 should call upon him as god. Also he came over against Esdraelon near unto
10 Judea, over against the great strait of Judea. And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

Israel's Preparations for Defense

4 Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nebuchadnezzar king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought
2 them to nought. Therefore they were exceedingly afraid of him, and were
3 troubled for Jerusalem, and for the temple of the Lord their God: For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.
4 Therefore they sent into all the coasts of Samaria, and the villages, . . .
5 And possessed themselves beforehand of all the tops of the high mountains,

and fortified the villages that were in them, and laid up victuals for the pro-
4:6 vision of war: for their fields were of late reaped. Also Joiakim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia,* and Betomestham, which is over against Esdraelon toward the
7 open country, near to Dothan, Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two
8 men at the most. And the children of Israel did as Joiakim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with
11 great vehemency did they humble their souls: Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before
12 the face of the Lord: also they put sackcloth about the altar, And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for
13 the nations to rejoice at. So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14–15

Achior's Bold Warning to Holofernes

5 Then was it declared to Holofernes, the chief captain of the army of Assyria, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills,
2 and had laid impediments in the champaign countries: Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon,
3 and all the governors of the sea coast, And he said unto them, Tell me now, ye sons of Canaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or
4 captain of their army; And why have they determined not to come and meet me, more than all the inhabitants of the west.

5,6 Then said Achior, the captain of all the sons of Ammon, . . . This people
7 are descended of the Chaldeans: And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were
8 in the land of Chaldea. For they left the way of their ancestors, and wor-

* Attracted by this enchanting name, the map-minded reader may seek the locale of this stronghold but will not find it. Although it is a Greek form of the familiar Bethel, the description does not fit that ancient city, long destroyed. By a study of this book, some scholars have concluded that the scene of action was Shechem.

shipped the God of heaven, the God whom they knew: so they cast them out
from the face of their gods, and they fled into Mesopotamia, and sojourned
5:17 there many days. And whilst they sinned not before their God, they pros-
18 pered, because the God that hateth iniquity was with them. But when they
departed from the way which he appointed them, they were destroyed in
many battles very sore, and were led captives into a land that was not theirs,
and the temple of their God was cast to the ground, and their cities were
19 taken by the enemies. But now are they returned to their God, and are come
up from the places where they were scattered, and have possessed Jerusalem,
where their sanctuary is, and are seated in the hill country; for it was deso-
late.
20 Now therefore, my lord and governor, if there be any error in this people,
and they sin against their God, let us consider that this shall be their ruin,
21 and let us go up, and we shall overcome them. But if there be no iniquity in
their nation, let my lord now pass by, lest their Lord defend them, and their
22 God be for them, and we become a reproach before all the world. And when
Achior had finished these sayings, all the people standing round about the
tent murmured, and the chief men of Holofernes, and all that dwelt by the
23 sea side, and in Moab, spake that he should kill him. For, say they, we will
not be afraid of the face of the children of Israel: for, lo, it is a people that
have no strength nor power for a strong battle.
24
6 And when the tumult of men that were about the council was ceased,
Holofernes the chief captain of the army of Assyria said unto Achior and all
2 the Moabites before all the company of other nations, And who art thou,
Achior, and the hirelings of Ephraim, that thou hast prophesied among us as
to-day, and hast said, that we should not make war with the people of Israel,
because their God will defend them? and who is God but Nebuchadnezzar?
5 And thou, Achior, an hireling of Ammon, which hast spoken these words in
the day of thine iniquity, shalt see my face no more from this day, until I
take vengeance of this nation that came out of Egypt.
10 Then Holofernes commanded his servants, that waited in his tent, to take
Achior, and bring him to Bethulia, and deliver him into the hands of the
12 children of Israel. And when the men of the city saw them, they took up
their weapons, and went out of the city to the top of the hill: and every man
that used a sling kept them from coming up by casting of stones against them.
13 Nevertheless having gotten privily under the hill, they bound Achior, and
cast him down, and left him at the foot of the hill, and returned to their lord.
14 But the Israelites descended from their city, and came unto him, and loosed
him, and brought him into Bethulia, and presented him to the governors of the
16 city: And they called together all the ancients of the city, and all their youth
ran together, and their women, to the assembly, and they set Achior in the
17 midst of all their people. Then Ozias asked him of that which was done. And
he answered and declared unto them the words of the council of Holofernes.

and all the words that he had spoken in the midst of the princes of Assyria, and whatsoever Holofernes had spoken proudly against the house of Israel.
6:18 Then the people fell down and worshipped God, and cried unto God, say-
19 ing, O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.
20,21 Then they comforted Achior, and praised him greatly. And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

The Desperation of the Israelite Defenders

7 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to
4 make war against the children of Israel, Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbor, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.
5 Then every man took up his weapons of war, and when they had kindled fires
6 upon their towers, they remained and watched all that night. But in the second day Holofernes brought forth all his horsemen in the sight of the children
7 of Israel which were in Bethulia, And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.
8 Then came unto him all the chief of the children of Esau,* and all the governors of the people of Moab, and the captains of the sea coast, and said,
9 Let our lord now hear a word, that there be not an overthrow in thine army.
10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come
11 up to the tops of their mountains. Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people
12 perish. Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of
13 the foot of the mountain: For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will

* There is a special point to the fact that the plan to reduce the fortress by cutting off its water supply (v. 17) is attributed to an Edomite. For it reflects the old-time hostility between the Jews and their neighboring kinsmen to the south (see note on Obadiah, p. 710b). Serious consequences resulted from this tension. Only a decade or two after the probable composition of this tale, the Maccabean king John Hyrcanus subdued the Edomites (Idumeans), circumcised the males and forced the vanquished to embrace Judaism. (See introduction to The Apocrypha, p. 733b.)

7:14 camp upon them, to watch that none go out of the city. So they and their
wives and their children shall be consumed with famine, and before the
sword come against them, they shall be overthrown in the streets where they
dwell.
16 And these words pleased Holofernes and all his servants, and he appointed
17 to do as they had spoken. So the camp of the children of Ammon departed,
and with them five thousand of the Assyrians, and they pitched in the valley,
and took the waters, and the fountains of the waters of the children of Israel.
19 Then the children of Israel cried unto the Lord their God, because their
heart failed, for all their enemies had compassed them round about, and
21 there was no way to escape out from among them. And the cisterns were
emptied, and they had not water to drink their fill for one day; for they gave
22 them drink by measure. Therefore their young children were out of heart,
and their women and young men fainted for thirst, and fell down in the
streets of the city, and by the passages of the gates, and there was no longer
any strength in them.
23 Then all the people assembled to Ozias, and to the chief of the city, both
young men, and women, and children, and cried with a loud voice, and said
24 before all the elders, God be judge between us and you: for ye have done us
25 great injury, in that ye have not required peace of the Assyrians. For
now we have no helper: but God hath sold us into their hands, that we should
26 be thrown down before them with thirst and great destruction. Now there-
fore call them unto you, and deliver the whole city for a spoil to the people
27 of Holofernes, and to all his army. For it is better for us to be made a spoil
unto them, than to die for thirst: for we will be his servants, that our souls
may live, and not see the death of our infants before our eyes, nor our wives
29 nor our children to die. Then there was great weeping with one consent in
the midst of the assembly; and they cried unto the Lord God with a loud
voice.
30 Then said Ozias to them, Brethren, be of good courage, let us yet endure
five days, in the which space the Lord our God may turn his mercy toward
31 us; for he will not forsake us utterly. And if these days pass, and there come
32 no help unto us, I will do according to your word. And he dispersed the
people, every one to their own charge; and they went unto the walls and
towers of their city, and sent the women and children into their houses: and
they were very low brought in the city.

Judith's Plan

8 Now at that time Judith heard thereof, which was the daughter of Merari,
2 the son of Ox, the son of Joseph, . . . And Manasseh was her husband, of her
3 tribe and kindred, who died in the barley harvest. For as he stood overseeing
them that bound sheaves in the field, the heat came upon his head, and he fell

8 4 on his bed, and died in the city of Bethulia: . . . So Judith was a widow in her
5 house three years and four months. And she made her a tent upon the top of
her house, and put on sackcloth upon her loins, and wore her widow's ap-
7 parel. She was also of a goodly countenance, and very beautiful to behold:
and her husband Manasseh had left her gold, and silver, and menservants, and
8 maidservants, and cattle, and lands; and she remained upon them. And there
was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor,
that they fainted for lack of water; for Judith had heard all the words that
Ozias had spoken unto them, and that he had sworn to deliver the city unto
10 the Assyrians after five days; Then she sent her waitingwoman, that had the
government of all things that she had, to call Ozias and Chabris and Char-
11 mis, the ancients of the city. And they came unto her, and she said unto
them, Hear me now, O ye governors of the inhabitants of Bethulia: for your
words that ye have spoken before the people this day are not right, touching
this oath which ye made and pronounced between God and you, and have
promised to deliver the city to our enemies, unless within these days the
14 Lord turn to help you. . . . Nay, my brethren, provoke not the Lord our God
16 to anger. Do not bind the counsels of the Lord our God: for God is not as
man, that he may be threatened; neither is he as the son of man, that he
should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us,
18 and he will hear our voice, if it please him. For there arose none in our age,
neither is there any now in these days, neither tribe, nor family, nor people,
nor city, among us, which worship gods made with hands, as hath been afore-
19 time. For the which cause our fathers were given to the sword, and for a
20 spoil, and had a great fall before our enemies. But we know none other god,
21 therefore we trust that he will not despise us, nor any of our nation. For if
we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled;
22 and he will require the profanation thereof at our mouth. . . . and we shall
24 be an offense and a reproach to all them that possess us. Now therefore, O
brethren, let us show an example to our brethren, because their hearts de-
pend upon us, and the sanctuary, and the house, and the altar, rest upon us.
25 Moreover let us give thanks to the Lord our God, which trieth us, even as he
did our fathers.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a
29 good heart, and there is none that may gainsay thy words. For this is not the
first day wherein thy wisdom is manifested; but from the beginning of thy
days all the people have known thy understanding, because the disposition of
30 thine heart is good. But the people were very thirsty, and compelled us to
do unto them as we have spoken, and to bring an oath upon ourselves, which
31 we will not break. Therefore now pray thou for us, because thou art a
godly woman, and the Lord will send us rain to fill our cisterns, and we
shall faint no more.

8:32 Then said Judith unto them, Hear me, and I will do a thing, which shall
33 go throughout all generations to the children of our nation. Ye shall stand
this night in the gate, and I will go forth with my waitingwoman: and
within the days that ye have promised to deliver the city to our enemies the
34 Lord will visit Israel by mine hand. But enquire not ye of mine act: for I will
35 not declare it unto you, till the things be finished that I do. Then said Ozias
and the princes unto her, Go in peace, and the Lord God be before thee, to
36 take vengeance on our enemies. So they returned from the tent, and went to
their wards.

9 Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord
2 Judith cried with a loud voice, and said, O Lord God of my father Simeon,
to whom thou gavest a sword to take vengeance of the strangers, who loos-
4 ened the girdle of a maid to defile her, . . . O God, O my God, hear me also
7 a widow. For, behold, the Assyrians are multiplied in their power; they are
exalted with horse and man; they glory in the strength of their footmen;
they trust in shield, and spear, and bow, and sling; and know not that thou
art the Lord that breakest the battles: the Lord is thy name.
9 Behold their pride, and send thy wrath upon their heads: give into mine
10 hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the servant with the prince, and the prince with the servant:
11 break down their stateliness by the hand of a woman.* For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the
afflicted, an helper of the oppressed, an upholder of the weak, a protector of
12 the forlorn, a saviour of them that are without hope. I pray thee, I pray thee,
O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my
13 prayer: And make my speech and deceit to be their wound and stripe, who
have purposed cruel things against thy covenant, and thy hallowed house,
and against the top of Zion, and against the house of the possession of thy
14 children. And make every nation and tribe to acknowledge that thou art the
God of all power and might, and that there is none other that protecteth the
people of Israel but thou.

10 Now after that she had ceased to cry unto the God of Israel, and had made
2 an end of all these words, She rose where she had fallen down, and called her
maid, and went down into the house, in the which she abode in the sabbath
3 days, and in her feast days, And pulled off the sackcloth which she had on,
and put off the garments of her widowhood, and washed her body all over

* This wording, repeated in 13:6, carries a special sting, for in the ancient world the natural delight in outwitting a deadly foe was the keener if achieved by a woman. Such defeat or death was then held to be especially humiliating. (See Judg. 9:54, p. 199.)

with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of glad-
10: 4 ness, wherewith she was clad during the life of Manasseh her husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked
5 herself bravely, to allure the eyes of all men that should see her. Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found stand-
7 ing there Ozias, and the ancients of the city, Chabris and Charmis. And when they saw her, that her countenance was altered, and her apparel was
9 changed, they wondered at her beauty very greatly, . . . And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they
10 commanded the young men to open unto her, as she had spoken. And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the As-
12 syrians met her, And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be
13 consumed: And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will show him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they
15 wondered greatly at her beauty, and said unto her, Thou hast saved thy life,
17 in that thou hast hasted to come down to the presence of our lord: . . . Then they chose out of them an hundred men to accompany her and her maid; and
18 they brought her to the tent of Holofernes. Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they
19 told him of her. And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbor, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they
21 brought her into the tent. Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious
22 stones. So they showed him of her; and he came out before his tent with sil-
23 ver lamps going before him. And when Judith was come before him and his servants, they all marveled at the beauty of her countenance; and she fell

down upon her face, and did reverence unto him: and his servants took her up.

11 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nebuchadnezzar,
2 the king of all the earth. Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear
3 against them: but they have done these things to themselves. But now tell me wherefore thou art fled from them, and art come unto us: for thou art come
for safeguard; be of good comfort, thou shalt live this night, and hereafter:
5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord
6 this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his pur-
8 poses. For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared
10 unto them all that he had spoken unto thee. Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except
11 they sin against their God. And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath
12 overtaken them, wherewith they will provoke their God to anger, . . . For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that
16 God hath forbidden them to eat by his laws: Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work
17 things with thee, . . . For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God,
18 and he will tell me when they have committed their sins: And I will come and show it unto thee: then thou shalt go forth with all thine army, and there
19 shall be none of them that shall resist thee. And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; . . .

20 Then her words pleased Holofernes and all his servants; and they mar-
21 veled at her wisdom, and said, There is not such a woman from one end of
22 the earth to the other, both for beauty of face, and wisdom of words. Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that
23 lightly regard my lord. And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nebuchadnezzar, and shalt be renowned through the whole earth.

12 Then he commanded to bring her in where his plate was set; and bade that
they should prepare for her of his own meats, and that she should drink of
2 his own wine. And Judith said, I will not eat thereof, lest there be an offense:
5 but provision shall be made for me of the things that I have brought. Then
the servants of Holofernes brought her into the tent, and she slept till mid-
6 night, and she arose when it was toward the morning watch, And sent to
Holofernes, saying, Let my lord now command that thine handmaid may go
forth unto prayer.
7 Then Holofernes commanded his guard that they should not stay her:
thus she abode in the camp three days, and went out in the night into the val-
8 ley of Bethulia, and washed herself in a fountain of water by the camp. And
when she came out, she besought the Lord God of Israel to direct her way to
9 the raising up of the children of her people. So she came in clean, and re-
mained in the tent, until she did eat her meat at evening.

The Beheading of Holofernes

10 And in the fourth day Holofernes made a feast to his own servants only,
11 and called none of the officers to the banquet. Then said he to Bagoas the
eunuch, who had charge over all that he had, Go now, and persuade this
Hebrew woman which is with thee, that she come unto us, and eat and drink
12 with us. For, lo, it will be a shame for our person, if we shall let such a
woman go, not having had her company; for if we draw her not unto us, she
13 will laugh us to scorn. Then went Bagoas from the presence of Holofernes,
and came to her, and he said, Let not this fair damsel fear to come to my
lord, and to be honored in his presence, and drink wine, and be merry with
us, and be made this day as one of the daughters of the Assyrians, which
serve in the house of Nebuchadnezzar.
14 Then said Judith unto him, Who am I now, that I should gainsay my lord?
surely whatsoever pleaseth him I will do speedily, and it shall be my joy
15 unto the day of my death. So she arose, and decked herself with her apparel
and all her woman's attire, and her maid went and laid soft skins on the
ground for her over against Holofernes, which she had received of Bagoas
for her daily use, that she might sit and eat upon them.
16 Now when Judith came in and sat down, Holofernes his heart was rav-
ished with her, and his mind was moved, and he desired greatly her com-
pany; for he waited a time to deceive her, from the day that he had seen her.
17,18 Then said Holofernes unto her, Drink now, and be merry with us. So Judith
said, I will drink now, my lord, because my life is magnified in me this day
19 more than all the days since I was born. Then she took and ate and drank be-
20 fore him what her maid had prepared. And Holofernes took great delight in
her, and drank much more wine than he had drunk at any time in one day
since he was born.

13 Now when the evening was come, his servants made haste to depart, and
Bagoas shut his tent without, and dismissed the waiters from the presence of
his lord; and they went to their beds: for they were all weary, because the
2 feast had been long. And Judith was left alone in the tent, and Holofernes
3 lying along upon his bed: for he was filled with wine. Now Judith had com-
manded her maid to stand without her bedchamber, and to wait for her com-
ing forth, as she did daily: for she said she would go forth to her prayers,
4 and she spake to Bagoas according to the same purpose. So all went forth,
and none was left in the bedchamber, neither little nor great. Then Judith,
standing by his bed, said in her heart, O Lord God of all power, look at this
5 present upon the works of mine hands for the exaltation of Jerusalem. For
now is the time to help thine inheritance, and to execute mine enterprises to
the destruction of the enemies which are risen against us.
6 Then she came to the pillar of the bed, which was at Holofernes' head, and
7 took down his scimitar from thence, And approached to his bed, and took
hold of the hair of his head, and said, Strengthen me, O Lord God of Israel,
8 this day. And she smote twice upon his neck with all her might, and she took
9 away his head from him, And tumbled his body down from the bed, and
pulled down the canopy from the pillars; and anon after she went forth, and
10 gave Holofernes his head to her maid; And she put it in her bag of meat: so
they twain went together according to their custom unto prayer: and when
they passed the camp, they compassed the valley, and went up the mountain
of Bethulia, and came to the gates thereof.
11 Then said Judith afar off to the watchmen at the gate, Open, open now the
gate: God, even our God, is with us, to show his power yet in Jerusalem,
12 and his forces against the enemy, as he hath even done this day. Now when
the men of her city heard her voice, they made haste to go down to the gate
13 of their city, and they called the elders of the city. And then they ran all to-
gether, both small and great, for it was strange unto them that she was come:
so they opened the gate, and received them, and made a fire for a light, and
stood round about them.
14 Then she said to them with a loud voice, Praise, praise God, praise God,
I say, for he hath not taken away his mercy from the house of Israel, but
15 hath destroyed our enemies by mine hands this night. So she took the head
out of the bag, and showed it, and said unto them, Behold the head of Holo-
fernes, the chief captain of the army of Assyria, and behold the canopy,
wherein he did lie in his drunkenness; and the Lord hath smitten him by the
16 hand of a woman. As the Lord liveth, who hath kept me in my way that I
went, my countenance hath deceived him to his destruction, and yet hath he
not committed sin with me, to defile and shame me.
17 Then all the people were wonderfully astonished, and bowed themselves,
and worshipped God, and said with one accord, Blessed be thou, O our God,
18 which hast this day brought to nought the enemies of thy people. Then said
Ozias unto her, O daughter, blessed art thou of the most high God above all

the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

13:19–20

The Rout of the Invaders

14 Then said Judith unto them, Hear me now, my brethren, and take this
2 head, and hang it upon the highest place of your walls. And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward
3 the watch of the Assyrians; but go not down. Then they shall take their armor, and shall go into their camp, and raise up the captains of the army of Assyria, and they shall run to the tent of Holofernes, but shall not find him:
4 then fear shall fall upon them, and they shall flee before your face. So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as
5 they go. But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.
6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the
7 people, he fell down on his face, and his spirit failed. But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Judah, and in all nations, which hearing thy
8 name shall be astonished. Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she
9 spake unto them. And when she had left off speaking, the people shouted
10 with a loud voice, and made a joyful noise in their city. And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.*
11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by
12 bands unto the straits of the mountain. But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to

* This decision of Achior to become a Jew, an element perhaps included in the story to reflect the successful missionary campaign then under way, primarily by Pharisaic leaders (see Apocrypha introduction, p. 732b), could not but serve "to the great edification of Jewish readers." Particularly striking in its effect on a Jew versed in the ancient Law is that the convert, described as a "hireling of Ammon" (6:5), was of a people once forbidden to "enter into the congregation . . . even to their tenth generation" (Deut. 23:3, omitted).

14:13 every one of their rulers. So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought
15 that he had slept with Judith. But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his
16 head was taken from him. Therefore he cried with a loud voice, with weep-
17 ing, and sighing, and a mighty cry, and rent his garments. After he went into the tent where Judith lodged: and when he found her not, he leaped out to
18 the people, and cried, These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nebuchadnezzar:
19 for, behold, Holofernes lieth upon the ground without a head. When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

15 And when they that were in the tents heard, they were astonished at the
2 thing that was done. And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbor, but rushing out all
3 together, they fled into every way of the plain, and of the hill country. They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out
5 upon them. . . . likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Gilead, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders
7 thereof. And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

The Honoring of Judith

8 Then Joiakim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had
9 showed to Israel, and to see Judith, and to salute her. And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great
11 rejoicing of our nation: And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and

15:13 gave also to the women that were with her. And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armor with garlands, and with songs in their mouths.

16:18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings,
19 and their free offerings, and their gifts. Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which
20 she had taken out of his bedchamber, for a gift unto the Lord. So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honor-
23 able in all the country. But she increased more and more in honor, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her
24 husband Manasseh. And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasseh her husband, and to them that were the nearest of her
25 kindred. And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

Susanna, and Bel and the Dragon

TWO FOLK-TALES WITH A MORAL

THE HISTORY OF SUSANNA, a short and graphic story of a pure woman's escape from man's lust, is believed to have been written early in the first century B.C., perhaps as an elaboration of a popular folk-tale. It was a favorite subject of Renaissance writers and artists, partly, it has been said, because it was the only Biblical scene in which they could paint the female form undraped. Some hold that the purpose of the book was to stress the importance of the cross-examination of witnesses, which gave impetus to a much-needed reform in Jewish legal procedure. Like other amorous adventures in the Bible, the story was sometimes interpreted by early Christians as an allegory — Susanna as the persecuted Church, her husband as Christ and Babylon as the wicked world.

Bel and the Dragon, written perhaps in the same period as Susanna, is not one story but two. The first, about a Babylonian idol named Bel, has been called one of the oldest detective stories in the world, but its purpose is didactic. It exposes a crude but profitable deception practiced by pagan priests and thus ridicules the idolatry to which some Jews, then scattered all over the world, tended to succumb. The second sketch, about the Dragon, which begins with a similar motif and ends in a miraculous feeding of the imprisoned Daniel, can be omitted without loss.

In the King James Apocrypha the stories of both Susanna and Bel carry subtitles implying that they were once an integral part of the Old Testament Book of Daniel. In the case of Susanna, the title is followed by "Set apart from the beginning of Daniel, because it is not in the Hebrew, as neither the Narration of Bel and the Dragon"; the subtitle of Bel is: "Cut off from the end of Daniel." Both of these books, however, failed to win official acceptance as Scripture and they are known mainly through their appearance in the ancient Greek translation called the Septuagint. Also in the Book of Daniel as it appears in the Septuagint is found, embedded in chapter 3, *The Song of the Three Holy Children*, placed after the story of Shadrach, Meshach and Abed-nego, the three who had fallen into the midst of the fiery furnace. This prayer-hymn is inferior to similar passages in the Bible and is omitted. This is also true of *The Rest of the Chapters of the Book of Esther*, which contains late and legendary elaborations of the well-known Old Testament story.

The History of Susanna

1,2 There dwelt a man in Babylon, called Joiakim: And he took a wife, whose
name was Susanna, the daughter of Hilkiah, a very fair woman, and one that
3 feared the Lord. Her parents also were righteous, and taught their daughter
4 according to the law of Moses. Now Joiakim was a great rich man, and had
a fair garden joining unto his house: and to him resorted the Jews; because
5 he was more honorable than all others. The same year were appointed two
of the ancients of the people to be judges, such as the Lord spake of, that
wickedness came from Babylon from ancient judges, who seemed to govern
6 the people. These kept much at Joiakim's house: and all that had any suits
in law came unto them.

7 Now when the people departed away at noon, Susanna went into her hus-
8 band's garden to walk. And the two elders saw her going in every day, and
9 walking; so that their lust was inflamed toward her. And they perverted
their own mind, and turned away their eyes, that they might not look unto
10 heaven, nor remember just judgments. And albeit they both were wounded
11 with her love, yet durst not one show another his grief. For they were
12 ashamed to declare their lust, that they desired to have to do with her. Yet
13 they watched diligently from day to day to see her. And the one said to the
14 other, Let us now go home: for it is dinner time. So when they were gone
out, they parted the one from the other, and turning back again they came to
the same place; and after that they had asked one another the cause, they
acknowledged their lust: then appointed they a time both together, when
they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before with two
maids only, and she was desirous to wash herself in the garden: for it was
16 hot. And there was no body there save the two elders, that had hid them-
17 selves, and watched her. Then she said to her maids, Bring me oil and wash-
18 ing soap, and shut the garden doors, that I may wash me. And they did as she
bade them, and shut the garden doors, and went out themselves at privy doors
to fetch the things that she had commanded them: but they saw not the el-
ders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran
20 unto her, saying, Behold, the garden doors are shut, that no man can see us,
21 and we are in love with thee; therefore consent unto us, and lie with us. If
thou wilt not, we will bear witness against thee, that a young man was with
thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do
this thing, it is death unto me: † and if I do it not, I cannot escape your hands.
23 It is better for me to fall into your hands, and not do it, than to sin in the
24 sight of the Lord. With that Susanna cried with a loud voice: and the two
25 elders cried out against her. Then ran the one, and opened the garden door.
26 So when the servants of the house heard the cry in the garden, they rushed
27 in at a privy door, to see what was done unto her. But when the elders had
declared their matter, the servants were greatly ashamed: for there was
never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her
husband Joiakim, the two elders came also full of mischievous imagination
29 against Susanna to put her to death; And said before the people, Send for
30 Susanna, the daughter of Hilkiah, Joiakim's wife. And so they sent. So she
31 came with her father and mother, her children, and all her kindred. Now
32 Susanna was a very delicate woman, and beauteous to behold. And these
wicked men commanded to uncover her face, (for she was covered) that
33 they might be filled with her beauty. Therefore her friends and all that saw
her wept.

34 Then the two elders stood up in the midst of the people, and laid their
35 hands upon her head.† And she weeping looked up toward heaven: for her
36 heart trusted in the Lord. And the elders said, As we walked in the garden
alone, this woman came in with two maids, and shut the garden doors, and
37 sent the maids away. Then a young man, who there was hid, came unto her,
38 and lay with her. Then we that stood in a corner of the garden, seeing this
39 wickedness, ran unto them. And when we saw them together, the man we
could not hold: for he was stronger than we, and opened the door, and
40 leaped out. But having taken this woman, we asked who the young man was,
41 but she would not tell us: these things do we testify. Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God,
43 that knowest the secrets, and knowest all things before they be: Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44,45 And the Lord heard her voice. Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was
46 Daniel:† Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned
49 a daughter of Israel? Return again to the place of judgment: for they have
50 borne false witness against her. Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and show it us, seeing God hath given thee the honor of an elder.

51 Then said Daniel unto them, Put these two aside one far from another,
52 and I will examine them. So when they were put asunder one from another,
54 he called one of them, and said unto him, . . . Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastic tree.

55,56 And Daniel said, Very well; . . . So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Canaan, and not of Judah,
58 beauty hath deceived thee, and lust hath perverted thine heart. Now therefore tell me, Under what tree didst thou take them companying together?
59 Who answered, Under an holm tree. Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God,
61 who saveth them that trust in him. And they arose against the two elders,
62 for Daniel had convicted them of false witness by their own mouth: And ac-

cording to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbor: and they put them to death.† Thus the innocent blood was saved the same day.

63 Therefore Hilkiah and his wife praised God for their daughter Susanna, with Joiakim her husband, and all the kindred, because there was no dis-
64 honesty found in her. From that day forth was Daniel had in great reputation in the sight of the people.

NOTES TO SUSANNA

"*It Is Death unto Me*" (v. 22). Susanna's plight represented a terrifying legal dilemma. If she yielded to the elders, she was punishable by stoning to death; if she resisted, the testimony of two witnesses would be held sufficient proof of similar guilt with the fictitious young man. On the first of these alternatives, see Lev. 20:10, Deut. 22:20–22, the note on stoning in Josh. 7, and the episode of Jesus and the adulterous woman (Jn. 8, p. 892); on the second, see I Kgs. 21:13. It may be recalled here that the story of Jesus before the High Priest mentions "two false witnesses" (Mt. 26:60, p. 946).

"*The Two Elders . . . Laid Their Hands upon Her Head*" (v. 34). Already humiliated by being unveiled (v. 32), which signified the assumption of guilt, Susanna is prepared for direct condemnation by this laying on of hands, a practice suggested in Lev. 24:14, omitted. A time-honored symbol of dedication (see, for example, Lev. 1:4), this was later used as a part of the ceremony ordaining those chosen for the Christian ministry (see I Tim. 4:14).

"*A Young Youth . . . Daniel*" (v. 45). In *The Merchant of Venice* Shylock exultantly praises Portia as "A Daniel come to judgment." The expression has puzzled readers familiar with the Bible, for they could recall nothing of the sort in the Old Testament Book of Daniel. Shakespeare, who knew his Apocrypha, was referring to this passage and its simple but effective cross-examination of the witnesses.

"*According to the Law of Moses They . . . Put Them to Death*" (v. 62). The injunction here referred to required judges to "make diligent inquisition" of a witness and, if found to have "testified falsely," to "do unto him, as he had thought to have done unto his brother" (Deut. 19:18, omitted). In the period in which this story was probably written, the Sadducees would have asserted that this verse meant that witnesses should be punished only if the falsely accused had actually been executed.

But this tale, from a didactic standpoint, reaches a more dramatic climax by carrying to a logical conclusion the theoretical position of the Pharisees, namely, that false witness, even if detected *before* the victim's death, was equally subject to capital punishment. It is on this interpretation that the lustful elders lost their lives, although actually a sentence meted out by the Pharisees would probably not have been so severe.

Bel and the Dragon

And king Astyages was gathered to his fathers, and Cyrus of Persia re-
2 ceived his kingdom. And Daniel conversed with the king, and was honored above all his friends.
3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six
4 vessels of wine. And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not
5 thou worship Bel? Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.
6 Then said the king unto him, Thinkest thou not that Bel is a living God?
7 seest thou not how much he eateth and drinketh every day? Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and
8 brass without, and did never eat or drink any thing. So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is
9 that devoureth these expenses, ye shall die. But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.
10 Now the priests of Bel were threescore and ten, beside their wives and
11 children. And the king went with Daniel into the temple of Bel. So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet;
12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.
13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.
14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and
15 shut the door, and sealed it with the king's signet, and so departed. Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.
16,17 In the morning betime the king arose, and Daniel with him. And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.
18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said,
Behold now the pavement, and mark well whose footsteps are these.
20 And the king said, I see the footsteps of men, women, and children. And
21 then the king was angry, And took the priests with their wives and children,
who showed him the privy doors, where they came in, and consumed such
22 things as were upon the table. Therefore the king slew them, and delivered
Bel into Daniel's power, who destroyed him and his temple.

23–42

Ecclesiasticus

A LATER BOOK OF THE PROVERBS

ECCLESIASTICUS could with reason be called a second volume of The Proverbs, and that book and the prefaces which precede it might well be reviewed as a background. The form of Ecclesiasticus is similar — maxims and precepts, usually in parallel couplets, expressing keen observation, genial wit and mature intelligence — and it reveals a similar ethical outlook. The book circulated freely among Jews, though it was never accepted as sacred, and later was highly esteemed also among Christians. In recent times it has aroused new interest as a book of pointed wisdom, as an authentic picture of Jewish life and thought and as a reflection of conditions in Judea in the early part of the second century B.C.

This work contains two prose prologues, only the second of which is retained here. In this prologue the authorship is credited to Jesus, son of Sirach (commonly referred to as "Ben-Sira" — that is, "son of Sira"), and dates are given which indicate that the original Hebrew version of the book was written at about 180 B.C., and that it was translated into Greek by Ben-Sira's grandson after 132 B.C.

Unlike The Proverbs and more like Ecclesiastes, this work appears to be a collection made largely by one man. But the prologue, here omitted, says that Ben-Sira also added "sentences . . . of his own, full of much understanding," and these additions reveal much about the old sage. He seems to have been a devout Israelite, a religious and ethical leader of the Palestine of his day. Unlike the Prophets, he does not assert that the Lord is speaking through him but writes merely as one who had diligently pursued learning and wisdom ("I . . . filled my winepress like a gatherer of grapes," 33:16). Most scholars believe that he was a teacher, for he frequently uses the salutation "my son," an expression common in addressing pupils. Also, his invitation, "Draw near unto me, ye unlearned, and dwell in the house of learning" (51:23, omitted), is like that of the master of a school. He speaks also as one who had traveled much, had penetratingly observed human ways, and had formulated a practical philosophy of life which he desired to transmit. Thus he deals with aspects of everyday conduct which make many of his sayings a guide for today.

These utterances, which may have been compiled at different times, are without clear plan or sequence. Yet they are less in need of rearrangement than The Proverbs and therefore they are left in their traditional order. This means, of course, that the titles here supplied must be somewhat charitably viewed. However, even more than The Proverbs, this collection, which is nearly twice as long as its predecessor, includes much that is repetitious and dull. Perhaps the reason is the one stressed in the prologue: "The same things uttered in Hebrew, and translated into another tongue, have not the same force in them." But in an abridgment designed to give prominence to the most readable and significant passages one finds it easier to remember its sagacious reflections and to quote its pungent apothegms.

Ecclesiasticus

The Prologue

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, . . . my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favor and attention, and to pardon us, wherein we may seem to come short of some words, which we have labored to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. . . .

"*All Wisdom Cometh from the Lord*" (1:1)

1: 1 All wisdom cometh from the Lord,
and is with him for ever.
2 Who can number the sand of the sea, and the drops of rain,
and the days of eternity?
3 Who can find out the height of heaven, and the breadth of the earth,
and the deep, and wisdom?
4 Wisdom hath been created before all things,†
and the understanding of prudence from everlasting.
14 To fear the Lord is the beginning of wisdom:
and it was created with the faithful in the womb.
15–30

2: 1 My son, if thou come to serve the Lord,
prepare thy soul for temptation.
2 Set thy heart aright, and constantly endure,
and make not haste in time of trouble.
4 Whatsoever is brought upon thee take cheerfully,
and be patient when thou art changed to a low estate.
5 For gold is tried in the fire,
and acceptable men in the furnace of adversity.

2: 6 Believe in him, and he will help thee;
order thy way aright, and trust in him.
11 For the Lord is full of compassion and mercy,
longsuffering, and very pitiful,
and forgiveth sins, and saveth in time of affliction.
12 Woe be to fearful hearts, and faint hands,
and the sinner that goeth two ways!
13 Woe unto him that is fainthearted! for he believeth not;
therefore shall he not be defended.
14 Woe unto you that have lost patience!
and what will ye do when the Lord shall visit you?
15 They that fear the Lord will not disobey his word;
and they that love him will keep his ways.
16–18

"*Whoso Honoreth His Father . . . and . . . His Mother*" (3:3–4)

3: 1 Hear me your father, O children,
and do thereafter, that ye may be safe.
2 For the Lord hath given the father honor over the children,
and hath confirmed the authority of the mother over the sons.
3 Whoso honoreth his father maketh an atonement for his sins:
4 And he that honoreth his mother is as one that layeth up treasure.
5 Whoso honoreth his father shall have joy of his own children;
and when he maketh his prayer, he shall be heard.
12 My son, help thy father in his age,
and grieve him not as long as he liveth.
13 And if his understanding fail, have patience with him;
and despise him not when thou art in thy full strength.
16 He that forsaketh his father is as a blasphemer;
and he that angereth his mother is cursed of God.

"*Humble Thyself*" (3:18)

17 My son, go on with thy business in meekness;
so shalt thou be beloved of him that is approved.
18 The greater thou art, the more humble thyself,
and thou shalt find favor before the Lord.
21 Seek not out the things that are too hard for thee,
neither search the things that are above thy strength.
22 But what is commanded thee, think thereupon with reverence;

for it is not needful for thee to see with thine eyes the things
that are in secret.

3:23 Be not curious in unnecessary matters:
for more things are showed unto thee than men understand.
24 For many are deceived by their own vain opinion;
and an evil suspicion hath overthrown their judgment.
25 Without eyes thou shalt want light:
profess not the knowledge therefore that thou hast not.
26 A stubborn heart shall fare evil at the last;
and he that loveth danger shall perish therein.
27–31

"*Add Not More Trouble to an Heart That Is Vexed*" (4:3)

4: 1 My son, defraud not the poor of his living,
and make not the needy eyes to wait long.
2 Make not an hungry soul sorrowful;
neither provoke a man in his distress.
3 Add not more trouble to an heart that is vexed;
and defer not to give to him that is in need.
4 Reject not the supplication of the afflicted;
neither turn away thy face from a poor man.
8 Let it not grieve thee to bow down thine ear to the poor,
and give him a friendly answer with meekness.
9 Deliver him that suffereth wrong from the hand of the oppressor;
and be not fainthearted when thou sittest in judgment.

11 Wisdom exalteth her children,
and layeth hold of them that seek her.
12 He that loveth her loveth life;
and they that seek to her early shall be filled with joy.
17 For at the first she will . . . torment him with her discipline,
until she may trust his soul, and try him by her laws.
18 Then will she return the straight way unto him,
and comfort him, and show him her secrets.

20 Observe the opportunity, and beware of evil;
and be not ashamed when it concerneth thy soul.
21 For there is a shame that bringeth sin;
and there is a shame which is glory and grace.
22 Accept no person against thy soul,
and let not the reverence of any man cause thee to fall.
23 And refrain not to speak, when there is occasion to do good,
and hide not thy wisdom in her beauty.
24 For by speech wisdom shall be known:
and learning by the word of the tongue.

4:29 Be not hasty in thy tongue,
and in thy deeds slack and remiss.
30 Be not as a lion in thy house,
nor frantic among thy servants.
31 Let not thine hand be stretched out to receive,
and shut when thou shouldest repay.

"*A Faithful Friend Is a Strong Defense*" (6:14)

6: 5 Sweet language will multiply friends:
and a fairspeaking tongue will increase kind greetings.
7 If thou wouldest get a friend, prove him first,
and be not hasty to credit him.
8 For some man is a friend for his own occasion,
and will not abide in the day of thy trouble.
10 Again, some friend is a companion at the table,
and will not continue in the day of thy affliction.
14 A faithful friend is a strong defense:
and he that hath found such an one hath found
a treasure.
16 A faithful friend is the medicine of life;
and they that fear the Lord shall find him.

"*Gather Instruction from Thy Youth Up*" (6:18)

18 My son, gather instruction from thy youth up:
so shalt thou find wisdom till thine old age.
19 Come unto her as one that ploweth and soweth,
and wait for her good fruits:
for thou shalt not toil much in laboring about her,
but thou shalt eat of her fruits right soon.
24 And put thy feet into her fetters,
and thy neck into her chain.
25 Bow down thy shoulder, and bear her,
and be not grieved with her bonds.
26 Come unto her with thy whole heart,
and keep her ways with all thy power.
28 For at the last thou shalt find her rest,
and that shall be turned to thy joy.
29 Then shall her fetters be a strong defense for thee,
and her chains a robe of glory.

6:32 My son, if thou wilt, thou shalt be taught:
and if thou wilt apply thy mind, thou shalt be prudent.
33 If thou love to hear, thou shalt receive understanding:
and if thou bow thine ear, thou shalt be wise.
34 Stand in the multitude of the elders;
and cleave unto him that is wise.
35 Be willing to hear every godly discourse;
and let not the parables of understanding escape thee.
36 And if thou seest a man of understanding, get thee betimes unto him,
and let thy foot wear the steps of his door.
37

7:29 Fear the Lord with all thy soul,
and reverence his priests.
30 Love him that made thee with all thy strength,
and forsake not his ministers.
32 And stretch thine hand unto the poor,
that thy blessing may be perfected.
34 Fail not to be with them that weep,
and mourn with them that mourn.
35 Be not slow to visit the sick:
for that shall make thee to be beloved.
36

8: 1 Strive not with a mighty man,
lest thou fall into his hands.
2 Be not at variance with a rich man,
lest he overweigh thee:
for gold hath destroyed many,
and perverted the hearts of kings.
3 Strive not with a man that is full of tongue,
and heap not wood upon his fire.
4 Jest not with a rude man,
lest thy ancestors be disgraced.
16 Strive not with an angry man,
and go not with him into a solitary place:
for blood is as nothing in his sight;
and where there is no help, he will overthrow thee.
17 Consult not with a fool;
for he cannot keep counsel.
19 Open not thine heart to every man,
lest he requite thee with a shrewd turn.

"*Pride Was Not Made for Men*" (10:18)

10: 7 Pride is hateful before God and man:
and by both doth one commit iniquity.
8 Because of unrighteous dealings, injuries, and riches got by deceit,
the kingdom is translated from one people to another.
12 The beginning of pride is when one departeth from God,
and his heart is turned away from his Maker.
13 For pride is the beginning of sin,
and he that hath it shall pour out abomination:
and therefore the Lord brought upon them strange calamities,
and overthrew them utterly.
14 The Lord hath cast down the thrones of proud princes,
and set up the meek in their stead.
15 The Lord hath plucked up the roots of the proud nations,
and planted the lowly in their place.
18 Pride was not made for men,
nor furious anger for them that are born of a woman.
19–31

"*The Mercy of the Lord Is upon All Flesh*" (18:13)

15:11 Say not thou, It is through the Lord that I fell away:
for thou oughtest not to do the things that he hateth.
12 Say not thou, He hath caused me to err:
for he hath no need of the sinful man.
13 The Lord hateth all abomination;
and they that fear God love it not.
16 He hath set fire and water before thee:
stretch forth thy hand unto whether thou wilt.
17 Before man is life and death;
and whether him liketh shall be given him.
20 He hath commanded no man to do wickedly,
neither hath he given any man license to sin.

16:18 Behold, the heaven, and the heaven of heavens,
the deep, and the earth, and all that therein is,
shall be moved when he shall visit.
19 The mountains also and foundations of the earth shall be shaken
with trembling,
when the Lord looketh upon them.
26 The works of the Lord are done in judgment from the beginning:
and from the time he made them he disposed the parts thereof.

17:28 Thanksgiving perisheth from the dead, as from one that is not:
the living and sound in heart shall praise the Lord.
29 How great is the loving-kindness of the Lord our God,
and his compassion unto such as turn unto him in holiness!
30 For all things cannot be in men,
because the son of man is not immortal.†
31–32

18: 2 The Lord only is righteous,
and there is none other but he,
3 Who governeth the world with the palm of his hand,
and all things obey his will:
for he is the King of all,
by his power dividing holy things among them from profane.
6 As for the wondrous works of the Lord, there may nothing
be taken from them,
neither may any thing be put unto them,
neither can the ground of them be found out.
13 The mercy of man is toward his neighbor;
but the mercy of the Lord is upon all flesh:
he reproveth, and nurtureth, and teacheth,
and bringeth again, as a shepherd his flock.
14 He hath mercy on them that receive discipline,
and that diligently seek after his judgments.
15–33

"The Heart of Fools Is in Their Mouth" (21:26)

19: 8 Whether it be to friend or foe, talk not of other men's lives;
and if thou canst without offense, reveal them not.
9 For he heard and observed thee,
and when time cometh he will hate thee.
10 If thou hast heard a word, let it die with thee;
and be bold, it will not burst thee.
12 As an arrow that sticketh in a man's thigh,
so is a word within a fool's belly.
13 Admonish a friend, it may be he hath not done it:
and if he have done it, that he do it no more.
14 Admonish thy friend, it may be he hath not said it:
and if he have, that he speak it not again.
15 Admonish a friend: for many times it is a slander,
and believe not every tale.
16 There is one that slippeth in his speech, but not from his heart;
and who is he that hath not offended with his tongue?

19:17 Admonish thy neighbor before thou threaten him;
and not being angry, give place to the law of the most High.

18–30

20: 2 It is much better to reprove, than to be angry secretly:
and he that confesseth his fault shall be preserved from hurt.

8 He that useth many words shall be abhorred;
and he that taketh to himself authority therein shall be hated.

18 To slip upon a pavement is better than to slip with the tongue:
so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth;
for he will not speak it in due season.

21–32

21: 8 He that buildeth his house with other men's money
is like one that gathereth himself stones for the tomb of his burial.

26 The heart of fools is in their mouth:
but the mouth of the wise is in their heart.

27–28

"... *That Breaketh Wedlock*" (23:18)

23:18 A man that breaketh wedlock, saying thus in his heart,

Who seeth me? I am compassed about with darkness,
the walls cover me, and no body seeth me;
what need I to fear?
the most High will not remember my sins:

19 Such a man only feareth the eyes of men,
and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun,
beholding all the ways of men, and considering the most secret parts.

21 This man shall be punished in the streets of the city,
and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband,
and bringeth in an heir by another.

23 For first, she hath disobeyed the law of the most High;
and secondly, she hath trespassed against her own husband;
and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation,
and inquisition shall be made of her children.

23:25 Her children shall not take root,
and her branches shall bring forth no fruit.
26 She shall leave her memory to be cursed,
and her reproach shall not be blotted out.†
27–28

"Wisdom Shall . . . Glory in . . . Her People" (24:1)

24: 1 Wisdom shall praise herself,
and shall glory in the midst of her people.
2 In the congregation of the most High shall she open her mouth,
and triumph before his power.
3 I came out of the mouth of the most High,
and covered the earth as a cloud.
4 I dwelt in high places,
and my throne is in a cloudy pillar.
5 I alone compassed the circuit of heaven,
and walked in the bottom of the deep.
6 In the waves of the sea, and in all the earth,
and in every people and nation, I got a possession.
7 With all these I sought rest:
and in whose inheritance shall I abide?
8 So the Creator of all things gave me a commandment,
and he that made me caused my tabernacle to rest,
and said, Let thy dwelling be in Jacob,
and thine inheritance in Israel.
9 He created me from the beginning before the world,
and I shall never fail.
10 In the holy tabernacle I served before him;
and so was I established in Zion.
11 Likewise in the beloved city he gave me rest,
and in Jerusalem was my power.
12 And I took root in an honorable people,
even in the portion of the Lord's inheritance.
13–34

Things Beautiful and Things Hateful

25: 1 In three things I was beautified,
and stood up beautiful both before God and men:
the unity of brethren,
the love of neighbors,
a man and a wife that agree together.

25: 2 Three sorts of men my soul hateth,
and I am greatly offended at their life:
a poor man that is proud,
a rich man that is a liar,
and an old adulterer that doateth.

3 If thou hast gathered nothing in thy youth,
how canst thou find any thing in thine age?
4 O how comely a thing is judgment for gray hairs,
and for ancient men to know counsel!
5 O how comely is the wisdom of old men,
and understanding and counsel to men of honor!
6 Much experience is the crown of old men,
and the fear of God is their glory.

13 [Give me] any plague, but the plague of the heart:
and any wickedness, but the wickedness of a woman:
14 And any affliction, but the affliction from them that hate me:
and any revenge, but the revenge of enemies.
16 I had rather dwell with a lion and a dragon,
than to keep house with a wicked woman.
22 A woman, if she maintain her husband, is full of anger, impudence,
and much reproach.
23 . . . a woman that will not comfort her husband in distress maketh
weak hands and feeble knees.
24 Of the woman came the beginning of sin,
and through her we all die.

25 Give the water no passage;
neither a wicked woman liberty to gad abroad.
26 If she go not as thou wouldest have her, cut her off from thy flesh,
and give her a bill of divorce,† and let her go.
26: 1 Blessed is the man that hath a virtuous wife,
for the number of his days shall be double.

5 There be three things that mine heart feareth;
and for the fourth I was sore afraid:
the slander of a city,
the gathering together of an unruly multitude,
and a false accusation:
all these are worse than death.
6 But a grief of heart and sorrow is a woman that is jealous over
another woman,
and a scourge of the tongue which communicateth with all.

26: 7 An evil wife is a yoke shaken to and fro:
he that hath hold of her is as though he held a scorpion.
14 A silent and loving woman is a gift of the Lord;
and there is nothing so much worth as a mind well instructed.
15–29

29: 2 Lend to thy neighbor in time of his need,†
and pay thou thy neighbor again in due season.
8 Yet have thou patience with a man in poor estate,
and delay not to show him mercy.
9 Help the poor for the commandment's sake,
and turn him not away because of his poverty.
10 Lose thy money for thy brother and thy friend,
and let it not rust under a stone to be lost.
22 Better is the life of a poor man in a mean cottage,
than delicate fare in another man's house.
23–28

30: 8 An horse not broken becometh headstrong:
and a child left to himself will be wilful.
9 Cocker thy child, and he shall make thee afraid:
play with him, and he will bring thee to heaviness.
10 Laugh not with him, lest thou have sorrow with him,
and lest thou gnash thy teeth in the end.
11 Give him no liberty in his youth,
and wink not at his follies.
12 Bow down his neck while he is young,
and beat him on the sides while he is a child,
lest he wax stubborn, and be disobedient unto thee,
and so bring sorrow to thine heart.
21 Give not over thy mind to heaviness,
and afflict not thyself in thine own counsel.
22 The gladness of the heart is the life of man,
and the joyfulness of a man prolongeth his days.
23–25

31: 16 Eat, as it becometh a man, those things which are set before thee;
and devour not, lest thou be hated.
17 Leave off first for manners' sake;
and be not unsatiable, lest thou offend.
18 When thou sittest among many,
reach not thine hand out first of all.
19 A very little is sufficient for a man well nurtured,
and he fetcheth not his wind short upon his bed.

31:27 Wine is as good as life to a man, if it be drunk moderately:
what life is then to a man that is without wine?
for it was made to make men glad.
28 Wine measurably drunk and in season bringeth gladness of the heart,
and cheerfulness of the mind:
29 But wine drunken with excess maketh bitterness of the mind,
with brawling and quarreling.
30–31

32: 1 If thou be made the master [of a feast,] lift not thyself up,
but be among them as one of the rest;
take diligent care for them,
and so sit down.
2 And when thou hast done all thy office, take thy place, that thou
mayest be merry with them,
and receive a crown for thy well ordering of the feast.
3 Speak, thou that art the elder, for it becometh thee, but with sound
judgment;
and hinder not music.
4 Pour not out words where there is a musician,
and show not forth wisdom out of time.
7 Speak, young man, if there be need of thee:
and yet scarcely when thou art twice asked.
8 Let thy speech be short, comprehending much in few words;
be as one that knoweth and yet holdeth his tongue.
9 If thou be among great men, make not thyself equal with them;
and when ancient men are in place, use not many words.
10–24

33:14 Good is set against evil, and life against death:
so is the godly against the sinner, and the sinner against the godly.
16 I awaked up last of all,
as one that gathereth after the grapegatherers:
by the blessing of the Lord I profited;
and filled my winepress like a gatherer of grapes.
17 Consider that I labored not for myself only,
but for all them that seek learning.
18 Hear me, O ye great men of the people,
and hearken with your ears, ye rulers of the congregation.
19–31

34: 9 A man that hath traveled knoweth many things;
and he that hath much experience will declare wisdom.
10 He that hath no experience knoweth little:
but he that hath traveled is full of prudence.

34 21 The bread of the needy is their life:
he that defraudeth him thereof is a man of blood.
22 He that taketh away his neighbor's living slayeth him;
and he that defraudeth the laborer of his hire is a bloodshedder.
23-26

37: 7 Every counselor extolleth counsel;
but there is some that counseleth for himself.
10 Consult not with one that suspecteth thee:
and hide thy counsel from such as envy thee.
11 Neither consult with a woman touching her of whom she is jealous;
neither with a coward in matters of war;
nor with a merchant concerning exchange;
nor with a buyer of selling;
nor with an envious man of thankfulness;
nor with an unmerciful man touching kindness;
nor with the slothful for any work;
nor with an hireling for a year of finishing work;
nor with an idle servant of much business:
hearken not unto these in any matter of counsel.
12 But be continually with a godly man, whom thou knowest to keep
the commandments of the Lord,
whose mind is according to thy mind, and will sorrow with thee,
if thou shalt miscarry.
13 And let the counsel of thine own heart stand:
for there is no man more faithful unto thee than it.
14 For a man's mind is sometime wont to tell him more than seven
watchmen,
that sit above in an high tower.
15 And above all this pray to the most High,
that he will direct thy way in truth.
25 The days of the life of man may be numbered:
but the days of Israel are innumerable.
26 A wise man shall inherit glory among his people,
and his name shall be perpetual.
27-31

"*Honor a Physician*" (38:1)

38: 1 Honor a physician with the honor due unto him
for the uses which ye may have of him:
for the Lord hath created him.
2 For of the most High cometh healing,
and he shall receive honor of the king.

38: 3 The skill of the physician shall lift up his head:
and in the sight of great men he shall be in admiration.
4 The Lord hath created medicines out of the earth;
and he that is wise will not abhor them.
8 Of such doth the apothecary make a confection;
and of his works there is no end;
and from him is peace over all the earth.

9 My son, in thy sickness be not negligent:
but pray unto the Lord, and he will make thee whole.
10 Leave off from sin, and order thine hands aright
and cleanse thy heart from all wickedness.
12 Then give place to the physician, for the Lord hath created him:
let him not go from thee, for thou hast need of him.

"*Wisdom . . . Cometh by . . . Leisure*" (38:24)

24 The wisdom of a learned man cometh by opportunity of leisure: and he
25 that hath little business shall become wise. How can he get wisdom that
holdeth the plow, and that glorieth in the goad, that driveth oxen, and is oc-
28 cupied in their labors, and whose talk is of bullocks? The smith also sitting
by the anvil, and considering the iron work, the vapor of the fire wasteth his
flesh, and he fighteth with the heat of the furnace: the noise of the hammer
and the anvil is ever in his ears, and his eyes look still upon the pattern of the
thing that he maketh; he setteth his mind to finish his work, and watcheth
29 to polish it perfectly: So doth the potter sitting at his work, and turning the
wheel about with his feet, who is alway carefully set at his work, and mak-
eth all his work by number;

31 All these trust to their hands:
and every one is wise in his work.
32 Without these cannot a city be inhabited:
and they shall not dwell where they will, nor go up and down:
33 They shall not be sought for in public counsel, nor sit high in the
congregation:
they shall not sit on the judges' seat, nor understand the sentence
of judgment:
they cannot declare justice and judgment;
and they shall not be found where parables are spoken.
34 But they will maintain the state of the world,
and [all] their desire is in the work of their craft.

"Fear Not . . . Death" (41:3)

41: 1 O death, how bitter is the remembrance of thee
to a man that liveth at rest in his possessions, . . .
2 O death, acceptable is thy sentence unto the needy,
and unto him whose strength faileth, that is now in the last age,
and is vexed with all things,
and to him that despaireth, and hath lost patience!
3 Fear not the sentence of death,
remember them that have been before thee, and that come after;
for this is the sentence of the Lord over all flesh.
4 And why art thou against the pleasure of the most High?
there is no inquisition in the grave,
whether thou have lived ten, or an hundred, or a thousand years.
5–24

"Let Us Now Praise Famous Men" (44:1)

44:1,2 Let us now praise famous men, and our fathers that begat us. The Lord hath
wrought great glory by them through his great power from the beginning.
3 Such as did bear rule in their kingdoms, men renowned for their power, giv-
4 ing counsel by their understanding, and declaring prophecies: Leaders of the
people by their counsels, and by their knowledge of learning meet for the
5 people, wise and eloquent in their instructions: Such as found out musical
6 tunes, and recited verses in writing: Rich men furnished with ability, living
7 peaceably in their habitations: All these were honored in their generations,
and were the glory of their times.
8 There be of them, that have left a name behind them, that their praises
9 might be reported. And some there be, which have no memorial; who are
perished, as though they had never been; and are become as though they had
never been born; and their children after them.

10 But these were merciful men,
whose righteousness hath not been forgotten.
11 With their seed shall continually remain a good inheritance,
and their children are within the covenant.
12 Their seed standeth fast,
and their children for their sakes.
13 Their seed shall remain for ever,
and their glory shall not be blotted out.
14 Their bodies are buried in peace;
but their name liveth for evermore.

44:15 The people will tell of their wisdom,
and the congregation will show forth their praise.

16–23

Chapters 45–49 contain a long panegyric on great figures in Old Testament history — a score of them — from Enoch to Nehemiah. The brief descriptions of these persons, eminent though they be, are of little interest to the general reader because they have already appeared in previous books. To scholars, however, the names chosen or omitted give basis for discussion of the author's point of view. Also, the absence of Daniel and the chief characters in Esther (the queen and Mordecai) has suggested to some that these two books had not yet been written, and the failure to include Ezra has been variously interpreted.

Chapter 50 eulogizes an earlier contemporary of Ben-Sira, Simon, who died at about 200 B.C. Portions of this chapter, among the most lyrical in the whole Bible, are introduced not only because they honor a saintly person and express the ecstasy of worship, but also because of the magnificent description of the stirring pageantry of the Temple, a fitting close for the book.

"He Grant Us Joyfulness of Heart" (50:23)

50 Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

5 How was he honored in the midst of the people in his coming
out of the sanctuary!

6 He was as the morning star in the midst of a cloud,
and as the moon at the full:

7 As the sun shining upon the temple of the most High,
and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year,
as lilies by the rivers of waters,
and as the branches of the frankincense tree in the time of summer:

10 And as a fair olive tree budding forth fruit,
and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honor, and was clothed with the
perfection of glory,
when he went up to the holy altar, he made the garment of
holiness honorable.

12 When he took the portions out of the priests' hands, he himself
stood by the hearth of the altar,
compassed with his brethren round about, as a young cedar in
Lebanon;
and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory,
and the oblations of the Lord in their hands, before all the congregation of Israel.

50:14 And finishing the service at the altar,
that he might adorn the offering of the most high Almighty,
15 He stretched out his hand to the cup, and poured of the blood of the grape,
he poured out at the foot of the altar a sweetsmelling savor unto the most high King of all.
16 Then shouted the sons of Aaron, and sounded the silver trumpets,
and made a great noise to be heard, for a remembrance before the most High.
17 Then all the people together hasted, and fell down to the earth upon their faces
to worship their Lord God Almighty, the most High.
18 The singers also sang praises with their voices,
with great variety of sounds was there made sweet melody.
19 And the people besought the Lord, the most High,
by prayer before him that is merciful,
till the solemnity of the Lord was ended, and they had finished his service.
20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel,
to give the blessing of the Lord with his lips, and to rejoice in his name.
21 And they bowed themselves down to worship the second time,
that they might receive a blessing from the most High.
22 Now therefore bless ye the God of all,
which only doeth wondrous things every where,
which exalteth our days from the womb,
and dealeth with us according to his mercy.
23 He grant us joyfulness of heart,
and that peace may be in our days in Israel for ever:
24 That he would confirm his mercy with us,
and deliver us at his time!
25–29

Chapter 51 is omitted.

NOTES TO ECCLESIASTICUS

"Wisdom Hath Been Created Before All Things" (1:4). This conception of Wisdom as a pre-existent reality and as implanted in the individual before birth (1:14) is a most significant idea recurring in the Bible in different forms and with different implications. (See the preface to The Proverbs, also Prov. 8 with note, and Wisd. 7:25.) An interesting slant is given in 24:6–8, in which Wisdom, identified with the Law, is stated as having been offered to "every people and nation," but that, elsewhere refused, it came to rest in Israel alone — an interpretation which became common among the rabbis.

"Man Is Not Immortal" (17:30). This direct assertion, followed shortly by "all men are but earth and ashes," expresses the negative view of the afterlife found in the wisdom writings of the Old Testament (Eccl. 9:10 and 12:7, Job 10:21. See also on this subject the notes on Ps. 73 and Dan. 12). Ecclesiasticus points to the survival of man through his children (11:28, omitted) and in his nation ("the days of Israel are innumerable," 37:25), the so-called "social immortality" discussed by Professor Wright. Compare the affirmation in another book of The Apocrypha written, perhaps, almost a century later, "God created man to be immortal" (Wisd. 2:23).

The Punishment of Adultery (23:26). This fierce denunciation of the man or woman who "breaketh wedlock" (v. 18), involving public disgrace, and perhaps scourging, is in fact a mitigation of the older Mosaic Law decreeing death (Lev. 20:10), specified as by stoning (Deut. 22:21–22; see also Sus. v. 22 and note on p. 805a).

"Give Her a . . . Divorce" (25:26). Under the Mosaic Law a husband could hand his wife a "bill of divorcement . . . and send her out of his house" when she did not find "favor in his eyes, because he hath found some uncleanness in her" (Deut. 24:1). Already in the time of Malachi easy divorce had been condemned: "The Lord . . . hateth putting away" (Mal. 2:16). Christians are more familiar with the stricter view of this injunction expressed by Jesus in the controversy found in Mt. 19 (and discussed there in a note, on p. 974a).

"Lend to Thy Neighbor in Time of His Need" (29:2). Ben-Sira's counsel to "Help the poor for the commandment's sake" (v. 9) implies aiding the distressed without expectation of receiving interest. He follows the ancient injunction, "Thou shalt not lend upon usury to thy brother" (see Deut. 23:19, with note on p. 167a).

The Wisdom of Solomon

A BLEND OF JEWISH RELIGION AND GREEK THOUGHT

Among reflective religious readers The Wisdom of Solomon is deemed a notable book of The Apocrypha. For it is now recognized as largely the work of a philosophical mind of the last half century B.C. with perhaps some chapters having been added as late as 40 A.D., although it too is ascribed, in accordance with literary customs of the time, to a hero of the past — in this instance to the magnificent King Solomon who had ruled in the tenth century B.C. Written in Greek by a Jew, probably one living in Alexandria, the book follows the pattern of the wisdom writings of the Old Testament in its use of parallel couplets and in its spirit. But its teachings, often touched with Greek thought, not only present direct and reasoned statements of themes already advanced in previous books, but also reflect fresh and important developments. Thus it is an important part of the bridge from the Old Testament to the New.

The most poetic and inspiring parts are found in the first nine chapters. The remaining ten, seemingly by another and probably later writer, are mostly an uninteresting review of portions of Hebrew history, so that only the best passages from these chapters are used. These excerpts, along with the liberal selection from the first half and notes on some of the most significant passages, present the reader with the gist of this book.

The Wisdom of Solomon

The Righteous and the Ungodly

1: 1 Love righteousness, ye that be judges of the earth:
think of the Lord with a good (heart,)
and in simplicity of heart seek him.
4 For into a malicious soul wisdom shall not enter;
nor dwell in the body that is subject unto sin.
5 For the holy spirit of discipline will flee deceit,
and remove from thoughts that are without understanding,
and will not abide when unrighteousness cometh in.
6 For wisdom is a loving spirit;
and will not acquit a blasphemer of his words:
for God is witness of his reins,
and a true beholder of his heart,
and a hearer of his tongue.
7 For the Spirit of the Lord filleth the world:
and that which containeth all things hath knowledge of the voice.
8 Therefore he that speaketh unrighteous things cannot be hid:
neither shall vengeance, when it punisheth, pass by him.

1:10 For the ear of jealousy heareth all things:
and the noise of murmurings is not hid.
11 Therefore beware of murmuring, which is unprofitable;
and refrain your tongue from backbiting:
for there is no word so secret, that shall go for nought:
and the mouth that belieth slayeth the soul.

12 Seek not death in the error of your life:
and pull not upon yourselves destruction with the works of your hands.
13 For God made not death:
neither hath he pleasure in the destruction of the living.
14 For he created all things,
that they might have their being:
and the generations of the world were healthful;
and there is no poison of destruction in them,
nor the kingdom of death upon the earth:
15–16

2: 1 For the ungodly said,
reasoning with themselves, but not aright,
Our life is short and tedious,
and in the death of a man there is no remedy:
neither was there any man known to have returned from the grave.
2 For we are born at all adventure:
and we shall be hereafter as though we had never been:
for the breath in our nostrils is as smoke,
and a little spark in the moving of our heart:
3 Which being extinguished, our body shall be turned into ashes,
and our spirit shall vanish as the soft air,
5 For our time is a very shadow that passeth away;
and after our end there is no returning:
for it is fast sealed,
so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present:
and let us speedily use the creatures like as in youth.
7 Let us fill ourselves with costly wine and ointments:
and let no flower of the spring pass by us:
8 Let us crown ourselves with rosebuds,
before they be withered:
9 Let none of us go without his part of our voluptuousness:
let us leave tokens of our joyfulness in every place:
for this is our portion,
and our lot is this.

2:10 Let us oppress the poor righteous man,
let us not spare the widow,
nor reverence the ancient gray hairs of the aged.

12 Therefore let us lie in wait for the righteous;
because he is not for our turn,
and he is clean contrary to our doings:
he upbraideth us with our offending the law,
and objecteth to our infamy the transgressings of our education.
13 He professeth to have the knowledge of God:
and he calleth himself the child of the Lord.
14 He was made to reprove our thoughts.
15 He is grievous unto us even to behold:
for his life is not like other men's,
his ways are of another fashion.
16 We are esteemed of him as counterfeits:
he abstaineth from our ways as from filthiness:
he pronounceth the end of the just to be blessed,
and maketh his boast that God is his father.
17 Let us see if his words be true:
and let us prove what shall happen in the end of him.
18 For if the just man be the son of God, he will help him,
and deliver him from the hand of his enemies.
19 Let us examine him with despitefulness and torture,
that we may know his meekness, and prove his patience.

21 Such things they did imagine, and were deceived:
for their own wickedness hath blinded them.
22 As for the mysteries of God, they knew them not:
neither hoped they for the wages of righteousness,
nor discerned a reward for blameless souls.
23 For God created man to be immortal,†
and made him to be an image of his own eternity.
24 Nevertheless through envy of the devil came death into the world:
and they that do hold of his side do find it.

3: 1 But the souls of the righteous are in the hand of God,
and there shall no torment touch them.
2 In the sight of the unwise they seemed to die:
and their departure is taken for misery,
3 And their going from us to be utter destruction:
but they are in peace.
4 For though they be punished in the sight of men,
yet is their hope full of immortality.
5 And having been a little chastised, they shall be greatly rewarded:
for God proved them, and found them worthy for himself.

3: 6 As gold in the furnace hath he tried them,
and received them as a burnt offering.

8 They shall judge the nations,
and have dominion over the people,
and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth:
and such as be faithful in love shall abide with him:
for grace and mercy is to his saints,
and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations,
which have neglected the righteous, and forsaken the Lord.

11–19

5 Then shall the righteous man stand in great boldness before the face of
2 such as have afflicted him, and made no account of his labors. When they
see it, they shall be troubled with terrible fear, and shall be amazed at the
3 strangeness of his salvation, so far beyond all that they looked for. And they
repenting and groaning for anguish of spirit shall say within themselves,

This was he, whom we had sometimes in derision,
and a proverb of reproach:

4 We fools accounted his life madness,
and his end to be without honor:

5 How is he numbered among the children of God,
and his lot is among the saints!

8 What hath pride profited us?
or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow,
and as a post that hasted by;

10 And as a ship that passeth over the waves of the water,
which when it is gone by, the trace thereof cannot be found,
neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air,
there is no token of her way to be found, . . .

13 Even so we in like manner,
as soon as we were born, began to draw to our end,
and had no sign of virtue to show;
but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust
that is blown away with the wind;
like a thin froth that is driven away with the storm;
like as the smoke which is dispersed here and there with a tempest,
and passeth away as the remembrance of a guest
that tarrieth but a day.

5:15 But the righteous live for evermore;
their reward also is with the Lord,
and the care of them is with the most High.
16 Therefore shall they receive a glorious kingdom,
and a beautiful crown from the Lord's hand:
for with his right hand shall he cover them,
and with his arm shall he protect them.
18 He shall put on righteousness as a breastplate,*
and true judgment instead of an helmet.
19 He shall take holiness for an invincible shield.
20 His severe wrath shall he sharpen for a sword,
and the world shall fight with him against the unwise.
21–23

"*Wisdom Is Glorious*" (6:12)

6: 1 Hear therefore, O ye kings, and understand;
learn, ye that be judges of the ends of the earth.
3 For power is given you of the Lord,
and sovereignty from the Highest,
who shall try your works,
and search out your counsels.
5 Horribly and speedily shall he come upon you:
for a sharp judgment shall be to them that be in high places.
6 For mercy will soon pardon the meanest:
but mighty men shall be mightily tormented.
7 For he which is Lord over all shall fear no man's person,
neither shall he stand in awe of any man's greatness:
for he hath made the small and great,
and careth for all alike.
9 Unto you therefore, O kings, do I speak,
that ye may learn wisdom, and not fall away.
12 Wisdom is glorious, and never fadeth away:
yea, she is easily seen of them that love her,
and found of such as seek her.
13 She preventeth them that desire her,
in making herself first known unto them.
14 Whoso seeketh her early shall have no great travail:
for he shall find her sitting at his doors.
17 For the very true beginning of her is the desire of discipline;
and the care of discipline is love;
18 And love is the keeping of her laws;

* See apparent use of this metaphor (vv. 16–20) by Paul (Eph. 6:13–17, p. 1115).

and the giving heed unto her laws is the assurance of incorruption;
6:19 And incorruption maketh us near unto God:
20 Therefore the desire of wisdom bringeth to a kingdom.
21 If your delight be then in thrones and sceptres,
O ye kings of the people,
honor wisdom,
that ye may reign for evermore.
22–25

7:24 For wisdom is more moving than any motion:
she passeth and goeth through all things by reason of her pureness.
25 For she is the breath of the power of God,†
and a pure influence flowing from the glory of the Almighty:
therefore can no defiled thing fall into her.
26 For she is the brightness of the everlasting light,
the unspotted mirror of the power of God,
and the image of his goodness.
27 And being but one, she can do all things:
and remaining in herself, she maketh all things new:
and in all ages entering into holy souls,
she maketh them friends of God, and prophets.
28 For God loveth none but him that dwelleth with wisdom.
29–30

A Prayer for Wisdom

8: 2 I loved her, and sought her out from my youth,
I desired to make her my spouse,
and I was a lover of her beauty.
4 For she is privy to the mysteries of the knowledge of God,
and a lover of his works.
7 And if a man love righteousness, her labors are virtues:
for she teacheth temperance and prudence, justice and fortitude: † . . .
9 Therefore I purposed to take her to me to live with me,
knowing that she would be a counselor of good things,
and a comfort in cares and grief.
10 For her sake I shall have estimation among the multitude,
and honor with the elders, though I be young.
13 Moreover by the means of her I shall obtain immortality,
and leave behind me an everlasting memorial to them that come after me.

8:17 Now when I considered these things in myself, and pondered them in my
21 heart, how that to be allied unto wisdom is immortality; Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

9: 1 O God of my fathers, and Lord of mercy,
who hast made all things with thy word,
4 Give me wisdom, that sitteth by thy throne;
and reject me not from among thy children:
6 For though a man be never so perfect among the children of men,
yet if thy wisdom be not with him, he shall be nothing regarded.
10 O send her out of thy holy heavens, and from the throne of thy glory,
that being present she may labor with me,
that I may know what is pleasing unto thee.
12 So shall my works be acceptable,
and then shall I judge thy people righteously,
and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God?
or who can think what the will of the Lord is?
14 For the thoughts of mortal men are miserable,
and our devices are but uncertain.
15 For the corruptible body† presseth down the soul,
and the earthy tabernacle weigheth down the mind that museth upon many things.
16 And hardly do we guess aright at things that are upon earth,
and with labor do we find the things that are before us:
but the things that are in heaven
who hath searched out?
17 And thy counsel who hath known,
except thou give wisdom, and send thy Holy Spirit from above?
18 For so the ways of them which lived on the earth were reformed,
and men were taught the things that are pleasing unto thee,
and were saved through wisdom.

11:22 For the whole world before thee is as a little grain of the balance,
yea, as a drop of the morning dew that falleth down upon the earth.
23 But thou hast mercy upon all;
for thou canst do all things,
and winkest at the sins of men,
because they should amend.
24 For thou lovest all the things that are,
and abhorrest nothing which thou hast made:
for never wouldest thou have made any thing,
if thou hadst hated it.

11:25 And how could any thing have endured, if it had not been thy will?
or been preserved, if not called by thee?
26 But thou sparest all: for they are thine,
O Lord, thou lover of souls.

"The Worshiping of Idols . . . Is . . . All Evil" (14:27)

13 Surely vain are all men by nature, who are ignorant of God, and could
2 not out of the good things that are seen know him that is: . . . But deemed
either fire, or wind, or the swift air, or the circle of the stars, or the vio-
lent water, or the lights of heaven, to be the gods which govern the world.
3 With whose beauty if they being delighted took them to be gods; let them
know how much better the Lord of them is: for the first author of beauty
10 hath created them. But miserable are they, and in dead things is their hope,
who called them gods, which are the works of men's hands, gold and silver,
to show art in, and resemblances of beasts, or a stone good for nothing, the
work of an ancient hand.
11 Now a carpenter that felleth timber, after he hath sawn down a tree meet
for the purpose, and taken off all the bark skilfully round about, and hath
wrought it handsomely, and made a vessel thereof fit for the service of man's
13 life; And taking the very refuse among those which served to no use, being a
crooked piece of wood, and full of knots, hath carved it diligently, when he
had nothing else to do, and formed it by the skill of his understanding, and
14 fashioned it to the image of a man; Or made it like some vile beast, laying it
over with vermilion, and with paint coloring it red, and covering every spot
15 therein; And when he had made a convenient room for it, set it in a wall, and
16 made it fast with iron: For he provided for it that it might not fall, knowing
that it was unable to help itself; for it is an image, and hath need of help:
17 Then maketh he prayer for his goods, for his wife and children, and is not
18 ashamed to speak to that which hath no life. For health he calleth upon that
which is weak: for life prayeth to that which is dead: for aid humbly be-
seecheth that which hath least means to help: and for a good journey he ask-
19 eth of that which cannot set a foot forward: And for gaining and getting,
and for good success of his hands, asketh ability to do of him, that is most
unable to do any thing.
14:11 Therefore even upon the idols of the Gentiles shall there be a visitation:
because in the creature of God they are become an abomination, and stum-
12 blingblocks to the souls of men, and a snare to the feet of the unwise. For the
devising of idols was the beginning of spiritual fornication, and the invention
18 of them the corruption of life.† Also the singular diligence of the artificer did
19 help to set forward the ignorant to more superstition. For he, peradventure
willing to please one in authority, forced all his skill to make the resem-
20 blance of the best fashion. And so the multitude, allured by the grace of the

work, took him now for a god, which a little before was but honored as a
14:21 man. And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

23 For whilst they slew their children in sacrifices, or used secret ceremo-
24 nies, or made revelings of strange rites; They kept neither lives nor mar-
riages any longer undefiled: but either one slew another traitorously, or
27 grieved him by adultery. For the worshiping of idols not to be named is the beginning, the cause, and the end, of all evil.

28–31

15: 1 But thou, O God, art gracious and true,
longsuffering, and in mercy ordering all things.
2 For if we sin, we are thine, knowing thy power:
but we will not sin, knowing that we are counted thine.
3 For to know thee is perfect righteousness:
yea, to know thy power is the root of immortality.

4–19

Chapters 16–19 are omitted.

NOTES TO WISDOM OF SOLOMON

"*God Created Man to Be Immortal*" (2:23). This book has delighted many with its assurances that "God made not death" (1:13), that the righteous merely "seemed to die" in the sight of the unrighteous (3:2), and that death was an ordeal of purification (suggestive of the later doctrine of purgatory) leading to an eternal life and fellowship with God (3:4–6, 5:15). Thus it contains the main elements of the Greek notion of the immortality of the spirit and the Pauline expression of it in his reference to the "spiritual body" (I Cor. 15:44 and note). See also contrasting statement in The Apocrypha, "Man Is Not Immortal" (Ecclus. 17:30, with note on p. 826a which contains further references to the subject in the Bible).

"*The Breath . . . of God*" (7:25). To many this is the climax of the conceptions of Wisdom found, for example, in Prov. 8 and Job 28, for here she is the purest exhalation of the eternal spirit, a power without the confines of form or space. Wisdom is presented as from God yet not separate from God, carrying his highest attributes. While neither this author nor Ecclesiasticus (see Ecclus. 1:4 with note) goes as far as Philo, who identifies Wisdom with the Greek Logos, the synthesis is suggested as not far off. See on this the opening line of the Gospel of John, "In the beginning was the Word" (and the accompanying note, on p. 1164a).

"*Temperance . . . Prudence, Justice . . . Fortitude*" (8:7). These four, long known as the "cardinal virtues" upon which all other moral virtues are said to be based, are rooted in Greek philosophy — Stoic and Socratic. This passage is one of the notable examples of the synthesis of Greek teachings and Jewish religion, to become a part also of Western religion as a whole.

"*The Corruptible Body*" (9:15). The idea that the earthiness of the physical body, "the earthy tabernacle," clips the wings of the soul as it would soar heavenward is defi-

nitely Greek and is said to be based on Plato's *Phaedo*. Paul is believed to have had this passage in mind when a century or more later he used similar language in asserting the immortality of the spirit: "when this corruptible shall have put on incorruption . . . Death is swallowed up in victory" (I Cor. 15:54), and "if our earthly . . . tabernacle were dissolved, we have . . . a house . . . eternal in the heavens" (II Cor. 5:1).

"*The Devising of Idols Was . . . the Corruption of Life*" (14:12). This impassioned attack on idol worship, an elaboration of a similar theme in the Old Testament (II Isa. 44:1–19), reflects Greek thought in its reasoned argument on the artificiality of paganism and in its analysis of the debasing result on man's spiritual powers. See also Paul's vigorous condemnation (Rom. 1:23–32, p. 1090 and note on 1101a).

I Esdras

A SHORT SELECTION ON THE SUPREMACY OF TRUTH

I Esdras (Greek form of *Ezra*) is a long and romantic retelling of much of the story already recorded in the Old Testament from the last days of King Josiah, at the end of the sixth century B.C., to the reading of the Law by Ezra (Neh. 8) at the beginning of the fourth. The book may have been written in Hebrew or Aramaic not long after the period of Ezra, but it has come down only in Greek, probably as a translation by a Jew of Alexandria in the middle of the second century B.C. In any case it is held to be a less trustworthy account of the events chronicled elsewhere.

It does contain, however, a famous story of a trial of wits in which a young man who had championed the power of truth triumphs over those who had praised more tangible and popular objects of devotion. This successful disputant is referred to in 4:13 as Zorobabel (Zerubbabel, the man of destiny discussed in a note on Hag. 2), but this seems to be a later addition for a religious purpose. Reading in part like a noble Oriental folk-tale and in part like Greek writing suggestive of a Platonic dialogue, this delightful excerpt is a most fitting climax of The Apocrypha.

Martin Luther, who translated all of the Apocryphal books except I and II Esdras, said that these two "contain absolutely nothing which one could not much more easily find in Aesop or in even more trivial books." This condemnation is, of course, too severe, but II Esdras is a peculiar combination of visions and discourses, some of which may have been written as late as the third century A.D. It was not included in the Septuagint, the ancient Greek version of the Old Testament. It does not offer enough that is interesting to detain the reader on his way to the New Testament.

I Esdras

The Contest for the Wisest Sentence

3 Now when Darius reigned, he made a great feast unto all his subjects, and
2 unto all his household, and unto all the princes of Media and Persia, And to
all the governors and captains and lieutenants that were under him, from
3 India unto Ethiopia, of an hundred twenty and seven provinces. And when
they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.
4 Then three young men, that were of the guard that kept the king's body,
5 spake one to another; Let every one of us speak a sentence: he that shall
overcome, and whose sentence shall seem wiser than the others, unto him
shall the king Darius give great gifts, and great things in token of victory:
6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a
chariot with bridles of gold, and an headtire of fine linen and a chain about

3: 7 his neck: And he shall sit next to Darius because of his wisdom, and shall be
8 called Darius his cousin. And then every one wrote his sentence, sealed it,
9 and laid it under king Darius his pillow; And said that, when the king is
risen, some will give him the writings; and of whose side the king and the
three princes of Persia shall judge that his sentence is the wisest, to him shall
the victory be given, as was appointed.
10,11 The first wrote, Wine is the strongest. The second wrote, The king is
12 strongest. The third wrote, Women are strongest: but above all things
Truth beareth away the victory.
13 Now when the king was risen up, they took their writings, and delivered
14 them unto him, and so he read them: And sending forth he called all the
princes of Persia and Media, and the governors, and the captains, and the
15 lieutenants, and the chief officers; And sat him down in the royal seat of
16 judgment; and the writings were read before them. And he said, Call the
young men, and they shall declare their own sentences. So they were called,
17 and came in. And he said unto them, Declare unto us your mind concerning
the writings. Then began the first, who had spoken of the strength of wine;
18 And he said thus, O ye men, how exceeding strong is wine! it causeth all
19 men to err that drink it: It maketh the mind of the king and of the fatherless
child to be all one; of the bondman and of the freeman, of the poor man and
20 of the rich: It turneth also every thought into jollity and mirth, so that a
21 man remembereth neither sorrow nor debt: And it maketh every heart rich,
so that a man remembereth neither king nor governor; and it maketh to
22 speak all things by talents: And when they are in their cups, they forget
their love both to friends and brethren, and a little after draw out swords:
23 But when they are from the wine, they remember not what they have done.
24 O ye men, is not wine the strongest, that enforceth to do thus? And when he
had so spoken, he held his peace.
4 Then the second, that had spoken of the strength of the king, began to say,
2 O ye men, do not men excel in strength, that bear rule over sea and land, and
3 all things in them? But yet the king is more mighty: for he is lord of all these
things, and hath dominion over them; and whatsoever he commandeth them
4 they do. If he bid them make war the one against the other, they do it: if he
send them out against the enemies, they go, and break down mountains,
5 walls, and towers. They slay and are slain, and transgress not the king's
commandment: if they get the victory, they bring all to the king, as well the
8 spoil, as all things else. If he command to smite, they smite; if he command
to make desolate, they make desolate; if he command to build, they build,
12 O ye men, how should not the king be mightiest, when in such sort he is
obeyed? And he held his tongue.
13 Then the third, who had spoken of women, and of the truth, (this was
14 Zorobabel) began to speak. O ye men, it is not the great king, nor the mul-
titude of men, neither is it wine, that excelleth; who is it then that ruleth
15 them, or hath the lordship over them? are they not women? Women have

4:16 borne the king and all the people that bear rule by sea and land. Even of them
came they: and they nourished them up that planted the vineyards, from
20 whence the wine cometh. A man leaveth his own father that brought him
21 up, and his own country, and cleaveth unto his wife. He sticketh not to
spend his life with his wife, and remembereth neither father, nor mother, nor
22 country. By this also ye must know that women have dominion over you: do
25 ye not labor and toil, and give and bring all to the woman? Wherefore a man
26 loveth his wife better than father or mother. Yea, many there be that have
27 run out of their wits for women, and become servants for their sakes. Many
also have perished, have erred, and sinned, for women.
28 And now do ye not believe me? is not the king great in his power? do not
29 all regions fear to touch him? Yet did I see him and Apame the king's concu-
bine, the daughter of the admirable Bartacus, sitting at the right hand of the
30 king, And taking the crown from the king's head, and setting it upon her
31 own head; she also struck the king with her left hand. And yet for all this the
king gaped and gazed upon her with open mouth: if she laughed upon him,
he laughed also: but if she took any displeasure at him, the king was fain to
32 flatter, that she might be reconciled to him again. O ye men, how can it be
but women should be strong, seeing they do thus?
33 Then the king and the princes looked one upon another: so he began to
34 speak of the truth. O ye men, are not women strong? great is the earth, high
is the heaven, swift is the sun in his course, for he compasseth the heavens
35 round about, and fetcheth his course again to his own place in one day. Is he
not great that maketh these things? therefore great is the truth, and stronger
36 than all things. All the earth calleth upon the truth, and the heaven blesseth
it: all works shake and tremble at it, and with it is no unrighteous thing.
37 Wine is wicked, the king is wicked, women are wicked, all the children of
men are wicked, and such are all their wicked works; and there is no truth
in them; in their unrighteousness also they shall perish.
38 As for the truth, it endureth, and is always strong; it liveth and conquer-
39 eth for evermore. With her there is no accepting of persons or rewards; but
she doeth the things that are just, and refraineth from all unjust and wicked
40 things; and all men do well like of her works. Neither in her judgment is any
unrighteousness; and she is the strength, kingdom, power, and majesty, of
41 all ages. Blessed be the God of truth. And with that he held his peace. And
all the people then shouted, and said, Great is Truth, and mighty above all
things.

The Victor's Request

42 Then said the king unto him, Ask what thou wilt more than is appointed
in the writing, and we will give it thee, because thou art found wisest; and
43 thou shalt sit next me, and shalt be called my cousin. Then said he unto the

king, Remember thy vow, which thou hast vowed to build Jerusalem, in the
4:44 day when thou camest to thy kingdom, And to send away all the vessels that
were taken away out of Jerusalem, which Cyrus set apart, when he vowed
45 to destroy Babylon, and to send them again thither. Thou also hast vowed to
build up the temple, which the Edomites burned when Judea was made deso-
46 late by the Chaldeans. And now, O lord the king, this is that which I require,
and which I desire of thee, and this is the princely liberality proceeding
from thyself: I desire therefore that thou make good the vow, the perform-
ance whereof with thine own mouth thou hast vowed to the King of heaven.
47 Then Darius the king stood up, and kissed him, and wrote letters for him
unto all the treasurers and lieutenants and captains and governors, that they
should safely convey on their way both him, and all those that go up with
48 him to build Jerusalem. He wrote letters also unto the lieutenants that were
in Celosyria and Phoenicia, and unto them in Lebanon, that they should
bring cedar wood from Lebanon unto Jerusalem, and that they should build
53 the city with him. And that all they that went from Babylon to build the city
should have free liberty, as well they as their posterity, and all the priests
57 that went away. He sent away also all the vessels from Babylon, that Cyrus
had set apart; and all that Cyrus had given in commandment, the same
charged he also to be done, and sent unto Jerusalem.
58 Now when this young man was gone forth, he lifted up his face to heaven
59 toward Jerusalem, and praised the King of heaven, And said, From thee
cometh victory, from thee cometh wisdom, and thine is the glory, and I am
60 thy servant. Blessed art thou, who hast given me wisdom: for to thee I give
thanks, O Lord of our fathers.
61–63

Chapters 5–9 are omitted.

END OF THE APOCRYPHA

THE

NEW TESTAMENT

The Rise of the Christian Faith

The New Writings and the Old — The Attitude Toward the Jews in the New Testament — Jesus' Homeland — Palestine Under Herods and Procurators — Jewish Local Government — Elements in the Jewish Religious Community: The Pharisees, The Sadducees, The Zealots, The Essenes, "The People of the Land" — The Synagogue — The Preparation for Jesus.

The New Writings and the Old

THE COLLECTION of documents recording the origin and spread of Christianity, called since the second century the New Testament, is believed by many to have exerted more influence on Western civilization than any other book ever written.

To one who had never heard of the New Testament, it would not at first glance reveal the aura of its importance. It is a collection of twenty-seven booklets of diverse and unusual form and of uneven literary quality. In its first four "books," called the Gospels and carrying the names of Matthew, Mark, Luke and John, is told the story of Jesus' birth and infancy, his teaching and ministry, and his death and resurrection. The Gospels comprise over forty per cent of the New Testament.

The remaining twenty-three documents in the collection deal with the growth of the Christian movement from its beginning in Palestine to its early spread in the larger Graeco-Roman world. The first of these twenty-three, The Acts of the Apostles, usually called The Acts, reports the activities of the Apostles — primarily Peter's work in Palestine, and Paul's extraordinary missionary journeys in the eastern Mediterranean area. Then follow the Epistles, or letters, many quite short. Some of these, authentic communications of Paul addressed to various churches or individuals and written from twenty to thirty years after Jesus' death, precede the Gospels in date and are therefore the earliest known Christian writings. Last in the Bible is the famous Book of Revelation — a visionary portrayal of suffering and of ultimate triumph by the Risen Christ — a burst of magnificent imagery which is a sort of Finale to the whole Biblical symphony.

The very term *New* Testament obviously implies an *Old*, and came into being only when Christianity found the need for adding its own record. In this connection the word "testament" came into use, from a Latin word meaning *covenant* rather than, as one might first suppose, in the sense of a *will*. In certain respects the relation between the New and the Old is close, for the New is rooted in the Old, although it is also unmistakably marked off from the Old. On almost every page of the New, one may find references to the heroes and events of Hebrew history or quotations from the Hebrew Scripture. The central figures, Jesus and Paul, were Jews versed in their nation's heritage, and much of what they said has its source directly in the Judaism of their time. But most readers, especially those who have not familiarized themselves with The Apocrypha, find in the New Testament a new spirit and temper, a noticeable difference in style, a distinctive outlook, and a new message of redemption for the world.

The contrasts between the two Testaments are many. The Old, evolving over a thousand years or more, is a large collection of history, codes of law, prophetic orations, reflective literature, and great poetry — the spiritual record of a gifted race. The New, created within less than a century, began as a sort of missionary handbook of a small and mixed fellowship. The Old, enlivened with variety and color, was written almost completely in classic Hebrew and much of it envisioned an enduring mission for Israel on earth; the New, less than a third of the

Old in size and more limited in range, was written in colloquial Greek for a contemporary audience and in the expectation that the present world would soon give way to a heavenly kingdom. The kaleidoscopic pages of the Old Testament give glimpses of nations locked in death struggle, of mighty victories and soul-rending disasters, and of galleries of the great and the bold; the New, centered in one person and the achievements of his devoted followers (or, if Paul's work is given its fullest importance, in two persons), says little about world figures or world events.

Many perceive, as they enter the New Testament from the Old, what one has called a "change in spiritual climate and scenery." The first Christians were simply Jews who believed that in Jesus they had found the long-awaited Messiah. Jesus seems to have had no intention whatever of founding another religion but merely of reforming the existent one by greater stress on its spirit. Like many of the great rabbis of Israel, he pleaded for elasticity in interpretation of the Law and for subordination of legal formalism to human needs, but unlike them he spoke in his own name and without Scriptural authority. The unwillingness of most of his fellow Jews to acknowledge his right to do so, however (see note, "As One Having Authority," on Mt. 7:29, p. 967b), led him to preach among those who were free to become his followers, usually those who were not conscientious in their observance of the Law. The impression of his words and his personality and, later, the haunting effect of his death upon his disciples, ultimately impelled them to spread his gospel far afield.

The results were of utmost consequence. Although the Jews had long conceived of God as the one Deity for all mankind and the Synagogue had long been a democratic house open to all, the proper worship was still that prescribed by the Law. While non-Jews were freely participating in the services and many had become proselytes, they had to submit to the requirements of a national cultus to be fully within the fold. But when Jesus' followers, especially Paul, discarded many of these restrictions and made their main appeal to the Gentiles, there came a new emphasis upon the belief in a universal and easily accessible God.

As the Jewish Christians left the fellowship of Israel, they carried with them as their own the Hebrew Scripture, the only "Bible" they knew. When the New Testament books, written decades after Jesus' death, were recognized in the course of the second century as authentic Scripture, they were simply joined with the Hebrew canon as additional material, to make what has since been called the Christian Bible. Yet to the present time few Christians have realized that the Old Testament was a distinctly Jewish creation. The process by which the two Testaments were established as sacred is discussed in the chapter on the history of the Bible, at the beginning of the present work (pp. xxixb–xxxa).

The accounts of Jesus' life and of the spread of the Christian movement after his death are best told by the New Testament itself, and, though these are the chief records, they are neither clear nor complete. The reader is often confused not only by the gaps but also by the broken sequences and frequent duplications in the usual Bible. Many of these difficulties have been eliminated here through rearrangement in the order of the books and through abridgments and other editorial devices. Another problem for the reader is that the New Testament mentions numerous people, refers to many incidents, and alludes to various ideas, without identifying or explaining them, since these did not require elucidation for contemporary readers. To clarify the text at such places, notes have been supplied on particular topics whenever feasible, but problems of a more general nature have remained which only a broader knowledge of the period can illumine.

For this reason a series of longer discussions of the needed historical, social, and religious background of the New Testament drama is offered. The material is presented in two parts. This chapter and the following one — a preparation for the reading of the Gospels — deal with the Palestinian world in the first third of the first century, during which Jesus did his work. Later prefaces, important for the understanding of The Acts and the Epistles, explain vari-

ous aspects of the Christian movement in the following half century in Syria, Asia Minor, Greece, and Italy.

The Attitude Toward the Jews in the New Testament

Written mostly in the second half of the first century, the New Testament contains the primary source material on the life of the founder of Christianity and provides the earliest account of its spread from Palestine. No contemporary Jewish discussions of the differences between the new movement and the parent religion have survived by which the Christian writers can be checked or supplemented. Greek and Roman authors of the time seem to have failed to see the significance of infant Christianity, and their references are fragmentary and often unreliable. Hence, while as religious literature the New Testament remains of basic importance to the Christian religion, it can hardly escape critical analysis and reappraisal as an historical source for the period. One Protestant scholar, Professor Moehlman, has pointed out that "our gospels are ancient historical documents containing all the faults of such documents." Another, Professor Craig, has stated: "The New Testament is a collection of ancient records which frankly describe the origins of Christianity from the inside. . . . As religious documents they contain interpretations which are part and parcel of the events. . . . But as historical documents they must be approached through the medium of historical disciplines."

Such examination has exposed a certain understandable bias in the references to the nation from which Jesus, Paul, and other Apostles sprang. Paul, regarded as an apostate by his former co-religionists and unsuccessful in his attempts to prove to Jewish leaders that Jesus was the fulfillment of the Jewish tradition, turned furiously against them. The writers of the Gospels found themselves in a similar controversy. After the fall of Jerusalem in 70 A.D., when the Christian Church had become predominantly Gentile and the separation of Christianity from the parent religion inevitable, many of the leaders in Judaism opposed and even ridiculed what they thought were false deductions from their Bible and the race's history. Much of the New Testament was written, as will be seen, in the period when the tension between Christian and Jewish spokesmen was at its bitterest.

Naturally, then, in the main the Christian documents included in the New Testament present with vigor just one point of view and one side of the case. They contain many passages which might assign to Jews to this day what one authority has deplored as "the role of the anti-Christ." Many people have never even heard that there was another side. Because of such passages, therefore, the New Testament is regarded by some as unnecessarily a source of racial and religious animosities which remain tragic in their social consequences. Not only Jews but many objective Christian scholars, anxious to rectify erroneous impressions, have contributed fresh knowledge and impartial viewpoints bearing upon that remote period. This has tended not only to provide a fuller understanding of the New Testament itself but also to help alleviate traditional prejudices which are so opposite to a broad interpretation of its spirit. In the following pages occasional notes on such crucial passages call attention to some of these new findings.

Jesus' Homeland

Most Gospel events, like those of the Old Testament, occurred in the same rugged land which David had ruled a thousand years before. But Palestine was no longer an independent country nor even a much-coveted corridor between competing empires. It was then, and had been since Pompey's march on Jerusalem in 63 B.C., merely a petty and troublesome province of Rome, a helpless pawn in its hands. Through it passed great highways over which came and went soldiers flaunting the imperial eagles; through its new seaport, Caesarea, entered strange people with their curious merchandise and rulers from across a thousand miles of blue water, bringing into the Holy Land the culture of pagan lands.

The first thirty years of Jesus' life were spent in Nazareth, a little village in the Galilean hills, seventeen hundred feet above sea level. A short distance from the fertile Plain of Esdraelon, it is about eighty miles north of Jerusalem, thirty from the Mediterranean and eighteen from the Sea of Galilee. Most of Jesus' recorded ministry centered chiefly in Capernaum on the north shore of the lake and reached many of the towns of this populous area, known for its prosperity and its beneficent climate. The lake — one of placid beauty though known for sudden squalls — is some twelve miles long by eight wide, and more than six hundred feet below sea level and is surrounded by hills that on the east rise two thousand feet or more above its surface. Its waters bred in great abundance species of fish found only there and in certain inland African lakes a thousand miles away. Around it were rich hillsides dotted with grain fields, vineyards, fig and olive orchards. There, too, important trade routes converged, from Damascus and the east as well as from Tyre and Egypt.

Jesus' travels took him from Galilee to other regions in Palestine, and in one case outside Jewish territory into Phoenicia. He sojourned with his disciples for a time at the foot of Mount Hermon, and he appeared more than once in the Decapolis (League of Ten Cities) east of the lake. According to John, he traveled through Samaria, once part of the Northern Kingdom, between Jerusalem and the Plain of Esdraelon, and, according to Luke, through Perea east of Jordan, now a part of Transjordania. But the climax of his career was reached during his last few days in the capital of the country.

The city of Jerusalem, though in Roman hands in the first century A.D., was still the center of world Jewry. It was some four miles in circumference, with high walls and more than a hundred towers, a great fortress symbolic of its ancient strength and pride. Its extremes of luxury and poverty made it indeed almost two cities. The upper, on two hilltops connected by a viaduct, included the spacious Temple area, the military stronghold, and palaces for Herod's household, the priestly families, and others of the ruling class. The other, the lower city, harbored hovels for the populace, living in squalor. Just outside the walls to the southwest was the valley of ben-Hinnom, where once children were sacrificed to the fire-god Moloch. Now the place for burning refuse, it was the "gehenna" sometimes rendered in the New Testament as "hell."

Jerusalem in Gospel times was a cosmopolitan city, luring to its streets a colorful assortment of Jews and pagans. One might encounter uniformed legionaries, caravan leaders from many lands, robed priests and students of the Law, peasants from the hinterland, rich merchants, and pleading beggars. But it depended largely for its prosperity upon the pilgrims who "went up to Jerusalem" for the great feasts. At the Passover festival (see note on Mt. 14:16, p. 977b) it had to accommodate perhaps a million visitors and, in the estimate of Josephus, many more. And in this city of hotelkeepers, of purveyors of food and pleasure, of streets and bazaars thronged with those who bought and sold, the courts of the Temple were also marts of trade handling things used for worship.

While it is true that Jesus spent his days in the same hills and valleys where his fathers had dwelt for ten centuries, the life of his fellow Jews had changed with every crisis that had befallen them. Because the Gospels reflect the political, social, and cultural changes brought by the years, it is necessary to explain briefly why the Palestine of less than a century in the past, then prosperous and independent under the Maccabean kings, had become in the time of Jesus an impoverished and brutally oppressed land, helpless in the hands of mighty Rome.

Palestine Under Herods and Procurators

The last page of Old Testament history (the Book of Nehemiah) left Palestine under Persian control. The opening pages of the New Testament reflect the rule of Rome. Part of the intervening period, up to the submission of Jerusalem to Pompey in 63 B.C., has been sketched in the preface to Daniel and in the introduction to The Apoc-

rypha. The events during the century or so after that date may now be summarized.

The Roman conquest of this area was aided by Antipater of Idumea (the district south of Judea whose people had been forcibly converted to Judaism under the Maccabees some decades before). A faithful servant of Pompey until his fall in 49 B.C., he so pleased Julius Caesar, the new uncrowned Emperor of Rome's far-flung domains, that he was appointed procurator of Judea. Although he primarily sought favors for himself and his own, he secured official protection and special privileges for Jews in Rome, Alexandria and elsewhere. As a further award, important posts were given to two of his sons: one, Phasael, was made governor of Jerusalem, and Herod, a younger son, governor of Galilee.

After the assassination of Caesar in 44 B.C., and of Antipater a year later, and after the defeat of Brutus and Cassius at Philippi in 42 B.C., Herod escaped the hatred of the Galileans and fled to Rome. There, currying favor with the new rulers, Antony and Octavian, he succeeded in having himself named as king of Judea. Returning to Palestine in 40 B.C., he had to summon military aid from Syria before he was able, in 37 B.C., to mount the throne, which he held firmly until his death in 4 B.C. When Octavian, later known as Caesar Augustus, defeated Antony at Actium in 31 B.C., Herod met the victor in Rhodes and convinced him of his usefulness. Later he obtained a decree from the Roman Senate confirming his authority in Judea. Thus the Jewish people became the victims of arbitrary interference by Rome, of the clever scheming by Herod, and of the execution of leaders who had the welfare of the nation at heart.

This Herod, called "the Great" by the Romans but "the Idumean slave" by the Jews, seems to have been a dual personality. He was at home in Greek culture and in Roman society, proud of the magnificence of his court, astute as a politician and administrator and unbounded in his passion as a builder. In spite of his success and splendor, however, he never won the respect, much less the loyalty, of his people. They bitterly resented his courting of Rome and his grinding taxes, levied to appease the Empire and to pay for royal extravagances. They detested his costly palaces, his shrines to pagan deities and his Greek amphitheater from which gladiatorial combats could be heard by Temple worshippers. Even the lavish Temple itself became a constant reminder of his blasphemous arrogance and of their thraldom.

Jewish and Christian writings, though perhaps somewhat exaggerated, unite in recording Herod's cruelties, and these have become proverbial. He ordered the execution of many whose loyalty he for some reason suspected, including the best-beloved of his ten wives and three of his sons, as well as scores of priests and notables who might possibly have challenged his authority. Plotting on his death-bed in Jericho how his demise might be accompanied with suitable mourning, he ordered that as soon as the news of his death reached the city the leading men of Jerusalem be herded into the hated amphitheater and massacred — a command which fortunately was not carried out. The familiar story of the "Slaughter of the Innocents," in Matthew 2 (p. 873), is typical of acts attributed to him.

Herod's testament, providing for the division of his kingdom among three of his remaining sons, was to the Jews the last evidence of his indifference to their welfare. According to this will, approved in the main by Augustus, the northeast portion of his domain, a region near Mount Hermon which figures slightly in the New Testament, was granted, with the title of Tetrarch, to Philip, who seems to have ruled moderately and well for thirty-eight years until his death. Galilee and Perea went to Herod Antipas, the crafty ruler whom Jesus called "that fox," mentioned frequently in the Gospels. Although he and his wife, Herodias, avoided Rome's displeasure for forty-three years, restless ambition brought them at last, in 39 A.D., a sentence of banishment to Gaul. Judea proper, with Samaria to the north and Idumea to the south, was allotted to Archelaus, but without the coveted kingly title. See Map VIII.

The rule of this vain and dissolute Hero-

dian prince, of almost a decade in duration, ended in disaster for him and for his people. In grim realization that their plight was worse than under his father, Jews and Samaritans finally took the risk of appealing directly to Augustus through a distinguished delegation of fifty, begging that they might be relieved of the curse of the "House of Edom." The Jews asked permission to live once more as they had under the Persian kings, ruled by scribes, rabbis and priests — little dreaming what a mockery such "self-rule" under Rome would shortly become. In 6 A.D. Archelaus was banished and Judea was made an imperial province, ruled from that date until 41 A.D. by procurators appointed by the Emperor and directly responsible to him.

The best-known of these seven procurators is Pontius Pilate, 26–36 A.D., whose personality and motives have often been analyzed. In the Gospels he seems reluctant to condemn Jesus, but historians, on the basis of many specific episodes, characterize him as venal and obtuse. Philo, a contemporary, charges him with corruptibility, violence, ill-treatment of the people, executions without the form of a trial, rapine, the ruin of whole families, and excessive cruelty of every kind. His indiscretions and tactlessness provoked his subjects into petty riots which he quelled with fresh spilling of Jewish blood. But finally, in the year 36, after quieting an outburst in Samaria with unnecessary ruthlessness, he was sent by the legate of Syria, the ranking official in the Near East, to Rome to defend his misdeeds. Of his end nothing is known.

During this period, Rome's grip on Palestine was strangling. The procurator maintained a strong standing army, with garrisons strategically placed, which cowed the restless land. His function of raising the imperial revenue was discharged in the oppressive ways then practiced in the Empire. Though the Roman tribute was fixed, the privilege of collecting it was auctioned off to tax-farmers. Tax-collectors are never popular, and how much these "publicans" owe their bad reputation to that fact is not clear. In a position to squeeze more than the required minimum, they often used such ingenuity that little escaped their hands. Extortion was widespread because everyone, from the governor down, was intent upon his own enrichment.

Whether indirectly through puppet kings, such as Herod, or directly through procurators, Rome was thus the final arbiter of Judea's destiny. It is true that local autonomy was officially granted to the Jews, who presumably lived under their own laws, religious and civil, but their self-rule became increasingly a delusion because of Rome's lack of understanding of their religion and customs. A brief account of this complex situation will clarify many of the events recorded in the New Testament.

Jewish Local Government

The self-government of Palestinian Jews in the time of Jesus was already several hundred years old. In the time of Nehemiah and Ezra, late in the fifth and early in the fourth centuries B.C., "the Law" (perhaps the first five books of the Bible; see note on p. 368a) was accepted officially as Holy Scripture and the new Jewish community, often referred to by Jews as the "Restoration," was organized, as some believe, along the lines prescribed in Ezek. 40–48. Under a succession of Persian, Greek, Maccabean and Roman rulers, this small community in Jerusalem continued to be governed by its priests and learned men and was in that sense a theocratic state.

The definitely religious controls of Jewish life were embodied formally in the Temple, which in turn was under the High Priesthood. This supreme authority, during the years of independence under the Hasmonean (Maccabean) dynasty (160 to 63 B.C.), had been merged with the kingship without seriously offending the religious sensibilities of the Jewish people. When Herod assumed power, however, a swift decline of theocratic prestige and authority ensued. He killed or banished Hasmonean descendants, broke the blood succession, and appointed his own creatures to the High Priesthood. After Archelaus was deposed, this policy was followed by the Romans,

who chose men who were both prominent and unscrupulous — notably Annas (Hanan) and members of his family. A son-in-law, Joseph Caiaphas, held that once-exalted position at the time of Jesus' ministry.

Although suspected and despised by most Jews because of their collusion with their Roman masters, the priests nevertheless wielded great influence because the people still venerated their position as custodians of the Temple. The power of the priesthood, controlling everything that took place in the Temple area, was based upon a religious and an economic foundation.

The magnificent "House of the Lord," built by Herod, was not only a place of worship but also the supreme symbol of Israel's covenant with God, of their religious aspirations and of their hopes for a future restoration as a nation. Jews all over the world prayed fervently toward Zion, and many made long and costly pilgrimages to bear their offerings in person. The festivals, occasions for national thanksgiving, were splendid in ceremony, with clouds of incense adding to the mystery of the ritual, and with joyful soundings of trumpets and cymbals to stir the populace to heights of devotion, as illustrated by the ecstatic description of them found in Ecclesiasticus, written some two centuries before (Ecclus. 50, pp. 824–25).

A second foundation of the priests' power was their control of the Temple treasury, which had become a sort of state bank. The tithes on produce, the half-shekel tax expected of all Jews and the free-will gifts of the well-to-do brought to Mount Zion streams of wealth from every point of the compass. And there were other sources of income, as, for example, the fee for approving as "without blemish" the sacrificial grains, birds, and animals brought by the devout or purchased in the courts of the vast Temple area. Also, since pilgrims brought strange currency and since coins with pagan images were illegal within the sacred precincts, concessions were granted to money-changers, as an essential service to worshippers. Abuses of such privileges, which doubtless shocked many of the faithful, stirred Jesus to the most wrathful act ascribed to him in the Gospels. (See note on Jn. 2:15, "Jesus' Scourging of the Money-Changers," p. 975b.)

The grip on the Jewish people of this religio-economic system was not seriously weakened in spite of charges of corruption and popular contempt for priestly politics. Roman officials, though scorning the Jews and their religion, accepted the priesthood as allies in maintaining control. The priests, despising their rulers for their pagan brutalities, used Roman authority in order to exploit the religious and national sentiments of the people. But pious Jews everywhere, attending the Synagogue, eagerly studying and obeying the Torah and praying for better days, continued to support and cling to the Temple as the invisible bond of their unity.

The final authority in Jewish civil life centered in Jerusalem but local administration in Palestine was usually dispensed by elders or "village fathers." In the time of Jesus the synagogues were the dominant factor and their leaders were also likely to be the "judges," but there seem to have been some sanhedrins or councils, each usually consisting of twenty-three members. Difficult disputes were referred to the supreme court or council in the capital, traditionally numbering seventy-one and, since the Maccabean period, known as the Sanhedrin (a Greek word for "assembly").

There remains considerable doubt among scholars regarding the functions and authority of the Sanhedrin in the time of Jesus. This body, the successor of an earlier council thought to have been established in the sixth century B.C., was limited, it is generally agreed, in significant ways: first, any accused person holding Roman citizenship was brought not before a Jewish court but a Roman one, usually that of the procurator in Caesarea; second, the death sentence was apparently a Roman prerogative in this period (Jn. 18:31, p. 947) and certainly so in matters involving political crimes. Some believe that the Sanhedrin might still try a Jewish offender for a purely religious transgression and ask for the death penalty, but that the governor alone could condemn and execute a criminal. Others hold that for such offenses the Sanhedrin could visit capital punishment, but that this would be stoning

(see notes on Acts 7, p. 1033a, and on Josh. 7, p. 185a), not crucifixion.

Under Pilate the Sanhedrin consisted chiefly of priests and Sadducees but included also learned scribes and renowned rabbis and it still met almost daily under strict, time-honored regulations. For example, under its rules its verdict had to be given a day after the trial and not in haste, as in the condemnation of Jesus. But this once-powerful body was now officially headed by a High Priest appointed by the procurator, and packed with members subservient to Rome. Thus it had lost the confidence of the people well before its most famous case, that of Jesus, was brought before it. The surviving records of that momentous occasion, found only in the Gospels, raise moot issues, chief of which are the regularity of the procedures condemning Jesus and the real responsibility for his death. One theory, advanced by Zeitlin though still lacking general acceptance, sheds light on this problem. It suggests that Jesus was haled before a second or "political" sanhedrin which included no ranking scholars, observed no statutes as to procedure, and was therefore merely a convenient tool of Caiaphas, then High Priest. Many of these matters are discussed in notes at the end of the Combined Gospels.

Elements in the Jewish Religious Community

As the world knows, Titus' destruction of Jerusalem in 70 A.D. brought to a tragic end the period sketched on foregoing pages, during which the Jews had been allowed to rule themselves under close Roman supervision. But Israel had always been something more than a political state, whether independent, as it sometimes had been, or subject to other powers. As a religious and cultural entity, it has survived all the vicissitudes of time to the present day. It is therefore of supreme importance to understand both the larger unity of Jewish life and the diverse expressions of it in New Testament times.

That which distinguished the Jew was the acceptance of the Torah. According to early tradition, this had been instituted by Moses and put into full force under Ezra. Often but wrongly called "the Law" (also, the Five Books of Moses, or the Pentateuch), the Torah is "the teaching" which included not only Law but other Divine revelations, as through priests or prophets. Crystallized in the Shema, the heart of daily worship (Deut. 6:4–5), its main implications, held by Jews everywhere, were, in the words of a recent scholar, "that there was a God, and that he had revealed his will to Israel, and that it was the duty of Israel to carry out his will." However, various groups among the Jews expressed their loyalty to the Torah with different emphases.

In Jesus' day Palestinian Jews were divided among several parties. These have been clearly defined as Sadducees, Zealots, Essenes, the "Am-Haaretz" ("People of the Land"), and the Pharisees. The most influential of the period, the one which survived all the rest, was that of the Pharisees, who held the middle ground between those who were too literal and those who were too lax. Since these are the men about whose functions and true character there are today most misconceptions, the examination properly begins with them.

The Pharisees

The early history of the Pharisees and their prominent place in the Maccabean period have been presented in the introduction to The Apocrypha. Then, serving a religious ideal in contrast to the political aspirations of the Sadducees, they formed the plebeian opposition to the small aristocracy supporting the Maccabean kings and restrained their greed and ambition. Although in the time of Jesus the number of Pharisees was not so great as sometimes pictured, they had a large following and their interpretations of the Torah dominated Judaism, as ever since.

The Pharisees, in the words of Herford, made the Torah "the very corner-stone of their religious belief and teaching." With the new zeal in its enforcement in the time of Ezra, it needed constant exposition and detailed applications to the daily life of succeeding generations. This was done by a long line of Pharisaic teachers or rabbis,

interpreters or scribes (or "lawyers," as they are sometimes called in the Gospels). Over the centuries they had gradually formulated an increasing body of interpretation of the Torah, "the tradition of the elders," which, passed on by word of mouth from teacher to pupil, was finally reduced to writing as the *Mishnah*. This "tradition," sanctioned by years of pious observance, had in the time of Jesus become extensive and so complicated that it could be mastered only by trained scholars. These "teachers in Israel," usually of humble birth and devoting their lives without pay to study and to imparting their religious ideals and their knowledge, were more highly esteemed by faithful Jews than princes or priests.

In the New Testament period two main types of interpretations of the Torah were recognized. The most conservative was associated with the name of Shammai, whose disciples were stern and, in their exposition, rigorous in following tradition. The more liberal expressed the spirit of Hillel, a rabbi of vast influence, who died early in the first century A.D. and to whom some have traced the Golden Rule (see note on Mt. 7:12, p. 967a). When interpretations clashed in this period, Hillel's prevailed. Nevertheless, both the conservative and the liberal wings of the Jewish religion had become extremely exacting. Only those Jews could be counted "righteous" who devoted a large part of their lives to study of, and obedience to, the requirements of the Torah, and many Jews did dedicate themselves to that task.

Pharisaism in practice comprised both a body of ideas and a code of conduct. The beliefs concerning God, the nature of man, and other basic questions (contained in what is known as the *Haggadah*, the homiletic portion of Jewish teaching), were never systematized into a formal theology nor were they ever commanded or stressed, but faith in God was regarded as binding. The distinctive feature of Pharisaism was the comprehensive code of rules for behavior (known as the *Halachah*), which attempted to find in each period the present-day meaning of the Torah rather than the ancient one, and was therefore regarded as a progressive revelation. The result of careful work through the years by groups of accredited interpreters of Scripture, it exacted meticulous observance of both the written Law and of the oral tradition and thus affected every phase of Jewish life. Pharisaism insisted that the will of God must be expressed not merely in words but in everyday action, and also specified in detail exactly *how* his will was to be followed. It was therefore, above all, a thorough discipline, but it was not an unwelcome one. To devout Jews daily observance of the Law was even then, according to Professor Baron, a "spontaneous, indeed, enthusiastic affirmation" of their deepest faith in God.

Yet the Gospels seem to malign the Pharisees as self-righteous and hypocritical. In the light of a whole series of deeper studies, such condemnation is held by an increasing number of scholars, Christian as well as Jewish, to be unjustified. Jesus himself was in his own life recognized by some as a rabbi (Jn. 3:2, p. 1151) and he was a devout follower of the Torah. What he condemned were aspects of Pharisaism which seemed to him merely to be external performances. One theory is that Jesus had little intimate knowledge of the Pharisees until he clashed with them. In the light of source material now available, the Pharisees appear as sincere, learned, and determined defenders of their way of life. But this is a subject treated more specifically elsewhere (see note on Mt. 23:33, p. 976b).

The Sadducees

Opposed in interest and in point of view to the Pharisaic party stood the Sadducees, the dominant aristocracy of Judea. Appearing as a distinct party in the second century B.C., as supporters of the Maccabean kings, the Sadducees were the official custodians of organized religion and the group from whose ranks the priesthood was recruited. In the Gospel period they numbered only some five thousand, but they were a privileged caste, more like a closed political party than a religious sect. Their power was due primarily to their wealth and their relationships with Rome.

The Sadducees differed chiefly from their

Pharisaic opponents in their attitude toward the Torah, the common ground of all parties. They accepted only the written Law of Moses and rejected the oral "tradition of the elders," which was to the Pharisees not less binding than the Pentateuch itself. Moreover, they denied, as not found in the canonical Scripture, various "innovations" of the inter-Testamental period (see the prefaces and notes in The Apocrypha), such as the doctrine of immortality or the resurrection of the dead, the conviction that the Messiah would shortly come to destroy Israel's enemies, and the widespread belief in angels and demons. There appears to be no record of Sadducean teachers, rabbis or synagogues. Too ready to use religion as merely a practical convenience, the Sadducees disappeared as a group with the fall of the Temple in 70 A.D.

Apart from strictly religious differences, the Sadducees were condemned by the Pharisees as mercenary, morally lax, too astute as politicians, too eager to maintain the Jewish state through compromise with Roman authority and Greek paganism. More skeptical and worldly-minded than other Palestinian Jews, they increasingly succumbed to the spell of Greek ideas and customs which dominated the Mediterranean world after Alexander's conquest in the fourth century B.C. and constantly influenced Jews of the Dispersion. The Pharisees found in the Sadducean party the spearhead of pagan penetration into their defense of a pure, uncontaminated Judaism.

The Zealots

A third well-defined group within the large Palestinian Jewry is known as the Zealots, whose ardent patriotism finally precipitated the fatal clash with the Roman armies under Vespasian and Titus. They despised the Sadducees for their collusion with Rome, for they were fiery nationalists ready to die to drive the foreigner out of God's land. They accepted much of Pharisaism, but they relied upon physical force, while the Pharisees were pacifists. Their intense zeal is thought to have been inspired primarily by the Apocalyptic writers of the preceding century or two (see preface to the Book of Daniel).

The Zealots emerged as a party for the first time under Herod. Their strength was centered in Galilee, and with this party within Judaism Jesus may have had personal contact much of his life. The population of this area, a Jewish majority mixed with Phoenician, Arab and Greek elements, was turbulent and fiercely independent. One revolt after another broke out — no less than thirty in a hundred years — first under Herod and later under the Romans, all quelled literally by fire and sword. It is estimated that during the first seventy years of the Christian era the activities of the Zealots cost millions of Jewish lives. As a boy Jesus probably saw from the hill above Nazareth the punishment of the near-by stronghold of the Zealots, the city of Sepphoris, left by the legionaries a burning ruin, surrounded by a forest of crosses on which the rebels dangled. He must have learned then what it meant to challenge Rome by armed force.

The Essenes

The Essenes, a smaller but quite distinctive group though not appearing by name in the Bible, have attracted increasing interest among students of early Christianity as shedding light on attitudes and practices mirrored in the New Testament. Their origin is obscure. Some believe that they may have been an offshoot of the Assideans (Hasidim) who supported Judas Maccabeus in his war for religious freedom (see note on I Macc. 7:13, p. 767a). One eminent scholar suggests that they perhaps came into Palestine from Mesopotamia after the middle of the second century B.C. In the time of Jesus about four thousand strong, they aroused such attention for their extreme expressions of piety that they have been called "emphatic Pharisees." But they diverged from Pharisaism chiefly in their asceticism and their isolation.

Living in stern simplicity and usually far from the haunts of men, the Essenes formed a communal brotherhood in which property was shared. Initiates were required to go through years of training. Their vows of

celibacy, undertaken by a majority, led to a missionary campaign to maintain their numbers. To this practice some have traced early Christian asceticism. Their bodily purifications and formal lustrations, possibly derived from water-cults prevalent along the Euphrates River, may have been the source of the Christian rite of baptism. Beyond any Jewish group of the time their expectation of an immediate appearance of the Messiah was kept at fever heat. This strange fraternity has been much more fully understood since the discovery of the Dead Sea Scrolls (see new chapter, beginning on p. XLV).

"*The People of the Land*"

Outside of these four parties, Pharisees, Sadducees, Zealots and Essenes, there still remained masses of the Jews of Palestine who were despised for their poverty by the Sadducees, for their ignorance by the Pharisees, and for their timidity by the Zealots. They honored the Torah and often attended synagogues and shared the national worship in the Temple. For various reasons and in different ways, however, they fell short of the rigid standards demanded by the Pharisees, who called them *Am Haaretz*, a Hebrew term meaning "the people of the land." Among them, according to some scholars, Jesus may have belonged.

This group included those at the bottom of the social ladder, the very poor, the uneducated — those too preoccupied with their struggle for a scanty living to observe the meticulous requirements of the Law. The Gospels intimate that this disinherited population was the object of Jesus' special solicitude. But the worldly activities of landholders, opulent merchants, and others who knew the Law also led them to disregard its strict injunctions. Here were found, of course, the publicans (a Latin word meaning *tax-collectors*), who were particularly hated as traitors either because of a natural resentment against them as part of the Roman machine, or because they were oppressing the people for their own enrichment. The problem of winning back into the fold these conscious "sinners" presented a dilemma to Pharisaic leaders. One way of "saving" them was to befriend them. But the Law declared that anyone having intimate dealings with those beyond the pale would become "unclean." The would-be shepherd therefore must either break the Law to find and recall the sheep or leave them untended. Jesus and his disciples were frequently criticized because they dared to "eat with publicans and sinners."

The Synagogue

The chief Jewish institution in the Gospel period was no longer the Temple — for centuries the supreme symbol of Israel's unity — but the Synagogue (Greek for "gathering" or "assembly"). The Temple had long served those who could reach Jerusalem and participate in the ancient ceremonies. But those living far from Israel's capital had also needed places for worship and instruction. For that reason synagogues had arisen, probably during the Babylonian Exile in the sixth century B.C., and in time spread wherever there were Jews. They had multiplied so swiftly that in the time of Jesus they are said to have numbered several hundred in Jerusalem itself, almost under the shadow of the Temple.

The synagogues, simple and democratic in organization, provided public services combining worship of the One God and instruction in Israel's tradition, and also schools for children. From neither of these were pagans or Christians barred. Each was a separate unit, as today, without ecclesiastical control from above, but most of them were dominated by Pharisaism. In the interior the place of honor was given to the Ark, the receptacle containing the scrolls of the Torah and other Scripture. At the elevated lectern any reputable Israelite might lead the congregation in prayer or read and expound the sacred text, as Jesus did in Nazareth (Lk. 4, p. 891).

There is no hint in first-century literature that either Jesus or his contemporaries dreamed of the place in the future of the

Jewish people which the synagogues would take. Temple and Synagogue had existed together for centuries. When the Temple fell, the Synagogue provided such local fellowship and religious encouragement that Judaism continued not merely to exist but in a short time to create such vigorous expressions of its spiritual life as the Mishnah and the Talmud. Through the centuries ever since, the Synagogue has been the heart of Judaism.

The Preparation for Jesus

It was in these perplexing years of great material and spiritual anguish for the Jews that Jesus was born. Mental turmoil, seething discontent, and eager expectation were all about him. Widely prevalent among the Jews was the conviction that their cup was full, that the world-order was drawing to a violent end. "The time is at hand" was a cry on the lips of John the Baptist, Jesus, and other New Testament figures. In popular tradition the sufferings of the Jews were but the birth-pangs preliminary to the realization of their age-old dream of the Messiah, the anointed of God.

Different groups in the community saw this vision differently. Some hoped for an invincible hero to deliver his people from oppression and to usher in a new era of Israel's glory. The faith of these, both Jews and early Christians, is poignantly expressed in Mary's *Magnificat:*

> He hath showed strength with his arm;
> he hath scattered the proud in the imagination of their hearts.
> He hath put down the mighty from their seats,
> and exalted them of low degree.
> (Lk. 1:51–52, p. 869.)

Others conceived him in spiritual terms, the bringer of a reign of law on earth which would give Israel its place among the nations. (See note on the Messiah, Mt. 16:16, p. 971a, b.)

At the outset many of Jesus' followers thought of him as the expected emancipator. He also had to reckon with such increasing tensions as the Sadducees' departures from the Jewish heritage, the Pharisees' pious isolationism and the Zealots' fiery fanaticism. If he had allied himself with the nationalists or the ruling class in Palestine, he might perhaps have stalked across the pages of history as a different kind of liberator — a hero who defied Rome. Like most of his countrymen, however, he probably saw the futility of such a suicidal challenge. Instead, he sought to bring to his people an inner deliverance, a spiritual victory over oppression and suffering. That is the message which is brought by the Gospels, now to be presented.

VIII

The Gospels



An Integrated Text of the Gospels

A MODERN COMBINATION OF MATTHEW,
MARK, LUKE, AND THE NARRATIVE PARTS OF JOHN

An Integrated Text of the Gospels

Written and Oral Sources — The Gospel According to Mark — The Gospel According to Matthew — The Gospel According to Luke — The Gospel According to John — Why Four Separate Gospels? — An Integrated Gospel — List of Passages Used.

TO REGARD THE GOSPELS, recording Jesus' life and death, as the foundation of Christianity, as many have done, is to reverse the actual sequence of events. The new religion, later proclaimed as having "turned the world upside down" (Acts 17:6), started just after the resurrection in Jerusalem without written texts and expanded with amazing speed from Palestine all over the Mediterranean world. The first Christian documents — in no sense the annals of the movement — are a bundle of Paul's letters, the Epistles. The Gospels and The Acts appeared later, at a time when Christianity was already established in many of the great cities of the Graeco-Roman world. In other words, first came a successful missionary campaign by word of mouth, then handbooks and records for future guidance.

The early converts to what was later known as the Christian religion were Jews who, familiar with the Hebrew Scripture, believed that Jesus was the promised One appointed "to preach the gospel" (Lk. 4:18, p. 891; see note, p. 971a). Also accustomed to oral tradition (see p. 851a) and sharing the general expectation that the end of the world-order was at hand, they saw no reason to make a record. Most orthodox Christians today hold that Matthew and Mark were written about the middle of the first century, but many scholars believe that only when most eye-witnesses of Jesus' career were dead and when both Judaism and primitive Christianity had been uprooted by the fall of Jerusalem, in 70 A.D., did the written accounts of the Founder's life and teaching appear. Then it was that "the Gospels" were written to spread "the Good News." It is in this sense that Professor Goodspeed holds: "Christianity did not spring from the New Testament, but the New Testament from Christianity."

The word Gospel, applied to the four separate records of Jesus' life, means "good spell," "good tidings" or "good news." The word is an Anglo-Saxon translation of a Greek word, equivalent to "evangel." The four accounts were first called "Gospels," it is believed, at about 150 A.D. Since that time the word has carried two meanings — the message and the books.

Why are there four testimonies instead of only one? When were they written, by whom, and on what were they based? The Gospels of Matthew, Mark, Luke, and John differ in content and in point of view, and the problems related to them are as numerous as they are difficult. Were they originally written in Aramaic, the native tongue of Jesus and his first followers, or in colloquial Greek, the international language of the time? In what ways do they differ, and how are they related to one another? Do they depend on earlier written sources? Answers to such questions must be found in the documents themselves, for there is little outside evidence.

For well over a century the first three Gospels have been called the "Synoptics," a Greek word meaning "seen with the same eyes." They follow in the main a common sequence of events and are also similar in other respects. Since they are quite different from the fourth, it is best to consider them apart. Various interpretations of the limited body of fact concerning these documents, now to be briefly outlined, do much to heighten interest in the Bible as a literary development.

Written and Oral Sources

The Gospels, in the opinion of most authorities, are compilations of earlier writings now lost except as they are embodied in the four books themselves. Since it is generally agreed that Mark's Gospel was the first of

the four, the examination may begin with it. Among the theories offered, one is that Mark was merely the unsystematic collection of Peter's oral reminiscences, another that it was the later version of an older written record. It is the shortest of the four and many of the stories in it appear to be condensed. It is interesting to point out that Mark is limited in its material and that, in the words of Canon Streeter, "a large part of the most obviously genuine, original and characteristic teaching" of Jesus is derived from sources peculiar to either Matthew or Luke. Mark was for centuries held in low esteem, for instance by St. Augustine, as merely an abridgment of Matthew. Most modern scholars, however, reversing that opinion, now confidently assert that Mark was used by both Matthew and Luke.

Matthew includes almost all of Mark with little change in sequence and these portions constitute half of the total content of Matthew. Luke compresses nearly two-thirds of the substance of Mark, but adds enough to make the portions from it only about one-third of his Gospel. Matthew and Luke thus have large sections which are not found in Mark. Those in Matthew, chiefly parables and discourses, are in chapters 5–7, 10, 12, 13, 18, 23–25. Similar material is found also in Luke, differently arranged and somewhat changed in detail.

Did Luke, writing some time after Matthew, copy him? It is widely believed that he did not, but rather that he relied with Matthew upon a secondary documentary source not used by Mark. This document, posited by scholars on internal evidence, has been named the "Q," the first letter of the German word *Quelle*, meaning "source." This important document, now lost, is inferentially a collection of pithy and disconnected sayings of Jesus. The portions of Mark and "Q" used comprise most of Matthew and Luke, but do not include the birth stories and some of the best parables, which may have come from still other sources.

This so-called "documentary hypothesis" assumes that there actually were writings in circulation some time before the composition of the Gospels. Some scholars, however, believe that there was little written as long as eye-witnesses of those events were still alive. They point out that Judaism, based in large part upon the oral "tradition of the elders," described in the preceding chapter, had long been passed on by word of mouth. Hence the disciples, Jews trained in verbal memory, probably transmitted their recollections of the Master's teachings and of his life without writing. That still leaves the question, however, when the oral tradition about Jesus was fixed in writing.

In recent years a new method of study, known in German as "form history" but commonly rendered in English as "form criticism," has been arousing discussion among American scholars. It seeks to disentangle elements in the primitive Christian oral tradition and classify them according to the forms in which it was first fixed. The pioneer in this line of investigation is Professor Dibelius, whose theory is best summarized for English readers in his book, *From Tradition to Gospel*.

The first form into which the Jesus-tradition was cast, according to this study, was the sermon, the means used from the beginning to gain Christian converts. But there was apparently little portraiture of the central figure or his background, perhaps because neither was needed for the first listeners. Therefore, as Christianity traveled farther away from Palestine both in time and in distance, the preaching was gradually enriched by illustrative material, mainly by eye-witness recollections in such sequence as the following: "paradigms," or isolated, short, simple narratives, usually ending in a saying of Jesus; "tales," longer and more colorful, which picture with a certain artistic pleasure Jesus as the miraculous healer; "legends," which further enhance his prowess; and "mythology," such as the demons' recognition of Jesus as the Messiah. (Mk. 5:7, p. 898.)

This approach to New Testament problems has not won general acceptance even among liberal Protestant scholars, as indicated, for example, by the case of the opposition made by Dr. Ernest F. Scott. Orthodox Christians, especially Roman Catholics, are usually opposed to such

analyses as undermining the Divine inspiration of the Bible. Liberal scholars, on the other hand, affirm their belief in such inspiration but point out that their purpose is merely to elucidate the process by which God's word was finally embodied in written form. An enormous amount has been written on the subject, as suggested in the bibliographies in Appendixes B and C.

The Gospel According to Mark

The origin of Mark's Gospel has long been a key question. Most scholars agree that it is the work of a Christian Jew, written probably in Rome and for a Gentile audience. The theory from the second century that the book was the informal record of the personal reminiscences of the Apostle Peter by John Mark (see note on Acts 15:38, p. 1036b) has been questioned by several recent commentators. As to the date of its composition, Catholics and conservative Protestants place it as early as 50 A.D. and regard Mk. 13:2 (p. 939) as an inspired prediction of the fall of Jerusalem, which occurred in the year 70 A.D. Liberal scholarship holds that this Gospel reached its present form shortly after that disaster, perhaps by 75 A.D.

Some have found the literary style of Mark inferior to that of the other three Gospels. To one, the book is almost a "shorthand account of a story by an impromptu speaker — with all the repetitions, redundancies and digressions which are characteristic of living speech." It is pointed out that Mark begins abruptly; that there is little outward sign of editorial skill; that the organization of material is loose, the sequences being usually marked by "ands" and "straightways"; that its style is colloquial and uneven, and that literary finish is generally lacking. Sometimes there is a parsimony of words, yet occasionally duplicate expressions appear. Mark contains little of the teachings of Jesus, in which Matthew and Luke abound. It tends to neglect the organic connection between the career of Jesus and the background of Hebrew history and tradition, and to emphasize his miracles and his power over nature. This Gospel is thus regarded by some as hurriedly written for a limited group of early Christians.

Other critics rise to the defense of Mark, and for several reasons. He gives a distinctive picture of Jesus as an austere man of action, a worker of miracles and the mysterious fulfillment of the Messianic mission. His style is simple and objective, with many touches of detail omitted in the other Gospels. He gains in vitality by freer use of direct discourse and imparts an "impressive sense of movement." Some Marcan passages, as for example his story of Jesus' Passion, are mentioned as supreme examples of restrained narrative.

The Gospel According to Matthew

Each of the Gospels has a spirit of its own. Matthew, in the Bible placed first, but probably written later than Mark, suggests the efforts of a Jewish convert to convince his co-religionists — principally Jews of the Dispersion — that Jesus in terms of their own tradition deserves their acceptance. The date of composition of this Gospel has been widely argued. Catholics and conservative Protestants place it before the fall of Jerusalem, while many liberal scholars believe that it was composed just before 90 A.D., and in Antioch, though perhaps in Palestine. Matthew, learned in the Law and the scribal tradition, cites some fifty Old Testament passages to prove that Jesus was the Messiah of Jewish prophecy. The severe disparagement of Jews, notably of the Pharisees, is thought by some scholars to have been resorted to in order to parry charges of the illegitimacy of Christian claims. Against the charge that Christians denied the Law, Matthew asserts that the old Law was not "destroyed," but merely "fulfilled," by the spiritual and inner "law" of the Master. He intimates that the Jews' rejection of Jesus and their persecution of his disciples, followed by the fall of Jerusalem and the political extinction of the Jewish state, are convincing evidence that Jesus actually *was* the expected Messiah.

Matthew's work is an advance over Mark's. Through combining Mark with

the "Q" source and with distinctive additional material, Matthew brings out Mark's Man of Action also as a Master Teacher. Matthew, more skilled in writing than Mark, presents the moral and religious teachings of Jesus so effectively that his Gospel is regarded to this day as the best compendium of Christian ethics. His work surpasses Mark's in his careful selection and organization of material, in his aptness in poetic expression and balance (as in the use of the familiar Hebrew parallelisms in couplets or strophes), and in his more complete and vivid reporting of various events. As compared with Mark's apparent indifference, or even hostility, toward things Jewish, Matthew pictures the foundation of Jesus' religious movement as a new tree growing naturally out of the rich soil of Israel's heritage.

The Gospel According to Luke

As Christianity spread from humble circles and commended itself to the more cultured people of the Greek world, who would be unimpressed by strictly Jewish claims, there was occasion for a retelling of the "good news" by a Gentile for educated folk. Such a work is the third Gospel. This and its companion volume, The Acts, amount to a fourth of the entire New Testament. According to tradition the author was Luke, Paul's "beloved physician" (Col. 4:14). That he may have been actually a physician seems to some to be borne out by his display of medical interest and his use of bodily analogies. The Catholic position is that he wrote his Gospel before 70 A.D., but most modern Protestant scholarship holds that he was born in Antioch and that he wrote his two-volume work in Ephesus at about 90 A.D.

Luke was well qualified for his task. His broad Graeco-Roman background is reflected on almost every page. His formal preface (Lk. 1:1–4, p. 866) conforms to Greek literary practice, and his sensitive portrayal of various personalities is Greek in spirit and manner. He minimizes anything that might offend Roman authority or repel the Greek mind. But Luke is a capable exponent of the new religion, for as a young man he seems to have accompanied Paul on some of his journeys and on his two long imprisonments in Caesarea and in Rome. Luke's conception of Jesus' significance appears to be larger than that of his predecessors, for he replaces Mark's worker of miracles and Matthew's Messiah of the Jews with a saviour of the world, the founder of a universal religion of redemption.

Further, his work shows Luke to be not only a devout Christian and an educated Greek but also a man of letters. The poems in his first two chapters have won him the title of "the first Christian hymnologist." His narratives are colorful and convincing. Those of his parables unknown to Mark or Matthew are regarded by some as the choicest portion of his work. His artistic sense is further revealed in the mood of quiet but exalted confidence he communicates throughout.

The Gospel According to John

"After the other evangelists had written the facts of the history, John wrote a spiritual Gospel," said Clement of Alexandria, who died early in the third century, and ever since striking differences between the fourth Gospel and the others have been recognized. For example, in this work most of the action takes place in Judea, not in Galilee. Jesus' ministry spreads over three Passovers instead of scattered days spanning perhaps a year. The crucifixion, placed on Friday by all the Gospels, is here apparently dated differently from the others in respect to Passover (see note on Lk. 23:46, p. 980b). Jesus speaks in long, allegorical discourses rather than in pungent epigrams and graphic parables. He appears on the scene not as a child in a human family but as the incarnation of the eternal "Word" or Logos (see notes on Wisd. 7:25 and on Jn. 1, p. 1164a). And he moves majestically through the pages as the supernatural Son of God whose divinity is attested by his miraculous "works" and by his mysterious words — for "Never man spake like this man" (Jn. 7:46, p. 1156). John's Gospel stands apart from the other three primarily because it is one of spiritual interpretation.

It is not so generally recognized, however, that the line separating the factual accounts from the interpretations may be properly drawn within the fourth Gospel itself. For that reason most of John's narratives, about a third of the book, convincing because of their eye-witness flavor, are woven into the consecutive story of Jesus here presented, thus supplementing the "facts of the history" recorded by Matthew, Mark, and Luke. But the distinctive contribution of this author is the way in which the historic Jesus of Nazareth becomes the living Christ, an abiding presence among later Christians. Therefore an abridged Gospel of John, mostly in the form of monologues put upon Jesus' lips, is placed with John's letters near the end of this volume. There the question of who wrote the Gospel and epistles, the so-called "Johannine Problem," long the torment and the delight of scholars, is considered.

Why Four Separate Gospels?

Since various differences among the four Gospels have been presented in the preceding pages, the perennial question is raised once more, Why is there not just one consistent record of Jesus' life instead of the separate testimonies? Some curious explanations have been offered, as, for example, that cited by Dr. Streeter, by Irenaeus, Bishop of Lyons, in 185 A.D.: "It is impossible that the Gospels should be in number either more or fewer than these. For since there are four regions of the world wherein we are, and four principal winds . . . and the Gospel is the Church's pillar . . . it is natural that it should have four pillars." The fact is that the New Testament was not compiled and accepted as a Christian Bible until after the individual books now called the Gospels had long been in circulation. During this formative period of the Christian movement, significant events took place. These are explained differently by Protestants and Catholics.

According to one view, the Christian Church at first had its official center in Jerusalem, probably for sentimental reasons, for most of its vital work was done from the outset beyond the confines of Palestine. After the fall of the Holy City in 70 A.D., Christian groups in such prominent cities as Antioch, Ephesus, Corinth and Rome developed their life without central control, or without any standardization of practice or belief. Inevitably there arose many differences in church organization, in the production and selection of the Christian writings, and in doctrinal matters. Here and there appeared independent "prophets," with their own interpretations of the known documents. Their assertions could be set against the four Gospels, already accepted as authentic in some of the main centers of Christianity. To combine or edit these classic documents and to correct their discrepancies in these early years of insurgency would have aroused more dissension. Toward the end of the second century, Christian leaders attempted to define officially both the doctrine and the literature. But the four separate Gospels, for reasons presented above, continued to be regarded as indispensable.

But, according to the official position of the Catholic Church, there was no period of "insurgency" and any differences among the early churches were merely concerned with such minor matters as liturgy, language and practice. The Gospels were accepted from the beginning as four inspired documents of historical truth, and deviation from official doctrine was regarded as heresy. The fundamental conviction for Catholics is that Peter was made head of the Church by Christ himself (see note on Mt. 16:18, pp. 971b–972a) and that, as the leader, the place where he happened to be — first in Jerusalem, later in Antioch, and finally in Rome — was the official center of Christendom.

The need for a single account of Jesus' life was actually met in one prominent instance. Tatian's attempt, at about 170 A.D., was the first to overcome the four-Gospel difficulties by weaving them into one continuous record without changing their original wording. Translated into Syriac, this Greek *Diatessaron* ("four-in-one") for a century or more took the place of the separate Gospels in the Syrian churches as the accepted story of Jesus.

This appears to have been the only outstanding case of such a combination for many centuries, but during the past few decades there has been a revival of attempts to produce a single account embodying the four. Of course, even today such efforts at combination are resisted by those who feel that the text is too sacred to be cut or rearranged. Others suggest that such attempts (like the present one) tend to conceal the discrepancies among the Gospels and therefore to oversimplify a set of records which contain many inconsistencies.

All this, however, which has been most conscientiously considered, is hardly applicable to the millions who wish a helpful aid to Bible reading, a companion volume and not a substitute for the unabridged Bible they already have. A person reading the New Testament in its usual form, whether for inspiration, information or as literature, finds the fourfold presentation of the life of Jesus a cause of great difficulty, if not of confusion. It is almost impossible to keep the different accounts in mind, especially if one reads only from time to time instead of consecutively and intensively. To unravel the tangled skeins requires more serious study than most people are willing to undertake. This obstacle is not overcome by "harmonies," volumes which print similar passages in parallel columns for scholarly comparison. Though of value to technical students, such analyses make the arrangement of the Gospels, especially if unabridged, even less attractive than the separate documents. For the widest usefulness, a combined text, while dispensing with passages which involve confusion or duplication, should include everything of importance or interest and in a more readable form than in the separate Gospels.

An Integrated Gospel

Throughout the work here undertaken the effort was made to include all passages regarded as having special bearing upon the "rule of faith" of various branches of the Christian Church. Representatives of many denominations, official and private, have been consulted and official publications used, in order that nothing of importance should be overlooked.

From this point the first step toward combining the four Gospels was the elimination of identical passages and those almost so. Surprisingly, little could be cut in this routine manner. For even when minor differences existed, delicate problems arose in choosing among versions of the same episode or saying. Similar passages were therefore carefully compared from the standpoint of richness of dramatic detail, literary flavor, or quotable value. Such decisions are, of course, matters of editorial taste. In order that the reader may not, however, be entirely at the editors' mercy, variants of certain passages have been kept, usually in notes, and, in rare cases, in parallel columns. Disputed questions of the authenticity of certain passages have been referred to in this manner. An example is the presentation of all four endings of the Gospels in comparative form (pp. 953–62).

In the present arrangement the total content of the Combined Gospels is hardly three-fifths of the originals. Nearly two-thirds of Matthew, about a half of Mark and of Luke, and a third of John are retained. Parts of John which do not belong here, but in a separate collection of discourses, are placed at the end of the New Testament and these amount to about another third of his Gospel. The intent was that nothing of importance or of interest in any of the four testimonies should be denied a place. There are Jesus' parables, his thought-provoking paradoxes (described as "truth standing on its head to attract attention"), his conflicts with his opponents, the episodes and discourses, all in more manageable sequence.

To arrive at smooth and logical connections, a task as important as it is difficult, a thorough study of Gospel events has been made and the works of numerous Biblical authorities, Protestant and Catholic, have been consulted. In this aspect of the work the editors gratefully acknowledge the value of the *Harmony of the Gospels*, by Professors Burton and Goodspeed. Titles and subtitles have been chosen to show more clearly the broad sweep of the whole story and its epic quality. To adapt it for study

purposes the chapter and verse numbers have been scrupulously retained, with a table to locate them (pp. 864–65). The numerous notes, supplied to clarify points in the text, amplify the background, or discuss moot issues, are for the most part on pp. 962–81. The purpose, then, of this combination of the Gospels, is to present a single, forward-moving narrative that avoids the duplications and chronological infelicities of the originals and yet preserves the exact words.

A special value of the combined arrangement is that similarities and differences in content, spirit and style — which usually remain unnoticed when the four testimonies are read separately — are brought into prominence. Hence literary comparison, normally undertaken only by scholars, is aided by this unified account. Such an interweaving may raise some questions in the reader's mind but, it is hoped, these will resolve themselves as the text is unrolled.

Those who have questioned the wisdom of combining the separate Gospels into a single narrative, here attempted, have good grounds for their opinion. For it is common knowledge that the four documents reveal differences in datings and sequences, and that each differs from the other three in style, in theological assumptions, and in many other ways. All such problems of comparison, analysis and evaluation among the four books are the proper concern of New Testament scholars (see the issues considered on pp. 859–61, and also the numerous notes on the text, pp. 962–81). Critics of the Combined Gospels, however, may have neglected the preceding paragraphs, in which the reasons for interweaving the separate testimonies are plainly set forth.

The purpose here is to do what millions of Christians over the centuries have done, namely, to think of the story of Jesus as one grand, dramatic whole. The inconsistencies and repetitions in the four separate books are intentionally minimized in order to make the over-all picture more compelling. How many, enthralled by the carols and colorful pageants at Christmas time, remember that the Wise Men appear only in Matthew and the Shepherds only in Luke? Who in a Good Friday service, hearing the Seven Last Words on the Cross read aloud or sung to a glorious musical setting, recalls that they are recorded in one or another of all four Gospels? What worshiper in a noble cathedral, bowing before the fourteen Stations of the Cross, often outstanding works of art, asks which of the scenes depicted comes from Matthew, Mark, Luke, or John? So it is when one confronts the *Passion Play* at Oberammergau, or monumental compositions like Bach's *Mass in B Minor* or Stainer's *Crucifixion*, or great religious paintings like Leonardo's *Last Supper*.

Obviously, there is an important place for scholarly analysis and detail, but more important for most people is the tremendous impact of the holy drama in its entirety. As the reader peruses the pages to follow, among the most moving in all literature, he will feel, it is hoped, that the primary purpose of combining the Gospels is justified.

LIST OF PASSAGES FROM THE GOSPELS IN THE COMBINED TEXT

	Matthew		Mark		Luke		John	
Chapter	*Verse*	*Page*	*Verse*	*Page*	*Verse*	*Page*	*Verse*	*Page*
I	18–25	870–71	16 18–20 21–45	877 877 878–79	1–80	866–70		
II	1–23	872–73	27	881	1–20 21–35 39–52	870–72 873–74 874–75	1–11 12–22	878 931–32
III	4–10 13–17	875 876	7–12 14–15, 17 23–26	882 882 894	1–6 10–20	875 875–76		
IV	1–13 17, 19 23–24	876–77 877 882	26–29 34 39–41	896 897 898	16–31	891–92		
V	1–48	883–86	1–43	898–900	3–9 15–26	877 879–80	2–18	881–82
VI	1–34	886–87	3 13, 17–38 47–48, 55–56	892 902–03 904	9 12–13	881 882	8–15	903
VII	1–29	888–89	1–8 14 21–36 37	904 905 905 906	1–35 36–50	889–90 893		
VIII			22–26 36–38	906–07 907–08	1–3 11–15 22–24	893 896 898	3–11	892
IX	9–17 27–38	880 900	1 14–28 30–39 41–48	908 908–09 909–10 910	7–9 28–33 50 51–62	902 908 910 911–12	1–41	916–18
X	1 2–4 5–23, 26–28 32–40	900 882 900–01 901–02	13–27 32–45	925–26 927–28	1–37 38–42	912–13 929–30		
XI	1 20–24, 28–30	902 890–91	11 12–14, 20–26	931 932–33	45–46 52–54	913 913–14	1–3, 7–8 14–54 55–57	918 918–19 930
XII	1–14 22–25, 28–32 34–41 46–50	880–81 894 894 895	1 29–34 41–44	933 936 938	13–21 46–48 54–55	914 940 906	1–11	930
XIII	1–17 24–34, 36–53	895–96 896–97	1–8 21–23, 27–37	939 939–40	1–17 31–33	914–15 938	3–17 21–30	943 943–44
XIV	22–23, 26–35	903–04	12–17 22–26, 31–36 37–38, 40–42 51–52	942–43 944 944–45 945	1–24 25–33 26	915–16 920 901		
XV	3 11 23–25 30–31	904 905 905 906	2–5 6–7, 9–10 11–19 20 22–23, 25, 27 33–36, 40–41 42–47	947–48 948–49 949 950 950 951 952	1–32	920–21		

LIST OF PASSAGES FROM THE GOSPELS IN THE COMBINED TEXT (*continued*)

	Matthew		Mark		Luke		John	
Chapter	*Verse*	*Page*	*Verse*	*Page*	*Verse*	*Page*	*Verse*	*Page*
XVI	1–12 13–25, 27	906 907	1–4 5–11 12–13 14–18 19–20	953 955 956 959 961	1–12, 19–31	921–22		
XVII	5–13 20–21	908 909			7–25 28–37	923 924		
XVIII	15–35	910–11			1–14 35–43	924 928	12–14 19–23 28–31 33–38	945 945–46 947 947–48
XIX	1–2 3–8, 10–12 27–30	911 925 926			1–10 29–44 47–48	928 930–31 933	4–15 19–24 25–27 31–34	949–50 950 951 951–52
XX	1–16	926–27			20	935	11–18 19–26 27–31	954 958 960
XXI	10–11 12–17 23–27 28–46	931 931–32 933 933–34			17–20, 22–28 34–36	939 940	1–25	960–61
XXII	1–36 41–46	934–36 936			31–34, 43–44 48–49 61–62	944 945 946		
XXIII	1–39	936–38			2 5–16 18 26–31, 34 39–43, 46 56	947 948 948 950 951 952		
XXIV	15–18 38–39 45–49	939 923–24 940			3–12 13–35 36–47 48–49 50–53	955 956–57 958 960 961–62		
XXV	1–13 14–30 31–46	941 929 941–42						
XXVI	1–5, 14–16 42 47–56 58–74	942 944 945 946						
XXVII	1–10 19, 24–25 39–43 51–54 62–66	947 949 950–51 951 952						
XXVIII	2–12 13–15 16–20	954 956 959						

A MODERN COMBINATION OF

Matthew, Mark, Luke, and the Narrative Parts of John

A Foreword, from the Gospel of Luke — The Advent of John and Jesus — The Baptism and Temptation of Jesus — The Beginning of Jesus' Ministry — The Sermon on the Mount — Incidents of the Galilean Ministry — Events at the Sea of Galilee — The Training and Mission of the Twelve — The North Galilean Journey — The Ministry Beyond Jordan — On the Way to Jerusalem — Jesus' First Three Days in Jerusalem — The Last Hours — The Resurrection and Ascension of Jesus — Notes to the Combined Gospels.

A Foreword

LK. 1: 1 Forasmuch as many have taken in hand to set forth in order a declara-
2 tion of those things which are most surely believed among us, Even as they
delivered them unto us, which from the beginning were eyewitnesses, and
3 ministers of the word; It seemed good to me also, having had perfect
understanding of all things from the very first, to write unto thee in
4 order, most excellent Theophilus, That thou mightest know the certainty
of those things, wherein thou hast been instructed.

THE ADVENT OF JOHN AND JESUS

The Announcement of John's Birth

5 There was in the days of Herod, the king of Judea, a certain priest
named Zacharias, of the course of Abia: and his wife was of the daughters
6 of Aaron, and her name was Elisabeth. And they were both righteous
before God, walking in all the commandments and ordinances of the Lord
7 blameless. And they had no child, because that Elisabeth was barren; and
they both were now well stricken in years.
8 And it came to pass, that, while he executed the priest's office before
9 God in the order of his course, According to the custom of the priest's
office, his lot was to burn incense when he went into the temple of the
10 Lord. And the whole multitude of the people were praying without at the
11 time of incense. And there appeared unto him an angel of the Lord stand-
12 ing on the right side of the altar of incense. And when Zacharias saw him,
he was troubled, and fear fell upon him.

LK. 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.*

14 And thou shalt have joy and gladness;
and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord,
and shall drink neither wine nor strong drink;
and he shall be filled with the Holy Ghost,**
even from his mother's womb.
16 And many of the children of Israel shall he turn to
the Lord their God.
17 And he shall go before him in the spirit and power of Elias,
to turn the hearts of the fathers to the children,
and the disobedient to the wisdom of the just;
to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am
19 an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am
20 sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.
21 And the people waited for Zacharias, and marveled that he tarried so
22 long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beck-
23 oned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to
24 his own house. And after those days his wife Elisabeth conceived, and
25 hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

The Annunciation to Mary

26 And in the sixth month the angel Gabriel was sent from God unto a
27 city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
28 And the angel came in unto her, and said, Hail, thou that art highly
29 favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

* See note on John (the Baptist), Lk. 3:3, pp. 964b–65a.

** For the meanings of this term, see note on Acts 1:5, p. 1031a.

LK. 1:30 And the angel said unto her,

Fear not, Mary:
for thou hast found favor with God.
31 And, behold, thou shalt conceive in thy womb, and bring forth a son,
and shalt call his name JESUS.†
32 He shall be great, and shall be called the Son of the Highest;
and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever;
and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not
35 a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called
36 the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was
37,38 called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

The Visitation of Mary to Elisabeth

39 And Mary arose in those days, and went into the hill country with
40 haste, into a city of Juda; And entered into the house of Zacharias, and
41 saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was
42 filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy
43 womb. And whence is this to me, that the mother of my Lord should
44 come to me? For, lo, as soon as the voice of thy salutation sounded in
45 mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said,

My soul doth magnify the Lord,†
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaiden:
for, behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
and holy is his name.

Lk. 1:50 And his mercy is on them that fear him
from generation to generation.
51 He hath showed strength with his arm;
he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from their seats,
and exalted them of low degree.
53 He hath filled the hungry with good things;
and the rich he hath sent empty away.
54 He hath holpen his servant Israel,
in remembrance of his mercy;
55 As he spake to our fathers,
to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.†

Portent of the Birth of John

57 Now Elisabeth's full time came that she should be delivered; and she
58 brought forth a son. And her neighbors and her cousins heard how the
59 Lord had showed great mercy upon her; and they rejoiced with her. And
it came to pass, that on the eighth day they came to circumcise the child;
60 and they called him Zacharias, after the name of his father. And his
61 mother answered and said, Not so; but he shall be called John. And they
said unto her, There is none of thy kindred that is called by this name.
62,63 And they made signs to his father, how he would have him called. And
he asked for a writing table, and wrote, saying, His name is John. And
64 they marveled all. And his mouth was opened immediately, and his
tongue loosed, and he spake, and praised God.
65 And fear came on all that dwelt round about them: and all these sayings
66 were noised abroad throughout all the hill country of Judea. And all they
that heard them laid them up in their hearts, saying, What manner of
child shall this be? And the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel;
for he hath visited and redeemed his people,†
69 And hath raised up a horn of salvation for us
in the house of his servant David;
70 As he spake by the mouth of his holy prophets,
which have been since the world began:
71 That we should be saved from our enemies,
and from the hand of all that hate us;

LK. 1:72 To perform the mercy promised to our fathers,
and to remember his holy covenant;
73 The oath which he sware to our father Abraham,
74 That he would grant unto us, that we,
being delivered out of the hand of our enemies,
might serve him without fear,
75 In holiness and righteousness before him, all the days of our life.
76 And thou, child, shalt be called the prophet of the Highest:
for thou shalt go before the face of the Lord to prepare
his ways;
77 To give knowledge of salvation unto his people by the remission
of their sins,
78 Through the tender mercy of our God;
whereby the dayspring from on high hath visited us,
79 To give light to them that sit in darkness and in the shadow
of death,
to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts
till the day of his showing unto Israel.

The Birth of Jesus

Direct statements regarding the conception, birth and infancy of Jesus are found only in the Gospels of Matthew and Luke, hence these are presented in parallel columns. There is no other reference in the New Testament to these early years and nothing is known of his childhood except the brief passage in Lk. 2:39–52 (p. 874). Mark, in the first verse of his Gospel, refers to "Jesus Christ, the Son of God," and presents him as a mature man about to be baptized. John starts with the concept of an eternal "Word . . . made flesh," and omits the infancy.

LK. 2: 1 And it came to pass in those
days, that there went out a
decree from Caesar Augustus,
that all the world should be
2 taxed. (And this taxing was
first made when Cyrenius was
3 governor of Syria.) And all
went to be taxed, every one
4 into his own city. And Joseph
also went up from Galilee, out
of the city of Nazareth, into
Judea, unto the city of David,
which is called Bethlehem,
(because he was of the house

MT. 1:18 Now the birth of Jesus
Christ was on this wise:
When as his mother Mary
was espoused to Joseph, be-
fore they came together, she
was found with child of the
19 Holy Ghost. Then Joseph her
husband, being a just man, and
not willing to make her a pub-
lic example, was minded to put
20 her away privily. But while he
thought on these things, be-
hold, the angel of the Lord ap-
peared unto him in a dream,

LK. 2: 5 and lineage of David,) To be taxed with Mary his espoused wife, being great with child.
6 And so it was, that, while they were there, the days were accomplished that she should be
7 delivered.† And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.†

saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of
MT. 1:21 the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS:† for he shall save his people from
22 their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child,† and shall bring forth a son,
and they shall call his name Emmanuel,

which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and
25 took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

The Adoration by the Shepherds

LK. 2: 8 And there were in the same country shepherds abiding in the field,
9 keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and
10 they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
11 For unto you is born this day in the city of David a Saviour, which is
12 Christ the Lord. And this shall be a sign unto you; Ye shall find the babe
13 wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
and on earth peace, good will toward men.

LK. 2:15 And it came to pass, as the angels were gone away from them into
heaven, the shepherds said one to another, Let us now go even unto Beth-
lehem, and see this thing which is come to pass, which the Lord hath made
16 known unto us. And they came with haste, and found Mary and Joseph,
17 and the babe lying in a manger. And when they had seen it, they made
18 known abroad the saying which was told them concerning this child. And
all they that heard it wondered at those things which were told them by
19 the shepherds. But Mary kept all these things, and pondered them in her
20 heart. And the shepherds returned, glorifying and praising God for all
the things that they had heard and seen, as it was told unto them.

The Worship by the Wise Men

MT. 2: 1 Now when Jesus was born in Bethlehem of Judea in the days of Herod
2 the king, behold, there came wise men from the east to Jerusalem, Saying,
Where is he that is born King of the Jews? for we have seen his star in
the east, and are come to worship him.
3 When Herod the king had heard these things, he was troubled, and all
4 Jerusalem with him. And when he had gathered all the chief priests and
scribes of the people together, he demanded of them where Christ should
5 be born. And they said unto him, In Bethlehem of Judea: for thus it is
written by the prophet,

6 And thou Bethlehem,† in the land of Juda,
art not the least among the princes of Juda:
for out of thee shall come a Governor,
that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them
8 diligently what time the star appeared. And he sent them to Bethlehem
and said, Go and search diligently for the young child; and when ye have
found him, bring me word again, that I may come and worship him also.
9 When they had heard the king, they departed; and, lo, the star, which
they saw in the east, went before them, till it came and stood over where
10 the young child was. When they saw the star, they rejoiced with exceed-
ing great joy.
11 And when they were come into the house, they saw the young child
with Mary his mother, and fell down, and worshipped him: and when
they had opened their treasures, they presented unto him gifts; gold, and
12 frankincense, and myrrh. And being warned of God in a dream that they
should not return to Herod, they departed into their own country another
way.

The Enmity of Herod

MT. 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word:
14 for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: †
15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.
16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.
17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard,
lamentation, and weeping, and great mourning,
Rachel weeping for her children,
and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in
20 a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought
21 the young child's life. And he arose, and took the young child and his
22 mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned
23 aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Presentation of the Infant Jesus

LK. 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before
22 he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to
23 Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the
24 Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
25 And, behold, there was a man in Jerusalem, whose name was Simeon;

and the same man was just and devout, waiting for the consolation of
LK. 2:26 Israel: and the Holy Ghost was upon him. And it was revealed unto
him by the Holy Ghost, that he should not see death, before he had seen
27 the Lord's Christ. And he came by the Spirit into the temple: and when
the parents brought in the child Jesus, to do for him after the custom of
28 the law, Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace,*
according to thy word:
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all people;
32 A light to lighten the Gentiles,†
and the glory of thy people Israel.

33 And Joseph and his mother marveled at those things which were
34 spoken of him. And Simeon blessed them, and said unto Mary his mother,
Behold, this child is set for the fall and rising again of many in Israel; and
35 for a sign which shall be spoken against; (Yea, a sword shall pierce
through thy own soul also;) that the thoughts of many hearts may be
revealed.

The Boy Jesus in the Temple

LK. 2:39 And when they had performed all things according to the law of the
40 Lord, they returned into Galilee, to their own city Nazareth. And the
child grew, and waxed strong in spirit, filled with wisdom; and the grace
41 of God was upon him. Now his parents went to Jerusalem every year at
42 the feast of the passover.† And when he was twelve years old, they went
43 up to Jerusalem after the custom of the feast. And when they had fulfilled
the days, as they returned, the child Jesus tarried behind in Jerusalem;
44 and Joseph and his mother knew not of it. But they, supposing him to
have been in the company, went a day's journey; and they sought him
45 among their kinsfolk and acquaintance. And when they found him not,
they turned back again to Jerusalem, seeking him.
46 And it came to pass, that after three days they found him in the temple,
sitting in the midst of the doctors, both hearing them, and asking them
47 questions. And all that heard him were astonished at his understanding
48 and answers. And when they saw him, they were amazed: and his mother
said unto him, Son, why hast thou thus dealt with us? behold, thy father
49 and I have sought thee sorrowing. And he said unto them, How is it that
ye sought me? wist ye not that I must be about my Father's business?**

* The four verses 29 to 32 are a favorite canticle, commonly used in evening prayers.

** These words are translated in the ARV as "in my Father's house" and in the RSV the rendering is "I must be in my Father's home."

LK. 2:50,51 And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them:
52 but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

THE BAPTISM AND TEMPTATION OF JESUS

John: "One Mightier than I Cometh" (Lk. 3:16)

LK. 3: 1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and
2 Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wil-
3 derness. And he came into all the country about Jordan, preaching the
4 baptism of repentance for the remission of sins; † As it is written in the book of the words of Esaias the prophet, saying,

The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
make his paths straight.
5 Every valley shall be filled,
and every mountain and hill shall be brought low;
and the crooked shall be made straight,
and the rough ways shall be made smooth;
6 And all flesh shall see the salvation of God.

MT. 3: 4 And the same John had his raiment of camel's hair, and a leathern girdle
5 about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
6 And were baptized of him in Jordan, confessing their sins.
7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned
8 you to flee from the wrath to come? Bring forth therefore fruits meet for
9 repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise
10 up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

LK. 3:10,11 And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to
12 him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall
13 we do? And he said unto them, Exact no more than that which is ap-

LK. 3:14 pointed you. And the soldiers likewise demanded of him, saying, And
what shall we do? And he said unto them, Do violence to no man, neither
15 accuse any falsely; and be content with your wages. And as the people
were in expectation, and all men mused in their hearts of John, whether
16 he were the Christ, or not; John answered, saying unto them all, I indeed
baptize you with water; but one mightier than I cometh, the latchet of
whose shoes I am not worthy to unloose: he shall baptize you with the
17 Holy Ghost and with fire: Whose fan is in his hand, and he will thor-
oughly purge his floor, and will gather the wheat into his garner; but the
18 chaff he will burn with fire unquenchable. And many other things in his
19 exhortation preached he unto the people. But Herod the tetrarch, being
reproved by him for Herodias his brother Philip's wife, and for all the
20 evils which Herod had done, Added yet this above all, that he shut up
John in prison.

MT. 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of
14 him. But John forbade him, saying, I have need to be baptized of thee,
15 and comest thou to me? And Jesus answering said unto him, Suffer it to
be so now: for thus it becometh us to fulfil all righteousness. Then he
16 suffered him. And Jesus, when he was baptized, went up straightway out
of the water: and, lo, the heavens were opened unto him, and he saw the
17 Spirit of God descending like a dove,† and lighting upon him: And lo a
voice from heaven, saying, This is my beloved Son, in whom I am well
pleased.

Jesus' Victory over Satan

MT. 4: 1 Then was Jesus led up of the Spirit into the wilderness to be tempted
2 of the devil. And when he had fasted forty days and forty nights, he was
3 afterward ahungered. And when the tempter came to him, he said, If
4 thou be the Son of God, command that these stones be made bread. But
he answered and said, It is written, Man shall not live by bread alone,
but by every word that proceedeth out of the mouth of God.
5 Then the devil taketh him up into the holy city, and setteth him on a
6 pinnacle of the temple, And saith unto him, If thou be the Son of God,
cast thyself down: for it is written,

> He shall give his angels charge concerning thee:
> and in their hands they shall bear thee up,
> lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord
thy God.†
8 Again, the devil taketh him up into an exceeding high mountain, and
9 showeth him all the kingdoms of the world, and the glory of them; And
saith unto him, All these things will I give thee, if thou wilt fall down
and worship me.

MT. 4:10 Then saith Jesus unto him, Get thee hence, Satan: † for it is written,
Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him, and, behold, angels came and ministered
unto him.

THE BEGINNING OF JESUS' MINISTRY

12 Now when Jesus had heard that John was cast into prison, he departed
13 into Galilee; And leaving Nazareth, he came and dwelt in Capernaum,
which is upon the seacoast, . . .
17 From that time Jesus began to preach, and to say, Repent: for the
kingdom of heaven is at hand.

The Calling of the Four Disciples

MK. 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew
LK. 5: 3 his brother casting a net into the sea: for they were fishers. And he
entered into one of the ships, which was Simon's, and prayed him that
he would thrust out a little from the land. And he sat down, and taught
the people out of the ship.
4 Now when he had left speaking, he said unto Simon, Launch out into
5 the deep, and let down your nets for a draught. And Simon answering
said unto him, Master, we have toiled all the night, and have taken noth-
6 ing: nevertheless at thy word I will let down the net. And when they had
this done, they inclosed a great multitude of fishes: and their net brake.
7 And they beckoned unto their partners, which were in the other ship,
that they should come and help them. And they came, and filled both the
ships, so that they began to sink.
8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart
9 from me; for I am a sinful man, O Lord. For he was astonished, and all
that were with him, at the draught of the fishes which they had taken:
MT. 4:19 And he saith unto them, Follow me, and I will make you fishers of men.
MK. 1:18 And straightway they forsook their nets, and followed him.
19 And when he had gone a little further thence, he saw James the son of
Zebedee, and John his brother, who also were in the ship mending their
20 nets. And straightway he called them: and they left their father Zebedee
in the ship with the hired servants, and went after him.

The Marriage in Cana

JN. 2: 1 And the third day there was a marriage in Cana of Galilee; and the
2 mother of Jesus was there: And both Jesus was called, and his disciples,
3 to the marriage. And when they wanted wine, the mother of Jesus saith
4 unto him, They have no wine. Jesus saith unto her, Woman, what have
5 I to do with thee? mine hour is not yet come. His mother saith unto the
servants, Whatsoever he saith unto you, do it.†
6 And there were set there six waterpots of stone, after the manner of
7 the purifying of the Jews, containing two or three firkins apiece. Jesus
saith unto them, Fill the waterpots with water. And they filled them up
8 to the brim. And he saith unto them, Draw out now, and bear unto the
9 governor of the feast. And they bare it. When the ruler of the feast had
tasted the water that was made wine, and knew not whence it was, (but
the servants which drew the water knew,) the governor of the feast
10 called the bridegroom, And saith unto him, Every man at the beginning
doth set forth good wine; and when men have well drunk, then that which
11 is worse: but thou hast kept the good wine until now. This beginning of
miracles did Jesus in Cana of Galilee, and manifested forth his glory;
and his disciples believed on him.

A Tour of Preaching and Healing

MK. 1:21 And they went into Capernaum; and straightway on the sabbath day
22 he entered into the synagogue, and taught. And they were astonished at
his doctrine: for he taught them as one that had authority, and not as the
scribes.
23 And there was in their synagogue a man with an unclean spirit; and
24 he cried out, Saying, Let us alone; what have we to do with thee, thou
Jesus of Nazareth? art thou come to destroy us? I know thee who thou
25 art, the Holy One of God. And Jesus rebuked him, saying, Hold thy
26 peace, and come out of him. And when the unclean spirit had torn him,
27 and cried with a loud voice, he came out of him. And they were all
amazed, insomuch that they questioned among themselves, saying, What
thing is this? what new doctrine is this? for with authority commandeth
28 he even the unclean spirits,† and they do obey him. And immediately his
fame spread abroad throughout all the region round about Galilee.
29 And forthwith, when they were come out of the synagogue, they en-
30 tered into the house of Simon and Andrew, with James and John. But
Simon's wife's mother lay sick of a fever; and anon they tell him of her.
31 And he came and took her by the hand, and lifted her up; and immediately
32 the fever left her, and she ministered unto them. And at even, when the

sun did set, they brought unto him all that were diseased, and them that
MK. 1:33 were possessed with devils. And all the city was gathered together at the
34 door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.
35 And in the morning, rising up a great while before day, he went out,
36 and departed into a solitary place, and there prayed. And Simon and they
37 that were with him followed after him. And when they had found him,
38 they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore
39 came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.
40 And there came a leper to him, beseeching him, and kneeling down to
41 him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and
42 saith unto him, I will; be thou clean. And as soon as he had spoken, im-
43 mediately the leprosy departed from him, and he was cleansed. And he
44 straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded,
45 for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

The First Encounter with the Pharisees

LK. 5:15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their
16 infirmities. And he withdrew himself into the wilderness, and prayed.
17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the
18 Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in,
19 and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the
20 midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
21 And the scribes and the Pharisees began to reason, saying, Who is this
22 which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What
23 reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven

LK. 5:24 thee; or to say, Rise up and walk? But that ye may know that the Son of
man† hath power upon earth to forgive sins, (he said unto the sick of the
palsy,) I say unto thee, Arise, and take up thy couch, and go into thine
25 house. And immediately he rose up before them, and took up that
26 whereon he lay, and departed to his own house, glorifying God. And they
were all amazed, and they glorified God, and were filled with fear, say-
ing, We have seen strange things to-day.

MT. 9:14 Then came to him the disciples of John, saying, Why do we and the
15 Pharisees fast oft, but thy disciples fast not? And Jesus said unto them,
Can the children of the bridechamber mourn, as long as the bridegroom
is with them? but the days will come, when the bridegroom shall be
16 taken from them, and then shall they fast. No man putteth a piece of new
cloth unto an old garment; for that which is put in to fill it up taketh
17 from the garment, and the rent is made worse. Neither do men put new
wine into old bottles: else the bottles break, and the wine runneth out,
and the bottles perish: but they put new wine into new bottles, and both
are preserved.

The Calling of Matthew the Publican

MT. 9: 9 And as Jesus passed forth from thence, he saw a man, named Matthew,
sitting at the receipt of custom: and he saith unto him, Follow me. And
he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many
11 publicans and sinners came and sat down with him and his disciples. And
when the Pharisees saw it, they said unto his disciples, Why eateth your
12 master with publicans† and sinners? But when Jesus heard that, he said
unto them, They that be whole need not a physician, but they that are
13 sick. But go ye and learn what that meaneth, I will have mercy, and not
sacrifice: for I am not come to call the righteous, but sinners to repent-
ance.

Clashes with the Pharisees over the Sabbath Law

MT. 12: 1 At that time Jesus went on the sabbath day through the corn; and his
disciples were ahungered, and began to pluck the ears of corn, and to eat.
2 But when the Pharisees saw it, they said unto him, Behold, thy disciples
do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was
4 ahungered, and they that were with him; How he entered into the house
of God, and did eat the showbread, which was not lawful for him to eat,
5 neither for them which were with him, but only for the priests? Or have

ye not read in the law, how that on the sabbath days the priests in the
MT. 12: 6 temple profane the sabbath, and are blameless? But I say unto you, That
7 in this place is one greater than the temple. But if ye had known what
this meaneth, I will have mercy, and not sacrifice, ye would not have
MK. 2:27 condemned the guiltless. And he said unto them, The sabbath was made
MT. 12: 8 for man, and not man for the sabbath: For the Son of man is Lord even
of the sabbath day.

9,10 And when he was departed thence, he went into their synagogue: And,
behold, there was a man which had his hand withered. And they asked
him, saying, Is it lawful to heal on the sabbath days?† that they might
LK. 6: 9 accuse him. Then said Jesus unto them, I will ask you one thing; Is it
lawful on the sabbath days to do good, or to do evil? to save life, or to
MT. 12:11 destroy it? And he said unto them, What man shall there be among you,
that shall have one sheep, and if it fall into a pit on the sabbath day, will
12 he not lay hold on it, and lift it out? How much then is a man better than
13 a sheep? Wherefore it is lawful to do well on the sabbath days. Then
saith he to the man, Stretch forth thine hand. And he stretched it forth;
14 and it was restored whole, like as the other. Then the Pharisees went out,
and held a council against him, how they might destroy him.

JN. 5: 2 Now there is at Jerusalem by the sheep market a pool, which is called
3 in the Hebrew tongue Bethesda, having five porches. In these lay a great
multitude of impotent folk, of blind, halt, withered, waiting for the
4 moving of the water. For an angel went down at a certain season into the
pool, and troubled the water: whosoever then first after the troubling of
the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight
6 years. When Jesus saw him lie, and knew that he had been now a long
7 time in that case, he saith unto him, Wilt thou be made whole? The
impotent man answered him, Sir, I have no man, when the water is
troubled, to put me into the pool: but while I am coming, another steppeth
8 down before me. Jesus saith unto him, Rise, take up thy bed, and walk.
9 And immediately the man was made whole, and took up his bed, and
walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day:
11 it is not lawful for thee to carry thy bed. He answered them, He that
12 made me whole, the same said unto me, Take up thy bed, and walk. Then
asked they him, What man is that which said unto thee, Take up thy
13 bed, and walk? And he that was healed wist not who it was: for Jesus
14 had conveyed himself away, a multitude being in that place. Afterward
Jesus findeth him in the temple, and said unto him, Behold, thou art made
whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had
16 made him whole. And therefore did the Jews persecute Jesus, and sought
17 to slay him, because he had done these things on the sabbath day. But

JN. 5:18 Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

The Appointment of the Twelve Apostles

LK. 6:12 And it came to pass in those days, that he went out into a mountain to
13 pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he
MK. 3:14 named apostles; . . . that they should be with him, and that he might send
15 them forth to preach, And to have power to heal sicknesses, and to cast out devils:

MT. 10: 2 Now the names of the twelve apostles† are these; The first, Simon,
MK. 3:17 who is called Peter, and Andrew his brother; . . . And James the son of Zebedee, and John the brother of James; and he surnamed them Boa-
MT. 10: 3 nerges, which is, The sons of thunder: Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus,
4 whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

The Growing Fame of Jesus

MT. 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness
24 and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

MK. 3: 7 But Jesus withdrew himself with his disciples to the sea: and a great
8 multitude from Galilee followed him, and from Judea, And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he
9 did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.
10 For he had healed many; insomuch that they pressed upon him for to
11 touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
12 And he straitly charged them that they should not make him known.

THE SERMON ON THE MOUNT

"Blessed Are Ye . . ." (Mt. 5:11)

The Sermon on the Mount (Mt. 5–7), often called the Magna Charta of Christian ethics, is held by many to have been too long for a single address and therefore probably to have been a series of separate utterances delivered by Jesus at various times and later collated. The purpose was apparently not so much to win new converts as to instruct the inner group of Jesus' followers. In choosing between the shorter version in Luke (scattered passages in chapters 6 and 11) and that in Matthew, the latter is retained because it is both the more complete and the more familiar. It is illuminating to compare the two and also to read the Sermon in modern translations.

The question is often raised whether this famous passage was an expression of wholly new insights on the part of the speaker, as many Christians have believed, or rather an eloquent embodiment of the finest elements in the Jewish religious heritage as taught in Jesus' time. Some studies have pointed out that most of the teachings, and even many of the actual phrasings, have close parallels here and there in the Old Testament or in other Jewish writings dated before this period. Many scholars, however, while not denying this relationship, find in the Sermon an extraordinary concentration of the vital elements, the outpourings of a spirit which reveal at once the uniqueness of the Great Teacher, and a style which is beyond compare in its wide appeal to the heart of mankind, regardless of race, creed or color.

Mt. 5: 1 And seeing the multitudes, he went up into a mountain: and when he
2 was set, his disciples came unto him: And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: †
for theirs is the kingdom of heaven.
4 Blessed are they that mourn:
for they shall be comforted.
5 Blessed are the meek:
for they shall inherit the earth.
6 Blessed are they which do hunger and thirst after righteousness:
for they shall be filled.
7 Blessed are the merciful:
for they shall obtain mercy.
8 Blessed are the pure in heart:
for they shall see God.
9 Blessed are the peacemakers:
for they shall be called the children of God.
10 Blessed are they which are persecuted for righteousness' sake:
for theirs is the kingdom of heaven.
11 Blessed are ye, when men shall revile you, and persecute you,

and shall say all manner of evil against you falsely,
for my sake.

MT. 5:12 Rejoice, and be exceeding glad: for great is your
reward in heaven:
for so persecuted they the prophets which were
before you.

13 Ye are the salt of the earth: but if the salt have lost his savor, where-
with shall it be salted? it is thenceforth good for nothing, but to be cast
14 out, and to be trodden under foot of men. Ye are the light of the world.
15 A city that is set on a hill cannot be hid. Neither do men light a candle,
and put it under a bushel, but on a candlestick; and it giveth light unto
16 all that are in the house. Let your light so shine before men, that they
may see your good works, and glorify your Father which is in heaven.

"*I Am Not Come to Destroy, but to Fulfil*" (Mt. 5:17)

17 Think not that I am come to destroy the law, or the prophets: I am not
18 come to destroy, but to fulfil. For verily I say unto you, Till heaven and
earth pass, one jot or one tittle shall in no wise pass from the law, till all
19 be fulfilled. Whosoever therefore shall break one of these least com-
mandments, and shall teach men so, he shall be called the least in the
kingdom of heaven: but whosoever shall do and teach them, the same
20 shall be called great in the kingdom of heaven. For I say unto you, That
except your righteousness shall exceed the righteousness of the scribes
and Pharisees, ye shall in no case enter into the kingdom of heaven.

"*Agree with Thine Adversary Quickly*" (Mt. 5:25)

21 Ye have heard that it was said by them of old time, Thou shalt not kill;
22 and whosoever shall kill shall be in danger of the judgment: But I say
unto you, That whosoever is angry with his brother without a cause shall
be in danger of the judgment: and whosoever shall say to his brother,
Raca, shall be in danger of the council: but whosoever shall say, Thou
23 fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the
altar, and there rememberest that thy brother hath aught against thee;
24 Leave there thy gift before the altar, and go thy way; first be reconciled
25 to thy brother, and then come and offer thy gift. Agree with thine adver-
sary quickly, while thou art in the way with him; lest at any time the
adversary deliver thee to the judge, and the judge deliver thee to the
26 officer, and thou be cast into prison. Verily I say unto thee, Thou shalt
by no means come out thence, till thou hast paid the uttermost farthing.

"*Whosoever Looketh on a Woman to Lust After Her*" (Mt. 5:28)

Mt. 5:27 Ye have heard that it was said by them of old time, Thou shalt not com-
28 mit adultery: But I say unto you, That whosoever looketh on a woman
to lust after her hath committed adultery with her already in his heart.
29 And if thy right eye offend thee, pluck it out, and cast it from thee: for
it is profitable for thee that one of thy members should perish, and not
30 that thy whole body should be cast into hell. And if thy right hand offend
thee, cut it off, and cast it from thee: for it is profitable for thee that one
of thy members should perish, and not that thy whole body should be
cast into hell.

"*Whosoever Shall Put Away His Wife*" (Mt. 5:31)

31 It hath been said, Whosoever shall put away his wife, let him give her a
32 writing of divorcement:† But I say unto you, That whosoever shall put
away his wife, saving for the cause of fornication, causeth her to commit
adultery: and whosoever shall marry her that is divorced committeth
adultery.

"*Swear Not at All*" (Mt. 5:34)

33 Again, ye have heard that it hath been said by them of old time, Thou
shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
34 But I say unto you, Swear not at all; neither by heaven; for it is God's
35 throne: Nor by the earth; for it is his footstool: neither by Jerusalem;
36 for it is the city of the great King. Neither shalt thou swear by thy head,
37 because thou canst not make one hair white or black. But let your com-
munication be, Yea, yea; Nay, nay: for whatsoever is more than these
cometh of evil.

"*Whosoever Shall Smite Thee on Thy Right Cheek*" (Mt. 5:39)

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for
39 a tooth: But I say unto you, That ye resist not evil: but whosoever shall
40 smite thee on thy right cheek, turn to him the other also. And if any man
will sue thee at the law, and take away thy coat, let him have thy cloak
41 also. And whosoever shall compel thee to go a mile, go with him twain.
42 Give to him that asketh thee, and from him that would borrow of thee
turn not thou away.

MT. 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbor, and
44 hate thine enemy. But I say unto you, Love your enemies, bless them that
curse you, do good to them that hate you, and pray for them which
45 despitefully use you, and persecute you; That ye may be the children of
your Father which is in heaven: for he maketh his sun to rise on the evil
46 and on the good, and sendeth rain on the just and on the unjust. For if ye
love them which love you, what reward have ye? do not even the publi-
47 cans the same? And if ye salute your brethren only, what do ye more
48 than others? do not even the publicans so? Be ye therefore perfect, even
as your Father which is in heaven is perfect.

"*When Thou Doest Alms . . . and When Thou Prayest*" (Mt. 6:3, 5)

MT. 6: 1 Take heed that ye do not your alms before men, to be seen of them:
2 otherwise ye have no reward of your Father which is in heaven. There-
fore when thou doest thine alms, do not sound a trumpet before thee, as
the hypocrites do in the synagogues and in the streets, that they may
3 have glory of men. Verily I say unto you, They have their reward. But
when thou doest alms, let not thy left hand know what thy right hand
4 doeth: That thine alms may be in secret: and thy Father which seeth in
secret himself shall reward thee openly.
5 And when thou prayest, thou shalt not be as the hypocrites are: for
they love to pray standing in the synagogues and in the corners of the
streets, that they may be seen of men. Verily I say unto you, They have
6 their reward. But thou, when thou prayest, enter into thy closet, and
when thou hast shut thy door, pray to thy Father which is in secret; and
7 thy Father which seeth in secret shall reward thee openly. But when ye
pray, use not vain repetitions, as the heathen do: for they think that they
8 shall be heard for their much speaking. Be not ye therefore like unto
them: for your Father knoweth what things ye have need of, before ye
ask him.
9 After this manner therefore pray ye:

Our Father which art in heaven,
Hallowed be thy name.
10 Thy kingdom come.
Thy will be done in earth, as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts,
as we forgive our debtors.
13 And lead us not into temptation,
but deliver us from evil:
For thine is the kingdom, and the power, and
the glory, for ever. Amen.

MT. 6:14 For if ye forgive men their trespasses, your heavenly Father will also
15 forgive you: But if ye forgive not men their trespasses, neither will your
Father forgive your trespasses.
16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance:
for they disfigure their faces, that they may appear unto men to fast.
17 Verily I say unto you, They have their reward. But thou, when thou
18 fastest, anoint thine head, and wash thy face; That thou appear not unto
men to fast, but unto thy Father which is in secret: and thy Father which
seeth in secret shall reward thee openly.

"*Lay Not Up . . . Treasures upon Earth*" (Mt. 6:19)

19 Lay not up for yourselves treasures upon earth, where moth and rust
20 doth corrupt, and where thieves break through and steal: But lay up for
yourselves treasures in heaven, where neither moth nor rust doth corrupt,
21 and where thieves do not break through nor steal: For where your treas-
22 ure is, there will your heart be also. The light of the body is the eye: if
23 therefore thine eye be single, thy whole body shall be full of light. But
if thine eye be evil, thy whole body shall be full of darkness. If therefore
the light that is in thee be darkness, how great is that darkness!
24 No man can serve two masters: for either he will hate the one, and
love the other; or else he will hold to the one, and despise the other. Ye
25 cannot serve God and mammon. Therefore I say unto you, Take no
thought for your life, what ye shall eat, or what ye shall drink; nor yet
for your body, what ye shall put on. Is not the life more than meat, and
the body than raiment?
26 Behold the fowls of the air: for they sow not, neither do they reap, nor
gather into barns; yet your heavenly Father feedeth them. Are ye not
27 much better than they? Which of you by taking thought can add one
28 cubit unto his stature? And why take ye thought for raiment? Consider
the lilies of the field, how they grow; they toil not, neither do they spin:
29 And yet I say unto you, That even Solomon in all his glory was not
30 arrayed like one of these. Wherefore, if God so clothe the grass of the
field, which to-day is, and to-morrow is cast into the oven, shall he not
31 much more clothe you, O ye of little faith? Therefore take no thought,
saying, What shall we eat? or, What shall we drink? or, Wherewithal
32 shall we be clothed? (For after all these things do the Gentiles seek:) for
33 your heavenly Father knoweth that ye have need of all these things. But
seek ye first the kingdom of God, and his righteousness; and all these
34 things shall be added unto you. Take therefore no thought for the mor-
row: for the morrow shall take thought for the things of itself. Sufficient
unto the day is the evil thereof.

"Whatsoever Ye Would That Men Should Do to You" (Mt. 7:12)

MT. 7:1,2 Judge not, that ye be not judged. For with what judgment ye judge, ye
shall be judged: and with what measure ye mete, it shall be measured to
3 you again. And why beholdest thou the mote that is in thy brother's eye,
4 but considerest not the beam that is in thine own eye? Or how wilt thou
say to thy brother, Let me pull out the mote out of thine eye; and, behold,
5 a beam is in thine own eye? Thou hypocrite, first cast out the beam out
of thine own eye; and then shalt thou see clearly to cast out the mote out
of thy brother's eye.
6 Give not that which is holy unto the dogs, neither cast ye your pearls
before swine, lest they trample them under their feet, and turn again and
rend you.
7 Ask, and it shall be given you; seek, and ye shall find; knock, and it
8 shall be opened unto you: For every one that asketh receiveth; and he
9 that seeketh findeth; and to him that knocketh it shall be opened. Or
what man is there of you, whom if his son ask bread, will he give him a
10 stone? Or if he ask a fish, will he give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children,
how much more shall your Father which is in heaven give good things to
12 them that ask him? Therefore all things whatsoever ye would that men
should do to you, do ye even so to them:† for this is the law and the
prophets.

"By Their Fruits Ye Shall Know Them" (Mt. 7:20)

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way,
14 that leadeth to destruction, and many there be which go in thereat: Be-
cause strait is the gate, and narrow is the way, which leadeth unto life,
and few there be that find it.
15 Beware of false prophets, which come to you in sheep's clothing, but
16 inwardly they are ravening wolves. Ye shall know them by their fruits.
17 Do men gather grapes of thorns, or figs of thistles? Even so every good
tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring
19 forth good fruit. Every tree that bringeth not forth good fruit is hewn
20 down, and cast into the fire. Wherefore by their fruits ye shall know
them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the king-
dom of heaven; but he that doeth the will of my Father which is in
22 heaven. Many will say to me in that day, Lord, Lord, have we not proph-
esied in thy name? and in thy name have cast out devils? and in thy name
23 done many wonderful works? And then will I profess unto them, I never
knew you: depart from me, ye that work iniquity.

MT. 7:24 Therefore whosoever heareth these sayings of mine, and doeth them,
25 I will liken him unto a wise man, which built his house upon a rock: And
the rain descended, and the floods came, and the winds blew, and beat
26 upon that house; and it fell not: for it was founded upon a rock. And
every one that heareth these sayings of mine, and doeth them not, shall
27 be likened unto a foolish man, which built his house upon the sand: And
the rain descended, and the floods came, and the winds blew, and beat
upon that house; and it fell: and great was the fall of it.
28 And it came to pass, when Jesus had ended these sayings, the people
29 were astonished at his doctrine: For he taught them as one having
authority,† and not as the scribes.

INCIDENTS OF THE GALILEAN MINISTRY

The Miracles of the Centurion's Servant and of the Widow's Son

LK. 7: 1 Now when he had ended all his sayings in the audience of the people,
2 he entered into Capernaum. And a certain centurion's servant, who was
3 dear unto him, was sick, and ready to die. And when he heard of Jesus,
he sent unto him the elders of the Jews, beseeching him that he would
4 come and heal his servant. And when they came to Jesus, they besought
him instantly, saying, That he was worthy for whom he should do this:
5 For he loveth our nation, and he hath built us a synagogue.
6 Then Jesus went with them. And when he was now not far from the
house, the centurion sent friends to him, saying unto him, Lord, trouble
not thyself; for I am not worthy that thou shouldest enter under my roof:
7 Wherefore neither thought I myself worthy to come unto thee: but say
8 in a word, and my servant shall be healed. For I also am a man set under
authority, having under me soldiers, and I say unto one, Go, and he
goeth; and to another, Come, and he cometh; and to my servant, Do this,
and he doeth it.
9 When Jesus heard these things, he marveled at him, and turned him
about, and said unto the people that followed him, I say unto you, I have
10 not found so great faith, no, not in Israel. And they that were sent,
returning to the house, found the servant whole that had been sick.
11 And it came to pass the day after, that he went into a city called Nain;
12 and many of his disciples went with him, and much people. Now when
he came nigh to the gate of the city, behold, there was a dead man
carried out, the only son of his mother, and she was a widow: and much
people of the city was with her.
13 And when the Lord saw her, he had compassion on her, and said unto
14 her, Weep not. And he came and touched the bier: and they that bare
15 him stood still. And he said, Young man, I say unto thee, Arise. And he

that was dead sat up, and began to speak. And he delivered him to his
LK. 7:16 mother. And there came a fear on all: and they glorified God, saying,
That a great prophet is risen up among us; and, That God hath visited
17 his people. And this rumor of him went forth throughout all Judea, and
throughout all the region round about.

"*There Is Not a Greater Prophet than John the Baptist*" (Lk. 7:28)

18,19 And the disciples of John showed him of all these things. And John
calling unto him two of his disciples sent them to Jesus, saying, Art thou
20 he that should come? or look we for another? When the men were come
unto him, they said, John Baptist hath sent us unto thee, saying, Art thou
21 he that should come? or look we for another? And in that same hour he
cured many of their infirmities and plagues, and of evil spirits; and unto
22 many that were blind he gave sight. Then Jesus answering said unto
them, Go your way, and tell John what things ye have seen and heard;
how that the blind see, the lame walk, the lepers are cleansed, the deaf
23 hear, the dead are raised, to the poor the gospel is preached. And blessed
is he, whosoever shall not be offended in me.
24 And when the messengers of John were departed, he began to speak
unto the people concerning John, What went ye out into the wilderness
25 for to see? A reed shaken with the wind? But what went ye out for to
see? A man clothed in soft raiment? Behold, they which are gorgeously
26 appareled, and live delicately, are in kings' courts. But what went ye out
for to see? A prophet? Yea, I say unto you, and much more than a
27 prophet. This is he, of whom it is written, Behold, I send my messenger
28 before thy face, which shall prepare thy way before thee. For I say unto
you, Among those that are born of women there is not a greater prophet
than John the Baptist: but he that is least in the kingdom of God is
29 greater than he. And all the people that heard him, and the publicans,
30 justified God, being baptized with the baptism of John. But the Pharisees
and lawyers rejected the counsel of God against themselves, being not
baptized of him.
31 And the Lord said, Whereunto then shall I liken the men of this gen
32 eration? and to what are they like? They are like unto children sitting in
the market place, and calling one to another, and saying, We have piped
unto you, and ye have not danced; we have mourned to you, and ye have
33 not wept. For John the Baptist came neither eating bread nor drinking
34 wine; and ye say, He hath a devil. The Son of man is come eating and
drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend
35 of publicans and sinners! But wisdom is justified of all her children.
MT. 11:20 Then began he to upbraid the cities wherein most of his mighty works

MT. 11:21 were done, because they repented not: Woe unto thee, Chorazin! woe
unto thee, Bethsaida! for if the mighty works, which were done in you,
had been done in Tyre† and Sidon, they would have repented long ago
22 in sackcloth and ashes. But I say unto you, It shall be more tolerable for
23 Tyre and Sidon at the day of judgment, than for you. And thou, Caper-
naum, which art exalted unto heaven, shalt be brought down to hell: for
if the mighty works, which have been done in thee, had been done in
24 Sodom, it would have remained until this day. But I say unto you, That
it shall be more tolerable for the land of Sodom in the day of judgment,
than for thee.

28 Come unto me, all ye that labor and are heavy laden,
and I will give you rest.
29 Take my yoke upon you, and learn of me;
for I am meek and lowly in heart:
and ye shall find rest unto your souls.
30 For my yoke is easy,
and my burden is light.

The Rejection in Nazareth

LK. 4:16 And he came to Nazareth, where he had been brought up: and, as his
custom was, he went into the synagogue on the sabbath day, and stood
17 up for to read. And there was delivered unto him the book of the prophet
Esaias.† And when he had opened the book, he found the place where it
was written,

18 The Spirit of the Lord is upon me,
because he hath anointed me to preach
the gospel to the poor;
he hath sent me to heal the broken-hearted,
to preach deliverance to the captives,
and recovering of sight to the blind,
to set at liberty them that are bruised,
19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat
down. And the eyes of all them that were in the synagogue were fastened
21 on him. And he began to say unto them, This day is this Scripture fulfilled
in your ears.
22 And all bare him witness, and wondered at the gracious words which

MK. 6: 3 proceeded out of his mouth. And they said, Is not this Joseph's son? Is not this the carpenter, the son of Mary, the brother† of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

LK. 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own
25 country.† But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months,
26 when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was
27 a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.
28 And all they in the synagogue, when they heard these things, were
29 filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might
30 cast him down headlong. But he, passing through the midst of them, went
31 his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.†

The Woman Taken in Adultery

JN. 8: 3 And the scribes and Pharisees brought unto him a woman taken in adul-
4 tery; and when they had set her in the midst, They say unto him, Master,
5 this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though
7 he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first
8 cast a stone at her.† And again he stooped down, and wrote on the ground.
9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was
10 left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman,
11 where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

The Anointing by a Sinful Woman

LK. 7:36 And one of the Pharisees desired him that he would eat with him. And
37 he went into the Pharisee's house, and sat down to meat. And, behold, a
woman in the city, which was a sinner, when she knew that Jesus sat at
38 meat in the Pharisee's house, brought an alabaster box of ointment, And
stood at his feet behind him weeping, and began to wash his feet with
tears, and did wipe them with the hairs of her head, and kissed his feet,
and anointed them with the ointment.
39 Now when the Pharisee which had bidden him saw it, he spake within
himself, saying, This man, if he were a prophet, would have known who
and what manner of woman this is that toucheth him; for she is a sinner.
40 And Jesus answering said unto him, Simon, I have somewhat to say
41 unto thee. And he saith, Master, say on. There was a certain creditor
which had two debtors: the one owed five hundred pence, and the other
42 fifty. And when they had nothing to pay, he frankly forgave them both.
43 Tell me therefore, which of them will love him most? Simon answered
and said, I suppose that he, to whom he forgave most. And he said unto
him, Thou hast rightly judged.
44 And he turned to the woman, and said unto Simon, Seest thou this
woman? I entered into thine house, thou gavest me no water for my feet:
but she hath washed my feet with tears, and wiped them with the hairs
45 of her head. Thou gavest me no kiss: but this woman, since the time I
46 came in, hath not ceased to kiss my feet. My head with oil thou didst not
47 anoint: but this woman hath anointed my feet with ointment.† Where-
fore I say unto thee, Her sins, which are many, are forgiven; for she
48 loved much: but to whom little is forgiven, the same loveth little. And
he said unto her, Thy sins are forgiven.
49 And they that sat at meat with him began to say within themselves,
50 Who is this that forgiveth sins also? And he said to the woman, Thy
faith hath saved thee; go in peace.

A Preaching Campaign with the Disciples

LK. 8: 1 And it came to pass afterward, that he went throughout every city and
village, preaching and showing the glad tidings of the kingdom of God:
2 and the twelve were with him, And certain women, which had been
healed of evil spirits and infirmities, Mary called Magdalene, out of
3 whom went seven devils, And Joanna the wife of Chuza Herod's steward,
and Susanna, and many others, which ministered unto him of their
substance.

"How Can Satan Cast Out Satan?" (Mk. 3:23)

MT. 12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake
23 and saw. And all the people were amazed, and said, Is not this the Son
24 of David? But when the Pharisees heard it, they said, This fellow doth
25 not cast out devils, but by Beelzebub the prince of the devils. And Jesus
MK. 3:23 knew their thoughts, . . . And he called them unto him, and said unto them in parables,

How can Satan cast out Satan?
24 And if a kingdom be divided against itself,
that kingdom cannot stand.
25 And if a house be divided against itself,
that house cannot stand.
26 And if Satan rise up against himself, and be divided,
he cannot stand, but hath an end.

MT. 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God
29 is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will
30 spoil his house. He that is not with me is against me;* and he that gathereth not with me scattereth abroad.
31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost† shall not
32 be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither
34 in the world to come. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth
35 speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil
36 things. But I say unto you, That every idle word that men shall speak,
37 they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
38 Then certain of the scribes and of the Pharisees answered, saying,
39 Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there
40 shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the
41 Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.†

* Another rendering is: "For he that is not against us is for us" (Lk. 9:50, p. 910).

"*Who Is My Mother? . . . Who Are My Brethren?*" (Mt. 12:48)

MT. 12:46 While he yet talked to the people, behold, his mother and his brethren
47 stood without, desiring to speak with him. Then one said unto him,
Behold, thy mother and thy brethren stand without, desiring to speak
48 with thee. But he answered and said unto him that told him, Who is my
49 mother? and who are my brethren? And he stretched forth his hand to-
50 ward his disciples, and said, Behold my mother and my brethren! For
whosoever shall do the will of my Father which is in heaven, the same
is my brother, and sister, and mother.*

EVENTS AT THE SEA OF GALILEE

The Parable of the Sower

MT. 13:1,2 The same day went Jesus out of the house, and sat by the sea side. And
great multitudes were gathered together unto him, so that he went into
3 a ship, and sat; and the whole multitude stood on the shore. And he spake
many things unto them in parables, saying, Behold, a sower went forth
4 to sow; And when he sowed, some seeds fell by the wayside, and the
5 fowls came and devoured them up: Some fell upon stony places, where
they had not much earth: and forthwith they sprung up, because they had
6 no deepness of earth: And when the sun was up, they were scorched;
7 and because they had no root, they withered away. And some fell among
8 thorns; and the thorns sprung up, and choked them: But other fell into
good ground, and brought forth fruit, some a hundredfold, some sixty-
9 fold, some thirtyfold. Who hath ears to hear, let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto
11 them in parables? He answered and said unto them, Because it is given
unto you to know the mysteries of the kingdom of heaven, but to them
12 it is not given. For whosoever hath, to him shall be given, and he shall
have more abundance: but whosoever hath not, from him shall be taken
13 away even that he hath. Therefore speak I to them in parables: because
they seeing see not; and hearing they hear not, neither do they under-
stand.
14 And in them is fulfilled the prophecy of Esaias, which saith,

By hearing ye shall hear, and shall not understand;
and seeing ye shall see, and shall not perceive:
15 For this people's heart is waxed gross,
and their ears are dull of hearing,
and their eyes they have closed;

* See note on Jn. 2:5, p. 965b.

lest at any time they should see with their eyes,
and hear with their ears,
and should understand with their heart,
and should be converted, and I should heal them.

MT. 13:16 But blessed are your eyes, for they see:
and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

LK. 8:11,12 Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the
13 word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of tempta-
14 tion fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and
15 pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Seven Parables on the Kingdom

MK. 4:26 And he said, So is the kingdom of God, as if a man should cast seed into
27 the ground; And should sleep, and rise night and day, and the seed should
28 spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the
29 ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

MT. 13:24 Another parable put he forth unto them, saying, The kingdom of
25 heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and
26 went his way. But when the blade was sprung up, and brought forth
27 fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field?
28 from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather
29 them up? But he said, Nay; lest while ye gather up the tares, ye root up
30 also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of

heaven is like to a grain of mustard seed, which a man took, and sowed
MT. 13:32 in his field: Which indeed is the least of all seeds: but when it is grown,
it is the greatest among herbs, and becometh a tree, so that the birds of
the air come and lodge in the branches thereof.
33 Another parable spake he unto them; The kingdom of heaven is like
unto leaven, which a woman took, and hid in three measures of meal, till
34 the whole was leavened. All these things spake Jesus unto the multitude
MK. 4:34 in parables; . . . But without a parable spake he not unto them: and
when they were alone, he expounded all things to his disciples.†
MT. 13:36 Then Jesus sent the multitude away, and went into the house: and his
disciples came unto him, saying, Declare unto us the parable of the tares
37 of the field. He answered and said unto them, He that soweth the good
38 seed is the Son of man; The field is the world; the good seed are the
children of the kingdom; but the tares are the children of the wicked one;
39 The enemy that sowed them is the devil; the harvest is the end of the
40 world; and the reapers are the angels. As therefore the tares are gathered
41 and burned in the fire; so shall it be in the end of this world. The Son of
man shall send forth his angels, and they shall gather out of his kingdom
42 all things that offend, and them which do iniquity; And shall cast them
43 into a furnace of fire: there shall be wailing and gnashing of teeth. Then
shall the righteous shine forth as the sun in the kingdom of their Father.
Who hath ears to hear, let him hear.
44 Again, the kingdom of heaven is like unto treasure hid in a field; the
which when a man hath found, he hideth, and for joy thereof goeth and
selleth all that he hath, and buyeth that field.
45 Again, the kingdom of heaven is like unto a merchantman, seeking
46 goodly pearls: Who, when he had found one pearl of great price, went
and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like unto a net, that was cast into the
48 sea, and gathered of every kind: Which, when it was full, they drew to
shore, and sat down, and gathered the good into vessels, but cast the bad
49 away. So shall it be at the end of the world: the angels shall come forth,
50 and sever the wicked from among the just, And shall cast them into the
furnace of fire: there shall be wailing and gnashing of teeth.
51 Jesus saith unto them, Have ye understood all these things? They say
52 unto him, Yea, Lord. Then said he unto them, Therefore every scribe
which is instructed unto the kingdom of heaven, is like unto a man that
is a householder, which bringeth forth out of his treasure things new and
53 old. And it came to pass, that when Jesus had finished these parables, he
departed thence.

The Stilling of the Storm at Sea

LK. 8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of
23 the lake. And they launched forth. But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with
24 water, and were in jeopardy. And they came to him, and awoke him,
MK. 4:39 saying, Master, Master, we perish. . . .And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and
40 there was a great calm. And he said unto them, Why are ye so fearful?
41 how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

The Story of the Gadarene Demoniac

MK. 5: 1 And they came over unto the other side of the sea, into the country of
2 the Gadarenes. And when he was come out of the ship, immediately there
3 met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with
4 chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in
5 pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
6,7 But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
8,9 For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is
10 Legion: † for we are many. And he besought him much that he would not send them away out of the country.
11 Now there was there nigh unto the mountains a great herd of swine
12 feeding. And all the devils besought him, saying, Send us into the swine,
13 that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two
14 thousand,) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what
15 it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

MK. 5:16 And they that saw it told them how it befell to him that was possessed
17 with the devil, and also concerning the swine. And they began to pray
18 him to depart out of their coasts. And when he was come into the ship,
he that had been possessed with the devil prayed him that he might be
19 with him. Howbeit Jesus suffered him not, but saith unto him, Go home
to thy friends, and tell them how great things the Lord hath done for
20 thee, and hath had compassion on thee. And he departed, and began to
publish in Decapolis how great things Jesus had done for him: and all
men did marvel.

The Healing of Jairus' Daughter and of the Ailing Woman

21 And when Jesus was passed over again by ship unto the other side, much
22 people gathered unto him; and he was nigh unto the sea. And, behold,
there cometh one of the rulers of the synagogue, Jairus by name; and
23 when he saw him, he fell at his feet, And besought him greatly, saying,
My little daughter lieth at the point of death: I pray thee, come and lay
24 thy hands on her, that she may be healed; and she shall live. And Jesus
went with him; and much people followed him, and thronged him.
25,26 And a certain woman, which had an issue of blood twelve years, And
had suffered many things of many physicians, and had spent all that she
27 had, and was nothing bettered, but rather grew worse, When she had
28 heard of Jesus, came in the press behind, and touched his garment. For
29 she said, If I may touch but his clothes, I shall be whole. And straight-
way the fountain of her blood was dried up; and she felt in her body that
30 she was healed of that plague. And Jesus, immediately knowing in him-
self that virtue had gone out of him, turned him about in the press, and
31 said, Who touched my clothes? And his disciples said unto him, Thou
seest the multitude thronging thee, and sayest thou, Who touched me?
32,33 And he looked round about to see her that had done this thing. But the
woman fearing and trembling, knowing what was done in her, came and
34 fell down before him, and told him all the truth. And he said unto her,
Daughter, thy faith hath made thee whole; go in peace, and be whole of
thy plague.
35 While he yet spake, there came from the ruler of the synagogue's
house certain which said, Thy daughter is dead; why troublest thou the
36 Master any further? As soon as Jesus heard the word that was spoken,
37 he saith unto the ruler of the synagogue, Be not afraid, only believe. And
he suffered no man to follow him, save Peter, and James, and John the
38 brother of James. And he cometh to the house of the ruler of the syna-
gogue, and seeth the tumult, and them that wept and wailed greatly.
39 And when he was come in, he saith unto them, Why make ye this ado,
40 and weep? the damsel is not dead, but sleepeth. And they laughed him to

scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in
MK. 5:41 where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say
42 unto thee,) arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great
43 astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

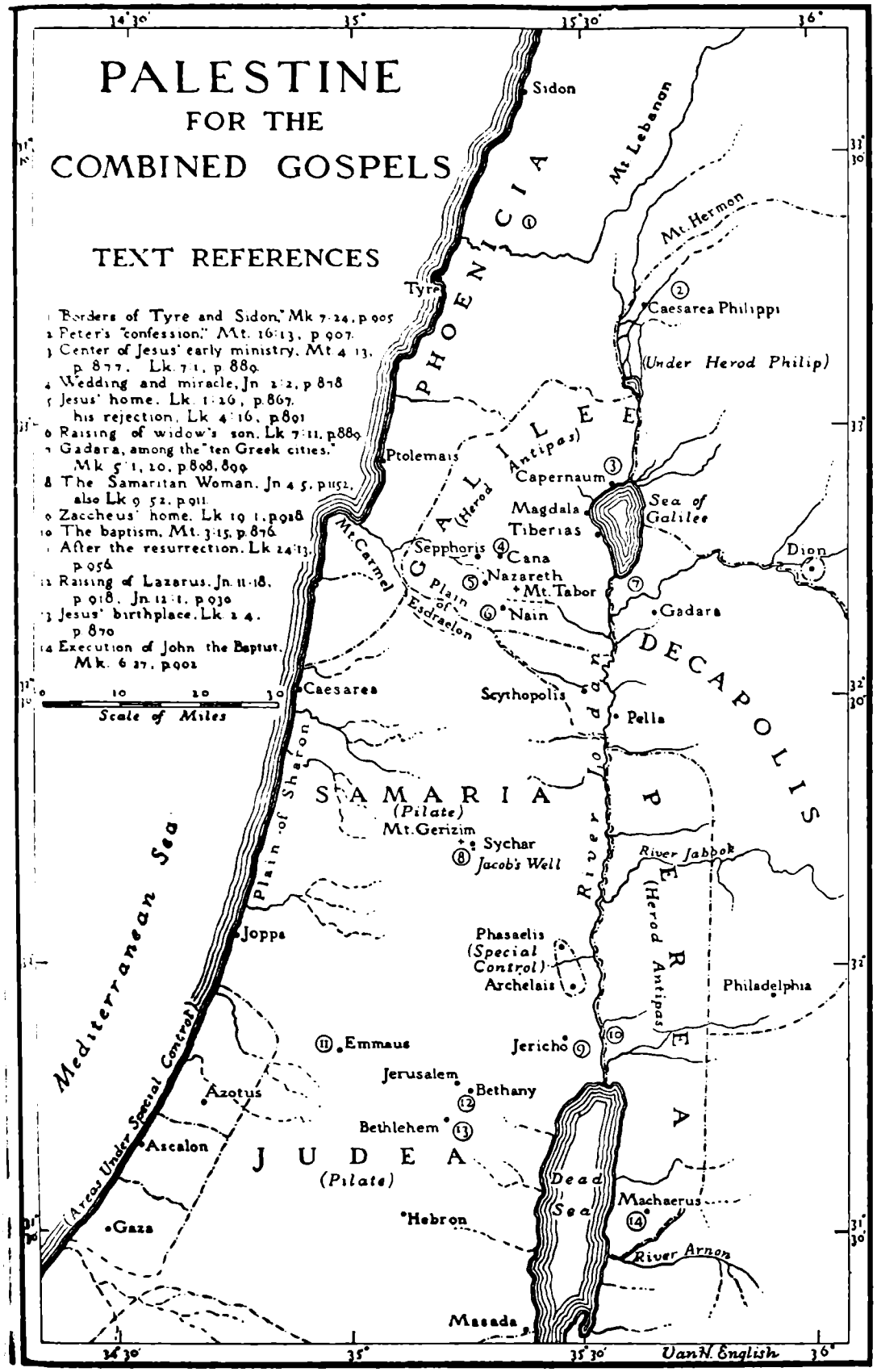
The Healing of the Blind and Dumb

MT. 9:27 And when Jesus departed thence, two blind men followed him, crying,
28 and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea,
29 Lord. Then touched he their eyes, saying, According to your faith be it
30 unto you. And their eyes were opened; and Jesus straitly charged them,
31 saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.
32 As they went out, behold, they brought to him a dumb man possessed
33 with a devil.† And when the devil was cast out, the dumb spake: and
34 the multitudes marveled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.
35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sick-
36 ness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were
37 scattered abroad, as sheep having no shepherd. Then saith he unto his
38 disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

THE TRAINING AND MISSION OF THE TWELVE

"*I Send You Forth as Sheep in the Midst of Wolves*" (Mt. 10:16)

MT. 10: 1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of
5 sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into
6 any city of the Samaritans enter ye not: But go rather to the lost sheep
7 of the house of Israel.† And as ye go, preach, saying, The kingdom of heaven is at hand.


PALESTINE
FOR THE
COMBINED GOSPELS
TEXT REFERENCES
1 Borders of Tyre and Sidon, Mk 7:24, p 905
2 Peter's "confession," Mt. 16:13, p 907.
3 Center of Jesus' early ministry, Mt 4:13, p 877. Lk 7:1, p 889.
4 Wedding and miracle, Jn 2:2, p 878
5 Jesus' home, Lk 1:26, p 867.
his rejection, Lk 4:16, p 891
6 Raising of widow's son, Lk 7:11, p 889
7 Gadara, among the "ten Greek cities," Mk 5:1, 20, p 898, 899
8 The Samaritan Woman, Jn 4:5, p 1152, also Lk 9:52, p 911
9 Zaccheus' home, Lk 19:1, p 928
10 The baptism, Mt. 3:15, p 876
11 After the resurrection, Lk 24:13, p 956
12 Raising of Lazarus, Jn 11:18, p 918. Jn 12:1, p 930
13 Jesus' birthplace, Lk 2:4, p 870
14 Execution of John the Baptist, Mk 6:27, p 902
0 10 20 30
Scale of Miles
14°30' 35° 35°30' 36°
31°30' 31° 32° 32°30'
Sidon
Mt. Lebanon
PHOENICIA
Mt. Hermon
Tyre
Caesarea Philippi
(Under Herod Philip)
GALILEE (Herod Antipas)
Ptolemais
Capernaum
Magdala
Tiberias
Sea of Galilee
Mt. Carmel
Sepphoris
Cana
Nazareth
Mt. Tabor
Plain of Esdraelon
Nain
Dion
Gadara
DECAPOLIS
Caesarea
Scythopolis
Pella
Plain of Sharon
SAMARIA (Pilate)
Mt. Gerizim
Sychar
Jacob's Well
River Jordan
PEREA (Herod Antipas)
River Jabbok
Mediterranean Sea
Joppa
Phasaelis (Special Control)
Archelais
Philadelphia
Emmaus
Jericho
Jerusalem
Bethany
Azotus
Bethlehem
Ascalon
JUDEA (Pilate)
Dead Sea
Machaerus
Hebron
Gaza
(Areas Under Special Control)
River Arnon
Masada
35° 35°30' 36°
Van H. English

MT. 10: 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely
9 ye have received, freely give. Provide neither gold, nor silver, nor brass
10 in your purses; Nor scrip for your journey, neither two coats, neither
11 shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and
12 there abide till ye go thence. And when ye come into a house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not
14 worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city,
15 shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye there-
17 fore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in
18 their synagogues; And ye shall be brought before governors and kings
19 for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it
20 shall be given you in that same hour what ye shall speak. For it is not ye
21 that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be
22 put to death. And ye shall be hated of all men for my name's sake: but
23 he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

26 Fear them not therefore: for there is nothing covered, that shall not be
27 revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon
28 the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul
32 and body in hell. Whosoever therefore shall confess me before men, him
33 will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send
35 peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law
36 against her mother-in-law. And a man's foes shall be they of his own
37 household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of
LK. 14:26 me. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also,*

* This verse appears again, p. 920, in another connection.

MT. 10:38 he cannot be my disciple. And he that taketh not his cross, and followeth
after me, is not worthy of me.
39 He that findeth his life shall lose it: † and he that loseth his life for my
40 sake shall find it. He that receiveth you receiveth me; and he that
MT. 11: 1 receiveth me receiveth him that sent me. And it came to pass, when
Jesus had made an end of commanding his twelve disciples, he departed
MK. 6:13 thence to teach and to preach in their cities. And they cast out many
devils, and anointed with oil many that were sick, and healed them.

Herod Antipas and the Beheading of John the Baptist

LK. 9: 7 Now Herod the tetrarch heard of all that was done by him: and he was
perplexed, because that it was said of some, that John was risen from the
8 dead; And of some, that Elias had appeared; and of others, that one of
9 the old prophets was risen again. And Herod said, John have I beheaded;
but who is this, of whom I hear such things? And he desired to see him.
MK. 6:17 For Herod himself had sent forth and laid hold upon John, and bound
him in prison for Herodias' sake, his brother Philip's wife; for he had
18 married her. For John had said unto Herod, It is not lawful for thee to
19 have thy brother's wife. Therefore Herodias had a quarrel against him,
20 and would have killed him; but she could not: For Herod feared John,
knowing that he was a just man and a holy, and observed him; and when
he heard him, he did many things, and heard him gladly.
21 And when a convenient day was come, that Herod on his birthday
made a supper to his lords, high captains, and chief estates of Galilee;
22 And when the daughter of the said Herodias† came in, and danced, and
pleased Herod and them that sat with him, the king said unto the damsel,
23 Ask of me whatsoever thou wilt, and I will give it thee. And he sware
unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the
24 half of my kingdom. And she went forth, and said unto her mother,
25 What shall I ask? And she said, The head of John the Baptist. And she
came in straightway with haste unto the king, and asked, saying, I will
that thou give me by and by in a charger the head of John the Baptist.
26 And the king was exceeding sorry; yet for his oath's sake, and for their
27 sakes which sat with him, he would not reject her. And immediately the
king sent an executioner, and commanded his head to be brought: and he
28 went and beheaded him in the prison, And brought his head in a charger,
29 and gave it to the damsel; and the damsel gave it to her mother. And
when his disciples heard of it, they came and took up his corpse, and laid
it in a tomb.

The Feeding of the Five Thousand

MT. 6:30 And the apostles gathered themselves together unto Jesus, and told
31 him all things, both what they had done, and what they had taught. And
he said unto them, Come ye yourselves apart into a desert place, and rest
a while: for there were many coming and going, and they had no leisure
32 so much as to eat. And they departed into a desert place by ship privately.
33 And the people saw them departing, and many knew him, and ran a[f]oot
thither out of all cities, and outwent them, and came together unto him.
34 And Jesus, when he came out, saw much people, and was moved with
compassion toward them, because they were as sheep not having a shep-
herd: and he began to teach them many things.
35 And when the day was now far spent, his disciples came unto him, and
36 said, This is a desert place, and now the time is far passed: Send them
away, that they may go into the country round about, and into the vil-
37 lages, and buy themselves bread: for they have nothing to eat. He an-
swered and said unto them, Give ye them to eat. And they say unto him,
Shall we go and buy two hundred pennyworth of bread, and give them to
38 eat? He saith unto them, How many loaves have ye? go and see. . . .

JN. 6: 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9 There is a lad here, which hath five barley loaves, and two small fishes: †
but what are they among so many?
10 And Jesus said, Make the men sit down. Now there was much grass
11 in the place. So the men sat down, in number about five thousand. And
Jesus took the loaves; and when he had given thanks, he distributed to
the disciples, and the disciples to them that were set down; and likewise
12 of the fishes as much as they would. When they were filled, he said unto
his disciples, Gather up the fragments that remain, that nothing be lost.
13 Therefore they gathered them together, and filled twelve baskets with
the fragments of the five barley loaves, which remained over and above
unto them that had eaten.
14 Then those men, when they had seen the miracle that Jesus did, said,
15 This is of a truth that Prophet that should come into the world. When
Jesus therefore perceived that they would come and take him by force,
to make him a king,† he departed again into a mountain himself alone.

Jesus' Walking on the Sea

MT. 14:22 And straightway Jesus constrained his disciples to get into a ship, and to
23 go before him unto the other side, while he sent the multitudes away. And
when he had sent the multitudes away, he went up into a mountain apart

MK. 6:47 to pray: . . . And when even was come, the ship was in the midst of the
48 sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by
MT. 14:26 them. And when the disciples saw him walking on the sea, they were
27 troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
28 And Peter answered him and said, Lord, if it be thou, bid me come
29 unto thee on the water. And he said, Come. And when Peter was come
30 down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried,
31 saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst
32 thou doubt? And when they were come into the ship, the wind ceased.
33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.
34 And when they were gone over, they came into the land of Gennesaret.
35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were
MK. 6:55 diseased; And ran through that whole region round about, and began to
56 carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

The Dispute with the Pharisees over Unwashed Hands

MK. 7: 1 Then came together unto him the Pharisees, and certain of the scribes,
2 which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found
3 fault. For the Pharisees, and all the Jews, except they wash their hands
4 oft,† eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.
5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen
MT. 15: 3 hands? But he answered and said unto them, Why do ye also transgress
MK. 7: 6 the commandment of God by your tradition? . . . Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me
7 with their lips, but their heart is far from me. Howbeit in vain do they
8 worship me, teaching for doctrines the commandments of men. For lay-

ing aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

MK. 7:14 And when he had called all the people unto him, he said unto them,
MT. 15:11 Hearken unto me every one of you, and understand: Not that which goeth into the mouth defileth a man; † but that which cometh out of the
MK. 7:21 mouth, this defileth a man. For from within, out of the heart of men,
22 proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride,
23 foolishness: All these evil things come from within, and defile the man.

THE NORTH GALILEAN JOURNEY

The Plea of the Syrophenician Woman

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it: but he
25 could not be hid. For a certain woman, whose young daughter had an
26 unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he
MT. 15:23 would cast forth the devil out of her daughter. But he answered her not a word. And his disciples came and besought him, saying, Send her away;
24 for she crieth after us. But he answered and said, I am not sent but unto
25 the lost sheep of the house of Israel. Then came she and worshipped him,
MK. 7:27 saying, Lord, help me. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto
28 the dogs.† And she answered and said unto him, Yes, Lord: yet the dogs
29 under the table eat of the children's crumbs. And he said unto her, For
30 this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

The Healing of the Multitude

31 And again, departing from the coasts of Tyre and Sidon, he came unto
32 the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech;
33 and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and
34 touched his tongue; And looking up to heaven, he sighed, and saith unto
35 him, Ephphatha, that is, Be opened. And straightway his ears were
36 opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

MT. 15:30 And great multitudes came unto him, having with them those that
were lame, blind, dumb, maimed, and many others, and cast them down
31 at Jesus' feet; and he healed them: Insomuch that the multitude wondered,
when they saw the dumb to speak, the maimed to be whole, the lame to
MK. 7:37 walk, and the blind to see: and they glorified the God of Israel. And were
beyond measure astonished, saying, He hath done all things well: he
maketh both the deaf to hear, and the dumb to speak.

"Can Ye Not Discern the Signs of the Times?" (Mt. 16:3)

MT. 16: 1 The Pharisees also with the Sadducees came, and tempting desired
2 him that he would show them a sign from heaven. He answered and said
unto them, When it is evening, ye say, It will be fair weather: for the
LK. 12:54 sky is red. . . . When ye see a cloud rise out of the west, straightway ye
55 say, There cometh a shower; and so it is. And when ye see the south
MT. 16: 3 wind blow, ye say, There will be heat; and it cometh to pass. And in the
morning, It will be foul weather to-day: for the sky is red and lowering.
O ye hypocrites, ye can discern the face of the sky; but can ye not dis-
4 cern the signs of the times? A wicked and adulterous generation seeketh
after a sign; and there shall no sign be given unto it, but the sign of the
prophet Jonas.* And he left them, and departed.
5 And when his disciples were come to the other side, they had forgotten
6 to take bread. Then Jesus said unto them, Take heed and beware of the
7 leaven of the Pharisees and of the Sadducees. And they reasoned among
8 themselves, saying, It is because we have taken no bread. Which when
Jesus perceived, he said unto them, O ye of little faith, why reason ye
9 among yourselves, because ye have brought no bread? Do ye not yet
understand, neither remember the five loaves of the five thousand, and
10 how many baskets ye took up? Neither the seven loaves of the four
11 thousand, and how many baskets ye took up? How is it that ye do not
understand that I spake it not to you concerning bread, that ye should
12 beware of the leaven of the Pharisees and of the Sadducees? Then under-
stood they how that he bade them not beware of the leaven of bread, but
of the doctrine of the Pharisees and of the Sadducees.

The Blind Man at Bethsaida

MK. 8:22 And he cometh to Bethsaida; and they bring a blind man unto him, and
23 besought him to touch him. And he took the blind man by the hand, and
led him out of the town; and when he had spit on his eyes, and put his

* For light on this expression, see the note on Mt. 12:41, p. 969a.

MK. 8:24 hands upon him, he asked him if he saw aught. And he looked up, and
25 said, I see men as trees, walking. After that he put his hands again upon
his eyes, and made him look up; and he was restored, and saw every man
26 clearly. And he sent him away to his house, saying, Neither go into the
town, nor tell it to any in the town.

"*Thou Art the Christ*" (Mt. 16:16)

MT. 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his dis-
14 ciples, saying, Whom do men say that I, the Son of man, am? And they
said, Some say that thou art John the Baptist; some, Elias; and others,
15 Jeremias, or one of the prophets. He saith unto them, But whom say ye
16 that I am? And Simon Peter answered and said, Thou art the Christ, the
Son of the living God.†
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-
jona: for flesh and blood hath not revealed it unto thee, but my Father
18 which is in heaven. And I say also unto thee, That thou art Peter, and
upon this rock† I will build my church; and the gates of hell shall not
19 prevail against it. And I will give unto thee the keys of the kingdom of
heaven: and whatsoever thou shalt bind on earth shall be bound in heaven;
and whatsoever thou shalt loose on earth shall be loosed in heaven.
20 Then charged he his disciples that they should tell no man that he was
Jesus the Christ.

"*Whosoever Will Save His Life Shall Lose It*" (Mt. 16:25)

21 From that time forth began Jesus to show unto his disciples, how that
he must go unto Jerusalem, and suffer many things of the elders and chief
22 priests and scribes, and be killed, and be raised again the third day. Then
Peter took him, and began to rebuke him, saying, Be it far from thee,
23 Lord: this shall not be unto thee. But he turned, and said unto Peter, Get
thee behind me, Satan:* thou art an offense unto me: for thou savorest
not the things that be of God, but those that be of men.
24 Then said Jesus unto his disciples, If any man will come after me, let
25 him deny himself, and take up his cross, and follow me. For whosoever
will save his life** shall lose it: and whosoever will lose his life for my
MK. 8:36 sake shall find it. For what shall it profit a man, if he shall gain the whole
37 world, and lose his own soul? Or what shall a man give in exchange for
MT. 16:27 his soul? For the Son of man shall come in the glory of his Father with
his angels; and then he shall reward every man according to his works.

* See note on the parallel expression, Mt. 4:10, p. 965b.

** See note on this theme, Mt. 10:39, p. 970a.

MK. 8:38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

MK. 9: 1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

The Transfiguration

LK. 9:28 And it came to pass about an eight days after these sayings, he took
29 Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment
30 was white and glistering. And, behold, there talked with him two men,
31 which were Moses and Elias: † Who appeared in glory, and spake of his
32 decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he
MT. 17: 5 said. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son,
6 in whom I am well pleased; hear ye him. And when the disciples heard
7 it, they fell on their face, and were sore afraid. And Jesus came and
8 touched them, and said, Arise, and be not afraid. And when they had
9 lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
10 And his disciples asked him, saying, Why then say the scribes that
11 Elias must first come? And Jesus answered and said unto them, Elias truly
12 shall first come, and restore all things. But I say unto you, That Elias is come already, † and they knew him not, but have done unto him whatso-
13 ever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

The Healing of the Epileptic Boy

MK. 9:14 And when he came to his disciples, he saw a great multitude about them,
15 and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted
16,17 him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my

MK. 9:18 son, which hath a dumb spirit; And wheresoever he taketh him, he
teareth him; and he foameth, and gnasheth with his teeth, and pineth
away: and I spake to thy disciples that they should cast him out; and
they could not.
19 He answereth him, and saith, O faithless generation, how long shall I
20 be with you? how long shall I suffer you? bring him unto me. And they
brought him unto him: and when he saw him, straightway the spirit tare
21 him; and he fell on the ground, and wallowed foaming. And he asked his
father, How long is it ago since this came unto him? And he said, Of a
22 child. And ofttimes it hath cast him into the fire, and into the waters, to
destroy him: but if thou canst do any thing, have compassion on us, and
23 help us. Jesus said unto him, If thou canst believe, all things are possible
24 to him that believeth. And straightway the father of the child cried out,
and said with tears, Lord, I believe; help thou mine unbelief.
25 When Jesus saw that the people came running together, he rebuked
the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee,
26 come out of him, and enter no more into him. And the spirit cried, and
rent him sore, and came out of him: and he was as one dead; insomuch
27 that many said, He is dead. But Jesus took him by the hand, and lifted
28 him up; and he arose. And when he was come into the house, his disciples
MT. 17:20 asked him privately, Why could not we cast him out? And Jesus said
unto them, Because of your unbelief: for verily I say unto you, If ye have
faith as a grain of mustard seed, ye shall say unto this mountain, Remove
hence to yonder place; and it shall remove: and nothing shall be impos-
21 sible unto you. Howbeit this kind goeth not out but by prayer and fasting.

"*If Any Man Desire to Be First*" (Mk. 9:35)

MK. 9:30 And they departed thence, and passed through Galilee; and he would not
31 that any man should know it. For he taught his disciples, and said unto
them, The Son of man is delivered into the hands of men, and they shall
32 kill him; and after that he is killed, he shall rise the third day. But they
33 understood not that saying, and were afraid to ask him. And he came to
Capernaum: and being in the house he asked them, What was it that ye
34 disputed among yourselves by the way? But they held their peace: for
by the way they had disputed among themselves, who should be the
35 greatest. And he sat down, and called the twelve, and saith unto them,
If any man desire to be first, the same shall be last* of all, and servant of
36 all. And he took a child, and set him in the midst of them: and when he
37 had taken him in his arms, he said unto them, Whosoever shall receive
one of such children in my name, receiveth me; and whosoever shall
receive me, receiveth not me, but him that sent me.

* See note on variation of this theme, Mt. 19:30, p. 974b.

"If Thy Hand Offend Thee, Cut It Off" (Mk. 9:43)

MK. 9:38 And John answered him, saying, Master, we saw one casting out devils
in thy name, and he followeth not us; and we forbade him, because he fol-
39 loweth not us. But Jesus said, Forbid him not: for there is no man which
LK. 9:50 shall do a miracle in my name, that can lightly speak evil of me . . . for
MK. 9:41 he that is not against us is for us.* For whosoever shall give you a cup
of water to drink in my name, because ye belong to Christ, verily I say
42 unto you, he shall not lose his reward. And whosoever shall offend one
of these little ones** that believe in me, it is better for him that a mill-
stone were hanged about his neck, and he were cast into the sea.
43 And if thy hand offend thee, cut it off: it is better for thee to enter into
life maimed, than having two hands to go into hell, into the fire that never
44 shall be quenched: Where their worm dieth not, and the fire is not
45 quenched. And if thy foot offend thee, cut it off: it is better for thee to
enter halt into life, than having two feet to be cast into hell, into the fire
46 that never shall be quenched: Where their worm dieth not, and the fire
47 is not quenched. And if thine eye offend thee, pluck it out: it is better for
thee to enter into the kingdom of God with one eye, than having two eyes
48 to be cast into hell fire: Where their worm dieth not, and the fire is not
quenched.

"If Ye from Your Hearts Forgive Not" (Mt. 18:35)

MT. 18:15 Moreover if thy brother shall trespass against thee, go and tell him his
fault between thee and him alone: if he shall hear thee, thou hast gained
16 thy brother. But if he will not hear thee, then take with thee one or two
more, that in the mouth of two or three witnesses every word may be
17 established. And if he shall neglect to hear them, tell it unto the church:
but if he neglect to hear the church, let him be unto thee as a heathen man
and a publican.
18 Verily I say unto you, Whatsoever ye shall bind on earth shall be
bound in heaven; and whatsoever ye shall loose on earth shall be loosed
19 in heaven. Again I say unto you, That if two of you shall agree on earth
as touching any thing that they shall ask, it shall be done for them of my
20 Father which is in heaven. For where two or three are gathered together
in my name, there am I in the midst of them.
21 Then came Peter to him, and said, Lord, how oft shall my brother sin

* Another rendering is: "He that is not with me is against me" (Mt. 12:30, p. 894).

** This phrase is held by some authorities to refer not to children, as commonly interpreted, but to Jesus' disciples no matter how humble.

MT. 18:22 against me, and I forgive him? till seven times? Jesus saith unto him, I
say not unto thee, Until seven times: but, Until seventy times seven.
23 Therefore is the kingdom of heaven likened unto a certain king, which
24 would take account of his servants. And when he had begun to reckon,
25 one was brought unto him, which owed him ten thousand talents. But for-
asmuch as he had not to pay, his lord commanded him to be sold, and his
26 wife, and children, and all that he had, and payment to be made. The
servant therefore fell down, and worshipped him, saying, Lord, have
27 patience with me, and I will pay thee all. Then the lord of that servant
was moved with compassion, and loosed him, and forgave him the debt.
28 But the same servant went out, and found one of his fellow servants,
which owed him a hundred pence: and he laid hands on him, and took him
29 by the throat, saying, Pay me that thou owest. And his fellow servant
fell down at his feet, and besought him, saying, Have patience with me,
30 and I will pay thee all. And he would not: but went and cast him into
31 prison, till he should pay the debt. So when his fellow servants saw what
was done, they were very sorry, and came and told unto their lord all
that was done.
32 Then his lord, after that he had called him, said unto him, O thou
wicked servant, I forgave thee all that debt, because thou desiredst me:
33 Shouldest not thou also have had compassion on thy fellow servant, even
34 as I had pity on thee? And his lord was wroth, and delivered him to the
35 tormentors, till he should pay all that was due unto him. So likewise shall
my heavenly Father do also unto you, if ye from your hearts forgive not
every one his brother their trespasses.

THE MINISTRY BEYOND JORDAN

The Departure from Galilee

MT. 19: 1 And it came to pass, that when Jesus had finished these sayings, he de-
2 parted from Galilee, and came into the coasts of Judea beyond Jordan; And
LK. 9:51 great multitudes followed him; and he healed them there. And it came
to pass, when the time was come that he should be received up, he stead-
52 fastly set his face to go to Jerusalem, And sent messengers before his
face: and they went, and entered into a village of the Samaritans, to
53 make ready for him. And they did not receive him, because his face was
54 as though he would go to Jerusalem. And when his disciples James and
John saw this, they said, Lord, wilt thou that we command fire to come
55 down from heaven, and consume them,† even as Elias did? But he turned,
and rebuked them, and said, Ye know not what manner of spirit ye are of.
56 For the Son of man is not come to destroy men's lives, but to save them.
And they went to another village.

LK. 9:57 And it came to pass, that, as they went in the way, a certain man said
58 unto him, Lord, I will follow thee whithersoever thou goest. And Jesus
said unto him, Foxes have holes, and birds of the air have nests; but the
59 Son of man hath not where to lay his head. And he said unto another,
Follow me. But he said, Lord, suffer me first to go and bury my father.
60 Jesus said unto him, Let the dead bury their dead: but go thou and preach
61 the kingdom of God. And another also said, Lord, I will follow thee; but
62 let me first go bid them farewell, which are at home at my house. And
Jesus said unto him, No man, having put his hand to the plow, and
looking back, is fit for the kingdom of God.

The Mission of the Seventy

LK. 10: 1 After these things the Lord appointed other seventy also, and sent
them two and two before his face into every city and place, whither he
2 himself would come. Therefore said he unto them, The harvest truly is
great, but the laborers are few: pray ye therefore the Lord of the harvest,
3 that he would send forth laborers into his harvest. Go your ways: behold,
4 I send you forth as lambs among wolves. Carry neither purse, nor scrip,
5 nor shoes:† and salute no man by the way. And into whatsoever house
6 ye enter, first say, Peace be to this house. And if the son of peace be
7 there, your peace shall rest upon it: if not, it shall turn to you again. And
in the same house remain, eating and drinking such things as they give:
8 for the laborer is worthy of his hire. Go not from house to house. And
into whatsoever city ye enter, and they receive you, eat such things as
9 are set before you: And heal the sick that are therein, and say unto them,
10 The kingdom of God is come nigh unto you. But into whatsoever city ye
enter, and they receive you not, go your ways out into the streets of the
11 same, and say, Even the very dust of your city, which cleaveth on us, we
do wipe off against you: notwithstanding, be ye sure of this, that the
kingdom of God is come nigh unto you.
17 And the seventy returned again with joy, saying, Lord, even the devils
18 are subject unto us through thy name. And he said unto them, I beheld
19 Satan as lightning fall from heaven. Behold, I give unto you power to
tread on serpents and scorpions, and over all the power of the enemy; and
20 nothing shall by any means hurt you. Notwithstanding, in this rejoice
not, that the spirits are subject unto you; but rather rejoice, because your
names are written in heaven.
21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father,
Lord of heaven and earth, that thou hast hid these things from the wise
and prudent, and hast revealed them unto babes: even so, Father; for so
22 it seemed good in thy sight. All things are delivered to me of my Father:
and no man knoweth who the Son is, but the Father; and who the Father
is, but the Son, and he to whom the Son will reveal him.

Lk. 10:23 And he turned him unto his disciples, and said privately, Blessed are
24 the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

The Good Samaritan

25 And, behold, a certain lawyer stood up, and tempted him, saying,
26 Master, what shall I do to inherit eternal life? He said unto him, What is
27 written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with
28 all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.
29 But he, willing to justify himself, said unto Jesus, And who is my neighbor?
30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and
31 wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed
32 by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
33 But a certain Samaritan, as he journeyed, came where he was; and
34 when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own
35 beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more.
36 when I come again, I will repay thee. Which now of these three, thinkest
37 thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

"Woe unto You, Lawyers!" (Lk. 11:52)

Lk. 11:45 Then answered one of the lawyers, and said unto him, Master, thus
46 saying thou reproachest us also. And he said, Woe unto you also, ye lawyers!† for ye lade men with burdens grievous to be borne, and ye
52 yourselves touch not the burdens with one of your fingers. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered
53 not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge

LK. 11:54 him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

The Parable of the Foolish Rich Man

LK. 12:13 And one of the company said unto him, Master, speak to my brother,
14 that he divide the inheritance with me. And he said unto him, Man, who
15 made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain
17 rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
18 And he said, This will I do: I will pull down my barns, and build greater;
19 and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine
20 ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be,
21 which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

"*Except Ye Repent*" (Lk. 13:3)

LK. 13: 1 There were present at that season some that told him of the Galileans,
2 whose blood Pilate† had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above
3 all the Galileans, because they suffered such things? I tell you, Nay: but,
4 except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were
5 sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.
6 He spake also this parable; A certain man had a fig tree planted in his
7 vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth
8 it the ground? And he answering said unto him, Lord, let it alone this
9 year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.

The Healing of a Woman on the Sabbath

Lk. 13: 10,11 And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years,
12 and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art
13 loosed from thine infirmity. And he laid his hands on her: and imme-
14 diately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.
15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead
16 him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed
17 from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

The Parables at the Pharisee's Table

Lk. 14: 1 And it came to pass, as he went into the house of one of the chief
2 Pharisees to eat bread on the sabbath day, that they watched him. And,
3 behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it law-
4 ful to heal on the sabbath day? And they held their peace. And he took
5 him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway
6 pull him out on the sabbath day? And they could not answer him again to these things.
7 And he put forth a parable to those which were bidden, when he
8 marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest
9 room; lest a more honorable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and
10 thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship
11 in the presence of them that sit at meat with thee. For whosoever exalteth himself* shall be abased; and he that humbleth himself shall be exalted.

* This aphorism occurs in other familiar variations, in Lk. 18:14, p. 924, and in Mt. 23:12, p. 936.

LK. 14:12 Then said he also to him that bade him, When thou makest a dinner
or a supper, call not thy friends, nor thy brethren, neither thy kinsmen,
nor thy rich neighbors; lest they also bid thee again, and a recompense
13 be made thee. But when thou makest a feast, call the poor, the maimed,
14 the lame, the blind: And thou shalt be blessed; for they cannot recom-
pense thee: for thou shalt be recompensed at the resurrection of the just.
15 And when one of them that sat at meat with him heard these things,
he said unto him, Blessed is he that shall eat bread in the kingdom of God.
16 Then said he unto him, A certain man made a great supper,* and bade
17 many: And sent his servant at supper time to say to them that were bid-
18 den, Come; for all things are now ready. And they all with one consent
began to make excuse. The first said unto him, I have bought a piece of
19 ground, and I must needs go and see it: I pray thee have me excused. And
another said, I have bought five yoke of oxen, and I go to prove them: I
20 pray thee have me excused. And another said, I have married a wife, and
21 therefore I cannot come. So that servant came, and showed his lord these
things. Then the master of the house being angry said to his servant, Go
out quickly into the streets and lanes of the city, and bring in hither the
22 poor, and the maimed, and the halt, and the blind. And the servant said,
Lord, it is done as thou hast commanded, and yet there is room.
23 And the lord said unto the servant, Go out into the highways and
24 hedges, and compel them to come in, that my house may be filled. For I
say unto you, That none of those men which were bidden shall taste of
my supper.

Healing of the Man Born Blind

JN. 9: 1 And as Jesus passed by,† he saw a man which was blind from his birth.
2 And his disciples asked him, saying, Master, who did sin, this man, or
3 his parents, that he was born blind? Jesus answered, Neither hath this
man sinned, nor his parents: but that the works of God should be made
4 manifest in him. I must work the works of him that sent me, while it is
5 day: the night cometh, when no man can work. As long as I am in the
6 world, I am the light of the world. When he had thus spoken, he spat on
the ground, and made clay of the spittle, and he anointed the eyes of the
7 blind man with the clay, And said unto him, Go, wash in the pool of
Siloam, (which is by interpretation, Sent.) He went his way therefore,
and washed, and came seeing.
8 The neighbors therefore, and they which before had seen him that he
9 was blind, said, Is not this he that sat and begged? Some said, This is he:
10 others said, He is like him: but he said, I am he. Therefore said they unto

* This passage may be a parallel of Mt. 22:1–10, pp. 934–935, although the two differ materially.

JN. 9:11 him, How were thine eyes opened? He answered and said, A man that is
called Jesus made clay, and anointed mine eyes, and said unto me, Go
to the pool of Siloam, and wash: and I went and washed, and I received
12 sight. Then said they unto him, Where is he? He said, I know not.
13,14 They brought to the Pharisees him that aforetime was blind. And it
15 was the sabbath day when Jesus made the clay, and opened his eyes. Then
again the Pharisees also asked him how he had received his sight. He
said unto them, He put clay upon mine eyes, and I washed, and do see.
16 Therefore said some of the Pharisees, This man is not of God, because
he keepeth not the sabbath* day. Others said, How can a man that is a
17 sinner do such miracles? And there was a division among them. They say
unto the blind man again, What sayest thou of him, that he hath opened
thine eyes? He said, He is a prophet.
18 But the Jews did not believe concerning him, that he had been blind,
and received his sight, until they called the parents of him that had re-
19 ceived his sight. And they asked them, saying, Is this your son, who ye
20 say was born blind? how then doth he now see? His parents answered
them and said, We know that this is our son, and that he was born blind:
21 But by what means he now seeth, we know not; or who hath opened his
eyes, we know not: he is of age; ask him: he shall speak for himself.
22 These words spake his parents, because they feared the Jews: for the
Jews had agreed already, that if any man did confess that he was Christ,
23 he should be put out of the synagogue. Therefore said his parents, He
is of age; ask him.
24 Then again called they the man that was blind, and said unto him, Give
25 God the praise: we know that this man is a sinner. He answered and said,
Whether he be a sinner or no, I know not: one thing I know, that,
26 whereas I was blind, now I see. Then said they to him again, What did
27 he to thee? how opened he thine eyes? He answered them, I have told
you already, and ye did not hear: wherefore would ye hear it again? will
28 ye also be his disciples? Then they reviled him, and said, Thou art his
29 disciple; but we are Moses' disciples. We know that God spake unto
Moses: as for this fellow, we know not from whence he is.
30 The man answered and said unto them, Why herein is a marvelous
thing, that ye know not from whence he is, and yet he hath opened mine
31 eyes. Now we know that God heareth not sinners: but if any man be a
32 worshipper of God, and doeth his will, him he heareth. Since the world
began was it not heard that any man opened the eyes of one that was born
33,34 blind. If this man were not of God, he could do nothing. They answered
and said unto him, Thou wast altogether born in sins, and dost thou teach
us? And they cast him out.
35 Jesus heard that they had cast him out; and when he had found him, he

* See note on "Jesus and the Sabbath," Mt. 12:10, p. 966b.

JN. 9:36 said unto him, Dost thou believe on the Son of God? He answered and
37 said, Who is he, Lord, that I might believe on him? And Jesus said unto
38 him, Thou hast both seen him, and it is he that talketh with thee. And he
39 said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
40 And some of the Pharisees which were with him heard these words,
41 and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

The Raising of Lazarus

JN. 11: 1 Now a certain man was sick, named Lazarus, of Bethany, the town of
2 Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus
3 was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he
7 whom thou lovest is sick. Then after that saith he to his disciples, Let us go into Judea again.
8 His disciples say unto him, Master, the Jews of late sought to stone
14 thee; and goest thou thither again? Then said Jesus unto them plainly,
15 Lazarus is dead. And I am glad for your sakes that I was not there, to
16 the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also
17 go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already.
18,19 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning
20 their brother. Then Martha, as soon as she heard that Jesus was coming,
21 went and met him: but Mary sat still in the house. Then said Martha
22 unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it
23,24 thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25 Jesus said unto her, I am the resurrection, and the life: he that believeth
26 in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?
27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the
28 Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The
29 Master is come, and calleth for thee. As soon as she heard that, she arose
30 quickly, and came unto him. Now Jesus was not yet come into the town,
31 but was in that place where Martha met him. The Jews then which were

with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the
N. 11:32 grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping
34 which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They say unto him, Lord, come and see.
35-37 Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have
38 caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been
40 dead four days. Jesus saith unto her, Said I not unto thee, that, if thou
41 wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted
42 up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand
43 by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto
45 them, Loose him, and let him go. Then many of the Jews which came to
46 Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said,
48 What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away
49 both our place and nation.* And one of them, named Caiaphas, being the
50 high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people,
51 and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for
52 that nation; And not for that nation only, but that also he should gather
53 together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.
54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

* See the note on "The Attempt to Make Jesus King," Jn. 6:15, p. 970b.

The Cost of Discipleship

LK. 14:25 And there went great multitudes with him: and he turned, and said
26 unto them, If any man come to me, and hate not his father, and mother,
and wife, and children, and brethren, and sisters, yea, and his own life
27 also, he cannot be my disciple. And whosoever doth not bear his cross,
and come after me, cannot be my disciple.
28 For which of you, intending to build a tower, sitteth not down first,
29 and counteth the cost, whether he have sufficient to finish it? Lest haply,
after he hath laid the foundation, and is not able to finish it, all that behold
30 it begin to mock him, Saying, This man began to build, and was not able
to finish.
31 Or what king, going to make war against another king, sitteth not
down first, and consulteth whether he be able with ten thousand to
32 meet him that cometh against him with twenty thousand? Or else, while
the other is yet a great way off, he sendeth an ambassage, and desireth
33 conditions of peace. So likewise, whosoever he be of you that forsaketh
not all that he hath, he cannot be my disciple.

The Parables of the Lost Sheep, the Lost Coin, the Lost Son

LK. 15: 1 Then drew near unto him all the publicans and sinners for to hear him.
2 And the Pharisees and scribes murmured, saying, This man receiveth
sinners, and eateth with them.
3,4 And he spake this parable unto them, saying, What man of you, having
a hundred sheep, if he lose one of them, doth not leave the ninety and nine
5 in the wilderness, and go after that which is lost, until he find it? And
6 when he hath found it, he layeth it on his shoulders, rejoicing. And when
he cometh home, he calleth together his friends and neighbors, saying
unto them, Rejoice with me; for I have found my sheep which was lost.
7 I say unto you, that likewise joy shall be in heaven over one sinner that
repenteth, more than over ninety and nine just persons, which need no
repentance.
8 Either what woman having ten pieces of silver, if she lose one piece,
doth not light a candle, and sweep the house, and seek diligently till she
9 find it? And when she hath found it, she calleth her friends and her
neighbors together, saying, Rejoice with me; for I have found the piece
10 which I had lost. Likewise, I say unto you, there is joy in the presence
of the angels of God over one sinner that repenteth.
11,12 And he said, A certain man had two sons: And the younger of them
said to his father, Father, give me the portion of goods that falleth to me.
13 And he divided unto them his living. And not many days after the younger
son gathered all together, and took his journey into a far country, and

LK. 15:14 there wasted his substance with riotous living. And when he had spent
all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent
16 him into his fields to feed swine. And he would fain have filled his belly
with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of
my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have
19 sinned against heaven, and before thee, And am no more worthy to be
20 called thy son: make me as one of thy hired servants. And he arose, and
came to his father. But when he was yet a great way off, his father saw
him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in
thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put it
23 on him; and put a ring on his hand, and shoes on his feet: And bring
24 hither the fatted calf, and kill it; and let us eat, and be merry: For this
my son was dead, and is alive again; he was lost, and is found. And they
began to be merry.
25 Now his elder son was in the field: and as he came and drew nigh to
26 the house, he heard music and dancing. And he called one of the servants,
27 and asked what these things meant. And he said unto him, Thy brother
is come; and thy father hath killed the fatted calf, because he hath re-
28 ceived him safe and sound. And he was angry, and would not go in:
29 therefore came his father out, and entreated him. And he answering said
to his father, Lo, these many years do I serve thee, neither transgressed
I at any time thy commandment; and yet thou never gavest me a kid,
30 that I might make merry with my friends: But as soon as this thy son
was come, which hath devoured thy living with harlots, thou hast killed
31 for him the fatted calf. And he said unto him, Son, thou art ever with me,
32 and all that I have is thine. It was meet that we should make merry, and
be glad: for this thy brother was dead, and is alive again; and was lost,
and is found.

The Parable of the Cunning Steward

LK. 16: 1 And he said also unto his disciples, There was a certain rich man,
which had a steward; and the same was accused unto him that he had
2 wasted his goods. And he called him, and said unto him, How is it that I
hear this of thee? give an account of thy stewardship; for thou mayest be
3 no longer steward. Then the steward said within himself, What shall I
do? for my lord taketh away from me the stewardship: I cannot dig; to
4 beg I am ashamed. I am resolved what to do, that, when I am put out of
the stewardship, they may receive me into their houses.

Lk. 16: 5 So he called every one of his lord's debtors unto him, and said unto the
6 first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly,
7 and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy
8 bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlast-
10 ing habitations. He that is faithful in that which is least is faithful also in
11 much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon,† who will commit
12 to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

The Rich Man and the Beggar Lazarus

19 There was a certain rich man, which was clothed in purple and fine
20 linen, and fared sumptuously every day: And there was a certain beggar
21 named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover
22 the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man
23 also died, and was buried; And in hell he lifted up his eyes, being in tor-
24 ments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I
25 am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil
26 things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.
27 Then he said, I pray thee therefore, father, that thou wouldest send
28 him to my father's house: For I have five brethren; that he may testify
29 unto them, lest they also come into this place of torment. Abraham saith
30 unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead,
31 they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Parable of the Bondservant

LK. 17: 7 But which of you, having a servant plowing or feeding cattle, will say
unto him by and by, when he is come from the field, Go and sit down to
8 meat? And will not rather say unto him, Make ready wherewith I may
sup, and gird thyself, and serve me, till I have eaten and drunken; and
9 afterward thou shalt eat and drink? Doth he thank that servant because
10 he did the things that were commanded him? I trow not. So likewise
ye, when ye shall have done all those things which are commanded you,
say, We are unprofitable servants: we have done that which was our duty
to do.

ON THE WAY TO JERUSALEM

The Healing of the Ten Lepers

11 And it came to pass, as he went to Jerusalem, that he passed through
12 the midst of Samaria and Galilee. And as he entered into a certain village,
13 there met him ten men that were lepers, which stood afar off: And they
14 lifted up their voices, and said, Jesus, Master, have mercy on us. And
when he saw them, he said unto them, Go show yourselves unto the
15 priests. And it came to pass, that, as they went, they were cleansed. And
one of them, when he saw that he was healed, turned back, and with a
16 loud voice glorified God, And fell down on his face at his feet, giv-
17 ing him thanks: and he was a Samaritan. And Jesus answering said, Were
18 there not ten cleansed? but where are the nine? There are not found that
19 returned to give glory to God, save this stranger. And he said unto him,
Arise, go thy way: thy faith hath made thee whole.

A Prophecy of the Coming Kingdom

20 And when he was demanded of the Pharisees, when the kingdom of
God should come, he answered them and said, The kingdom of God†
21 cometh not with observation: Neither shall they say, Lo here! or, lo
22 there! for, behold, the kingdom of God is within you. And he said unto
the disciples, The days will come, when ye shall desire to see one of the
23 days of the Son of man, and ye shall not see it. And they shall say to you,
24 See here; or, see there: go not after them, nor follow them. For as the
lightning, that lighteneth out of the one part under heaven, shineth unto
the other part under heaven; so shall also the Son of man be in his day.
25 But first must he suffer many things, and be rejected of this generation.
MT. 24:38 For as in the days that were before the flood they were eating and
drinking, marrying and giving in marriage, until the day that Noe en-

MT. 24:39 tered into the ark, And knew not until the flood came, and took them all
LK. 17:28 away; so shall also the coming of the Son of man be. Likewise also as it
was in the days of Lot; they did eat, they drank, they bought, they sold,
29 they planted, they builded; But the same day that Lot went out of
Sodom it rained fire and brimstone from heaven, and destroyed them all.
30,31 Even thus shall it be in the day when the Son of man is revealed. In that
day, he which shall be upon the housetop, and his stuff in the house, let
him not come down to take it away: and he that is in the field, let him
32,33 likewise not return back. Remember Lot's wife. Whosoever shall seek
to save his life shall lose it; and whosoever shall lose his life shall pre-
34 serve it. I tell you, in that night there shall be two men in one bed; the
35 one shall be taken, and the other shall be left. Two women shall be
36 grinding together; the one shall be taken, and the other left. Two men
37 shall be in the field; the one shall be taken, and the other left. And they
answered and said unto him, Where, Lord? And he said unto them,
Wheresoever the body is, thither will the eagles be gathered together.
LK. 18: 1 And he spake a parable unto them to this end, that men ought always
2 to pray, and not to faint; Saying, There was in a city a judge, which
3 feared not God, neither regarded man: And there was a widow in that
4 city; and she came unto him, saying, Avenge me of mine adversary. And
he would not for a while: but afterward he said within himself, Though
5 I fear not God, nor regard man; Yet because this widow troubleth me,
6 I will avenge her, lest by her continual coming she weary me. And the
7 Lord said, Hear what the unjust judge saith. And shall not God avenge
his own elect, which cry day and night unto him, though he bear long
8 with them? I tell you that he will avenge them speedily. Nevertheless,
when the Son of man cometh, shall he find faith on the earth?

The Parable of the Pharisee and the Publican

9 And he spake this parable unto certain which trusted in themselves that
10 they were righteous, and despised others: Two men went up into the
11 temple to pray; the one a Pharisee, and the other a publican. The Pharisee
stood and prayed thus with himself, God, I thank thee, that I am not as
other men* are, extortioners, unjust, adulterers, or even as this publican.
12,13 I fast twice in the week, I give tithes of all that I possess. And the publi-
can, standing afar off, would not lift up so much as his eyes unto heaven,
14 but smote upon his breast, saying, God be merciful to me a sinner. I tell
you, this man went down to his house justified rather than the other: for
every one that exalteth himself** shall be abased; and he that humbleth
himself shall be exalted.

* See discussions on the Pharisees in the introduction, pp. 850b–51b, and in note on Mt. 23:33, pp. 976b–77a.

** For variations, see Lk. 14:11, p. 915.

"*What . . . God Hath Joined Together*" (Mt. 19:6)

MT. 19: 3 The Pharisees also came unto him, tempting him, and saying unto him,
4 Is it lawful for a man to put away his wife for every cause? And he
answered and said unto them, Have ye not read, that he which made
5 them at the beginning made them male and female, And said, For this
cause shall a man leave father and mother, and shall cleave to his wife:
6 and they twain shall be one flesh? Wherefore they are no more twain,
but one flesh. What therefore God hath joined together, let not man put
7 asunder. They say unto him, Why did Moses then command to give a
8 writing of divorcement, and to put her away? He saith unto them, Moses
because of the hardness of your hearts suffered you to put away your
wives:† but from the beginning it was not so.
10 His disciples say unto him, If the case of the man be so with his wife,
11 it is not good to marry. But he said unto them, All men cannot receive
12 this saying, save they to whom it is given. For there are some eunuchs,
which were so born from their mother's womb: and there are some
eunuchs, which were made eunuchs of men: and there be eunuchs, which
have made themselves eunuchs for the kingdom of heaven's sake. He
that is able to receive it, let him receive it.

"*Suffer the Little Children to Come unto Me*" (Mk. 10:14)

MK. 10:13 And they brought young children to him, that he should touch them;
14 and his disciples rebuked those that brought them. But when Jesus saw it,
he was much displeased, and said unto them, Suffer the little children to
come unto me, and forbid them not; for of such is the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God
16 as a little child,† he shall not enter therein. And he took them up in his
arms, put his hands upon them, and blessed them.

The Counsel to the Rich Young Ruler

The basis for the common title, "The Rich Young Ruler," is not found in any one version of the familiar story, but is a combination of the three. All agree that Jesus' interlocutor was wealthy. Luke calls him "a certain ruler" (18:18), and Matthew adds the detail that he was "a young man" (19:22).

MK. 10:17 And when he was gone forth into the way, there came one running,
and kneeled to him, and asked him, Good Master, what shall I do that I
18 may inherit eternal life? And Jesus said unto him, Why callest thou me

MK. 10:19 good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not
20 bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my
21 youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor,† and thou shalt have treasure in heaven: and come, take up the
22 cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.
23 And Jesus looked round about, and saith unto his disciples, How
24 hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches
25 to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
26 And they were astonished out of measure, saying among themselves,
27 Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.
MT. 19:27 Then answered Peter and said unto him, Behold, we have forsaken all
28 and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake,
30 shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.†

The Parable of the Laborers and the Hours

MT. 20: 1 For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard.
2 And when he had agreed with the laborers for a penny a day, he sent
3 them into his vineyard. And he went out about the third hour, and saw
4 others standing idle in the market place, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went
5 their way. Again he went out about the sixth and ninth hour, and did
6 likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye re-
8 ceive. So when even was come, the lord of the vineyard saith unto his

steward, Call the laborers, and give them their hire, beginning from the last unto the first.

MT. 20: 9 And when they came that were hired about the eleventh hour, they
10 received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a
11 penny. And when they had received it, they murmured against the good-
12 man of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat
13 of the day. But he answered one of them, and said, Friend, I do thee no
14 wrong: didst not thou agree with me for a penny? Take that thine is,
15 and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because
16 I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Jesus' Prediction of His Death and Resurrection

MK. 10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things
33 should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gen-
34 tiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.†

The Request of James and John for Preferment

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
36,37 And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.†
38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am bap-
39 tized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism
40 that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.
41 And when the ten heard it, they began to be much displeased with
42 James and John. But Jesus called them to him, and saith unto them, Ye

know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
MK. 10:43 But so shall it not be among you: but whosoever will be great among
44 you, shall be your minister: And whosoever of you will be the chiefest,
45 shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

The Healing at Jericho

LK. 18:35 And it came to pass, that as he was come nigh unto Jericho, a certain
36 blind man sat by the wayside begging: And hearing the multitude pass
37 by, he asked what it meant. And they told him, that Jesus of Nazareth
38 passeth by. And he cried, saying, Jesus, thou Son of David, have mercy
39 on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on
40 me. And Jesus stood, and commanded him to be brought unto him: and
41 when he was come near, he asked him, Saying, What wilt thou that I
42 shall do unto thee? And he said, Lord, that I may receive my sight. And
43 Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The Conversion of Zaccheus the Publican

LK. 19:1,2 And Jesus entered and passed through Jericho. And, behold, there was a man named Zaccheus, which was the chief among the publicans,* and he
3 was rich. And he sought to see Jesus who he was; and could not for the
4 press, because he was little of stature. And he ran before, and climbed
5 up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at
6 thy house. And he made haste, and came down, and received him joy-
7 fully. And when they saw it, they all murmured, saying, That he was
8 gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore
9 him fourfold. And Jesus said unto him, This day is salvation come to this
10 house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

* See note on "Jesus and the Publicans," p. 966b.

The Parable of the Profitable and Unprofitable Servants

MT. 25:14 For the kingdom of heaven is as a man traveling into a far country,
15 who called his own servants, and delivered unto them his goods. And
unto one he gave five talents, to another two, and to another one; to
every man according to his several ability; and straightway took his
16 journey. Then he that had received the five talents went and traded with
17 the same, and made them other five talents. And likewise he that had
18 received two, he also gained other two. But he that had received one went
and digged in the earth, and hid his lord's money.
19 After a long time the lord of those servants cometh, and reckoneth
20 with them. And so he that had received five talents came and brought
other five talents, saying, Lord, thou deliveredst unto me five talents:
21 behold, I have gained beside them five talents more. His lord said unto
him, Well done, thou good and faithful servant: thou hast been faithful
over a few things, I will make thee ruler over many things: enter thou
22 into the joy of thy lord. He also that had received two talents came and
said, Lord, thou deliveredst unto me two talents: behold, I have gained
23 two other talents beside them. His lord said unto him, Well done, good
and faithful servant; thou hast been faithful over a few things, I will make
thee ruler over many things: enter thou into the joy of thy lord.†
24 Then he which had received the one talent came and said, Lord, I
knew thee that thou art a hard man, reaping where thou hast not sown,
25 and gathering where thou hast not strewed: And I was afraid, and went
26 and hid thy talent in the earth: lo, there thou hast that is thine. His lord
answered and said unto him, Thou wicked and slothful servant, thou
knewest that I reap where I sowed not, and gather where I have not
27 strewed: Thou oughtest therefore to have put my money to the ex-
changers, and then at my coming I should have received mine own with
28 usury. Take therefore the talent from him, and give it unto him which
29 hath ten talents. For unto every one that hath† shall be given, and he shall
have abundance: but from him that hath not shall be taken away even
30 that which he hath. And cast ye the unprofitable servant into outer
darkness: there shall be weeping and gnashing of teeth.

The Supper at Bethany

LK. 10:38 Now it came to pass, as they went, that he entered into a certain vil-
lage: and a certain woman named Martha received him into her house.
39 And she had a sister called Mary, which also sat at Jesus' feet, and heard
40 his word. But Martha was cumbered about much serving, and came to
him, and said, Lord, dost thou not care that my sister hath left me to
41 serve alone? bid her therefore that she help me. And Jesus answered and

said unto her, Martha, Martha, thou art careful and troubled about many
LK. 10:42 things: But one thing is needful; and Mary hath chosen that good part,
which shall not be taken away from her.
JN. 11:55 And the Jews' passover was nigh at hand:* and many went out of the
56 country up to Jerusalem before the passover, to purify themselves. Then
sought they for Jesus, and spake among themselves, as they stood in the
57 temple, What think ye, that he will not come to the feast? Now both the
chief priests and the Pharisees had given a commandment, that, if any
man knew where he were, he should show it, that they might take him.
JN. 12: 1 Then Jesus six days before the passover came to Bethany, where
2 Lazarus was which had been dead, whom he raised from the dead. There
they made him a supper; and Martha served: but Lazarus was one of
3 them that sat at the table with him. Then took Mary a pound of ointment
of spikenard, very costly, and anointed the feet of Jesus,† and wiped his
feet with her hair: and the house was filled with the odor of the ointment.
4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should
5 betray him, Why was not this ointment sold for three hundred pence,
6 and given to the poor? This he said, not that he cared for the poor; but
because he was a thief, and had the bag, and bare what was put therein.
7 Then said Jesus, Let her alone: against the day of my burying hath she
8 kept this. For the poor always ye have with you; but me ye have not
always.
9 Much people of the Jews therefore knew that he was there: and they
came not for Jesus' sake only, but that they might see Lazarus also,
10 whom he had raised from the dead. But the chief priests consulted that
11 they might put Lazarus also to death; Because that by reason of him
many of the Jews went away, and believed on Jesus.

JESUS' FIRST THREE DAYS IN JERUSALEM

The sequence of events in the closing days of Jesus' life, though not quite certain, is usually held to be reasonably clear. On Sunday, Monday and Tuesday he entered the city daily and returned to Bethany each evening before the city gates closed. By his vigorous preachments in the Temple and by his actions, he intensified the enmity of the priests and Sadducees, the Pharisees, and the patriots or Zealots. For Wednesday there are probably no events recorded. On Thursday evening he returned to the city for the Last Supper, and during the night he was arrested outside the walls. On Friday, before dawn, he was indicted by the Sanhedrin, tried before Pilate that morning, and then crucified. The time sequences are discussed in a note on p. 980b.

The Triumphal Procession into the City

LK. 19:29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

* On this ancient festival, see notes on Ex. 12, p. 112b, and on Lk. 23, p. 980b.

LK. 19:30 Saying, Go ye into the village over against you; in the which at your
entering ye shall find a colt tied, whereon yet never man sat: loose him,
31 and bring him hither. And if any man ask you, Why do ye loose him?
32 thus shall ye say unto him, Because the Lord hath need of him. And they
that were sent went their way, and found even as he had said unto them.
33 And as they were loosing the colt, the owners thereof said unto them,
34,35 Why loose ye the colt? And they said, The Lord hath need of him. And
they brought him to Jesus: and they cast their garments upon the colt,
36 and they set Jesus thereon. And as he went, they spread their clothes in
the way.†
37 And when he was come nigh, even now at the descent of the mount of
Olives, the whole multitude of the disciples began to rejoice and praise
38 God with a loud voice for all the mighty works that they had seen; Say-
ing, Blessed be the King that cometh in the name of the Lord: peace in
39 heaven, and glory in the highest. And some of the Pharisees from among
40 the multitude said unto him, Master, rebuke thy disciples. And he an-
swered and said unto them, I tell you that, if these should hold their
peace, the stones would immediately cry out.
41,42 And when he was come near, he beheld the city, and wept over it, Say-
ing, If thou hadst known, even thou, at least in this thy day, the things
43 which belong unto thy peace! but now they are hid from thine eyes. For
the days shall come upon thee, that thine enemies shall cast a trench
44 about thee, and compass thee round, and keep thee in on every side, And
shall lay thee even with the ground, and thy children within thee; and
they shall not leave in thee one stone upon another; because thou knewest
MT. 21:10 not the time of thy visitation. And when he was come into Jerusalem, all
11 the city was moved, saying, Who is this? And the multitude said, This is
MK. 11:11 Jesus the prophet of Nazareth of Galilee. . . . and when he had looked
round about upon all things, and now the eventide was come, he went out
unto Bethany with the twelve.

The Cleansing of the Temple

Differences between John's account of the Cleansing of the Temple and that of the Synoptics justify presenting them in parallel columns. John places this episode at the very beginning of Jesus' ministry, instead of in the last week of his life; and he alone refers to the "scourge of small cords" (v. 15), the only evidence of violence.

MT. 21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold

JN. 2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.
13 And the Jews' passover was at

MT. 21:13 doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of
14 thieves. And the blind and the lame came to him in the temple; and he healed them.
15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore
16 displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected
17 praise? And he left them, and went out of the city into Bethany; and he lodged there.

hand, and Jesus went up to
JN. 2:14 Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting
15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and over-
16 threw the tables;† And said unto them that sold doves, Take these things hence; make not my Father's house a house
17 of merchandise. And his disciples remembered that it was written, The zeal of thine
18 house hath eaten me up. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou
19 doest these things?* Jesus answered and said unto them,

JN. 2:20 Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt
21 thou rear it up in three days? But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

The Cursed Fig Tree

MK. 11:12 And on the morrow, when they were come from Bethany, he was hun-
13 gry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing
14 but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples
20 heard it. And in the morning, as they passed by, they saw the fig tree
21 dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

* See note on Mt. 12:41, p. 969a.

MK. 11:22,23 And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he
24 shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall
25 have them. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your
26 trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

The Challenging of Jesus' Authority

MT. 21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?*
24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do
25 these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From
26 heaven: he will say unto us, Why did ye not then believe him? But if we
27 shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them,
LK. 19:47 Neither tell I you by what authority I do these things. And he taught daily in the temple. But the chief priests and the scribes and the chief of
48 the people sought to destroy him, And could not find what they might do: for all the people were very attentive to hear him.

The Parables of the Two Sons and of the Wicked Husbandmen

MK. 12: 1 And he began to speak unto them by parables. . . .
MT. 21:28 But what think ye? A certain man had two sons; and he came to the first,
29 and said, Son, go work to-day in my vineyard. He answered and said, I
30 will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.
31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans
32 and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

* See note on Mt. 7:29, p. 967b.

MT. 21:33 Hear another parable: There was a certain householder, which planted
a vineyard, and hedged it round about, and digged a winepress in it, and
built a tower, and let it out to husbandmen, and went into a far country:
34 And when the time of the fruit drew near, he sent his servants to the hus-
35 bandmen, that they might receive the fruits of it. And the husbandmen
took his servants, and beat one, and killed another, and stoned another.
36 Again, he sent other servants more than the first: and they did unto them
37 likewise. But last of all he sent unto them his son, saying, They will
38 reverence my son. But when the husbandmen saw the son, they said
among themselves, This is the heir; come, let us kill him, and let us seize
39 on his inheritance. And they caught him, and cast him out of the vineyard,
40 and slew him. When the lord therefore of the vineyard cometh, what will
41 he do unto those husbandmen? They say unto him, He will miserably
destroy those wicked men, and will let out his vineyard unto other
husbandmen, which shall render him the fruits in their seasons.
42 Jesus saith unto them, Did ye never read in the Scriptures,

The stone which the builders rejected,
the same is become the head of the corner:
this is the Lord's doing,
and it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you,
44 and given to a nation bringing forth the fruits thereof. And whosoever
shall fall on this stone shall be broken: but on whomsoever it shall fall,
45 it will grind him to powder. And when the chief priests and Pharisees
46 had heard his parables, they perceived that he spake of them. But when
they sought to lay hands on him, they feared the multitude, because they
took him for a prophet.

The Parable of the Wedding Feast

MT. 22: 1 And Jesus answered and spake unto them again by parables, and said,
2 The kingdom of heaven is like unto a certain king, which made a marriage
3 for his son, And sent forth his servants to call them that were bidden to
4 the wedding: † and they would not come. Again, he sent forth other serv-
ants, saying, Tell them which are bidden, Behold, I have prepared my
dinner: my oxen and my fatlings are killed, and all things are ready: come
5 unto the marriage. But they made light of it, and went their ways, one
6 to his farm, another to his merchandise: And the remnant took his serv-
7 ants, and entreated them spitefully, and slew them. But when the king
heard thereof, he was wroth: and he sent forth his armies, and destroyed
8 those murderers, and burned up their city. Then saith he to his servants,
9 The wedding is ready, but they which were bidden were not worthy. Go

ye therefore into the highways, and as many as ye shall find, bid to the
MT. 22:10 marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which
12 had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speech-
13 less. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and
14 gnashing of teeth. For many are called, but few are chosen.

The Attempts to Entangle Jesus

15 Then went the Pharisees, and took counsel how they might entangle
LK. 20:20 him in his talk. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
MT. 22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto
18 Caesar, or not? But Jesus perceived their wickedness, and said, Why
19 tempt ye me, ye hypocrites? Show me the tribute money. And they
20 brought unto him a penny. And he saith unto them, Whose is this image
21 and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar† the things which are Caesar's; and
22 unto God the things that are God's. When they had heard these words, they marveled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no
24 resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed
25 unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife
26 unto his brother: Likewise the second also, and the third, unto the
27,28 seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scrip-
30 tures, nor the power of God. For in the resurrection they neither marry,
31 nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was
32 spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of
33 the living. And when the multitude heard this, they were astonished at his doctrine.

MT. 22:34 But when the Pharisees had heard that he had put the Sadducees to
35 silence, they were gathered together. Then one of them, which was a
36 lawyer, asked him a question, tempting him, and saying, Master, which
MK. 12:29 is the great commandment in the law? And Jesus answered him, The first
of all the commandments is, Hear, O Israel; The Lord our God is one
30 Lord: And thou shalt love the Lord thy God with all thy heart, and with
all thy soul, and with all thy mind, and with all thy strength: this is the
31 first commandment. And the second is like, namely this, Thou shalt love
thy neighbor as thyself. There is none other commandment greater than
these.†
32 And the scribe said unto him, Well, Master, thou hast said the truth:
33 for there is one God; and there is none other but he: And to love him
with all the heart, and with all the understanding, and with all the soul,
and with all the strength, and to love his neighbor as himself, is more than
34 all whole burnt offerings and sacrifices. And when Jesus saw that he
answered discreetly, he said unto him, Thou art not far from the kingdom
of God. And no man after that durst ask him any question.
MT. 22:41,42 While the Pharisees were gathered together, Jesus asked them, Saying,
What think ye of Christ? whose son is he? They say unto him, The son
43 of David. He saith unto them, How then doth David in spirit call him
44 Lord, saying, The Lord said unto my Lord, Sit thou on my right hand,
45 till I make thine enemies thy footstool? If David then call him Lord, how
46 is he his son? And no man was able to answer him a word, neither durst
any man from that day forth ask him any more questions.

"*Woe unto You, Scribes and Pharisees*" (Mt. 23:13)

MT. 23:1,2 Then spake Jesus to the multitude, and to his disciples, Saying, The
3 scribes and the Pharisees sit in Moses' seat: All therefore whatsoever
they bid you observe, that observe and do; but do not ye after their
4 works: for they say, and do not. For they bind heavy burdens and griev-
ous to be borne, and lay them on men's shoulders; but they themselves
5 will not move them with one of their fingers. But all their works they do
for to be seen of men: they make broad their phylacteries, and enlarge
6 the borders of their garments, And love the uppermost rooms at feasts,
7 and the chief seats in the synagogues, And greetings in the markets, and
8 to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is
9 your Master, even Christ; and all ye are brethren. And call no man your
10 father upon the earth: for one is your Father, which is in heaven. Neither
11 be ye called masters: for one is your Master, even Christ. But he that is
12 greatest among you shall be your servant. And whosoever shall exalt
himself* shall be abased; and he that shall humble himself shall be exalted.

* For variations see note on Lk. 14:11, p. 915.

MT. 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up
the kingdom of heaven against men: for ye neither go in yourselves,
14 neither suffer ye them that are entering to go in. Woe unto you, scribes
and Pharisees, hypocrites! for ye devour widows' houses, and for a
pretense make long prayer: therefore ye shall receive the greater damna-
15 tion. Woe unto you, scribes and Pharisees, hypocrites! for ye compass
sea and land to make one proselyte; and when he is made, ye make him
twofold more the child of hell than yourselves.
16 Woe unto you, ye blind guides, which say, Whosoever shall swear by
the temple, it is nothing; but whosoever shall swear by the gold of the
17 temple, he is a debtor! Ye fools and blind: for whether is greater, the
18 gold, or the temple that sanctifieth the gold? And, Whosoever shall swear
by the altar, it is nothing; but whosoever sweareth by the gift that is upon
19 it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the
20 altar that sanctifieth the gift? Whoso therefore shall swear by the altar,
21 sweareth by it, and by all things thereon. And whoso shall swear by the
22 temple, sweareth by it, and by him that dwelleth therein. And he that
shall swear by heaven, sweareth by the throne of God, and by him that
sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of
mint and anise and cummin, and have omitted the weightier matters of
the law, judgment, mercy, and faith: these ought ye to have done, and not
24 to leave the other undone. Ye blind guides, which strain at a gnat, and
25 swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for
ye make clean the outside of the cup and of the platter, but within they
26 are full of extortion and excess. Thou blind Pharisee, cleanse first that
which is within the cup and platter, that the outside of them may be clean
also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto
whited sepulchres, which indeed appear beautiful outward, but are within
28 full of dead men's bones, and of all uncleanness. Even so ye also out-
wardly appear righteous unto men, but within ye are full of hypocrisy and
29 iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye
build the tombs of the prophets, and garnish the sepulchres of the right-
30 eous, And say, If we had been in the days of our fathers, we would not
31 have been partakers with them in the blood of the prophets. Wherefore
ye be witnesses unto yourselves, that ye are the children of them which
32,33 killed the prophets. Fill ye up then the measure of your fathers. Ye ser-
pents, ye generation of vipers, how can ye escape the damnation of hell? †
34 Wherefore, behold, I send unto you prophets, and wise men, and
scribes: and some of them ye shall kill and crucify; and some of them
shall ye scourge in your synagogues, and persecute them from city to
35 city: That upon you may come all the righteous blood shed upon the
earth, from the blood of righteous Abel unto the blood of Zacharias son

MT. 23:36 of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

LK. 13:31 The same day there came certain of the Pharisees, saying unto him,
32 Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures
33 to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it
MT. 23:37 cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen
38 gathereth her chickens under her wings, and ye would not! Behold, your
39 house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The Widow's Mite

MK. 12:41 And Jesus sat over against the treasury, and beheld how the people
42 cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which
43 make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in,
44 than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

"*What Shall Be the Sign . . . ?*" (Mk. 13:4)

What follows is a noted passage, paralleled in each of the three Gospels, which has been called "the little Apocalypse," as compared with the final book of the New Testament, Revelation, the "big" Apocalypse. Here, in compact form, the peculiar characteristics of this type of literature are well illustrated: predictions of doom, assertions that present evils, great as they are, will be followed by more fantastic scourges, and the conviction that God will soon bring the wicked world to a cataclysmic end.

Common among Jews and Christians for several centuries, such writings were in part both the cause and the effect of the feverish expectancy and excitable spirit of the times. In the present passage, the tone is moderate, as will be seen by turning to the Book of Daniel or to Revelation. The purpose and significance of this curious form of religious expression are discussed in the prefaces to those two books.

The Gospel of John refrains from this Apocalyptic note, offering instead the mellower promise of "The Comforter" (see note on Jn. 16:7, p. 1165b).

MK. 13: 1 And as he went out of the temple, one of his disciples saith unto him,
2 Master, see what manner of stones and what buildings are here! And
Jesus answering said unto him, Seest thou these great buildings? there
shall not be left one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives, over against the temple, Peter
4 and James and John and Andrew asked him privately, Tell us, when shall
these things be? and what shall be the sign when all these things shall be
fulfilled?
5 And Jesus answering them began to say, Take heed lest any man de-
6 ceive you: For many shall come in my name, saying, I am Christ; and
7 shall deceive many. And when ye shall hear of wars and rumors of wars,
be ye not troubled: for such things must needs be; but the end shall not
8 be yet. For nation shall rise against nation, and kingdom against kingdom:
and there shall be earthquakes in divers places, and there shall be
famines and troubles: these are the beginnings of sorrows.

LK. 21:17,18 And ye shall be hated of all men for my name's sake. But there shall
19 not a hair of your head perish.† In your patience possess ye your souls.
20 And when ye shall see Jerusalem compassed with armies, then know that

MT. 24:15 the desolation thereof is nigh. When ye therefore shall see the abomina-
tion of desolation, spoken of by Daniel the prophet, stand in the holy
16 place, (whoso readeth,† let him understand,) Then let them which be in
17 Judea flee into the mountains: Let him which is on the housetop not
18 come down to take any thing out of his house: Neither let him which is

LK. 21:22 in the field return back to take his clothes. For these be the days of ven-
23 geance, that all things which are written may be fulfilled. But woe unto
them that are with child, and to them that give suck, in those days! for
24 there shall be great distress in the land, and wrath upon this people. And
they shall fall by the edge of the sword, and shall be led away captive
into all nations: and Jerusalem shall be trodden down of the Gentiles,
until the times of the Gentiles be fulfilled.
25 And there shall be signs in the sun, and in the moon, and in the stars;
and upon the earth distress of nations, with perplexity; the sea and the
26 waves roaring; Men's hearts failing them for fear, and for looking after
those things which are coming on the earth: for the powers of heaven
27 shall be shaken. And then shall they see the Son of man coming in a cloud
28 with power and great glory. And when these things begin to come to
pass, then look up, and lift up your heads; for your redemption draweth
nigh.

MK. 13:21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is
22 there; believe him not: For false Christs and false prophets shall rise,
and shall show signs and wonders, to seduce, if it were possible, even the
23 elect. But take ye heed: behold, I have foretold you all things.
27 And then shall he send his angels, and shall gather together his elect

from the four winds, from the uttermost part of the earth to the utter-
MK. 13:28 most part of heaven. Now learn a parable of the fig tree: When her
branch is yet tender, and putteth forth leaves, ye know that summer is
29 near: So ye in like manner, when ye shall see these things come to pass,
30 know that it is nigh, even at the doors. Verily I say unto you, that this
31 generation shall not pass, till all these things be done. Heaven and earth
shall pass away: but my words shall not pass away.

"*Take Ye Heed, Watch and Pray*" (Mk. 13:33)

32 But of that day and that hour knoweth no man, no, not the angels
33 which are in heaven, neither the Son, but the Father. Take ye heed, watch
34 and pray: for ye know not when the time is. For the Son of man is as a
man taking a far journey, who left his house, and gave authority to his
servants, and to every man his work, and commanded the porter to watch.
35 Watch ye therefore: for ye know not when the master of the house
cometh, at even, or at midnight, or at the cockcrowing, or in the morn-
36,37 ing: Lest coming suddenly he find you sleeping. And what I say unto you
I say unto all, Watch.
MT. 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler
46 over his household, to give them meat in due season? Blessed is that
47 servant, whom his lord when he cometh shall find so doing. Verily I say
48 unto you, That he shall make him ruler over all his goods. But and if
49 that evil servant shall say in his heart, My lord delayeth his coming; And
shall begin to smite his fellow servants, and to eat and drink with the
LK. 12:46 drunken; The Lord of that servant will come in a day when he looketh
not for him, and at an hour when he is not aware, and will cut him in
47 sunder, and will appoint him his portion with the unbelievers. And that
servant, which knew his lord's will, and prepared not himself, neither did
48 according to his will, shall be beaten with many stripes. But he that knew
not, and did commit things worthy of stripes, shall be beaten with few
stripes. For unto whomsoever much is given, of him shall be much
required; and to whom men have committed much, of him they will ask
the more.
LK. 21:34 And take heed to yourselves, lest at any time your hearts be over-
charged with surfeiting, and drunkenness, and cares of this life, and so
35 that day come upon you unawares. For as a snare shall it come on all
36 them that dwell on the face of the whole earth. Watch ye therefore, and
pray always, that ye may be accounted worthy to escape all these things
that shall come to pass, and to stand before the Son of man.

The Parable of the Wise and Foolish Virgins

mt. 25: 1 Then shall the kingdom of heaven be likened unto ten virgins, which
2 took their lamps, and went forth to meet the bridegroom. And five of
3 them were wise, and five were foolish. They that were foolish took their
4 lamps, and took no oil with them: But the wise took oil in their vessels
5 with their lamps. While the bridegroom tarried, they all slumbered and
6 slept. And at midnight there was a cry made, Behold, the bridegroom
7 cometh; go ye out to meet him. Then all those virgins arose, and trimmed
8 their lamps. And the foolish said unto the wise, Give us of your oil; for
9 our lamps are gone out. But the wise answered, saying, Not so; lest there
be not enough for us and you: but go ye rather to them that sell, and buy
for yourselves.
10 And while they went to buy, the bridegroom came; and they that were
11 ready went in with him to the marriage: and the door was shut. After-
12 ward came also the other virgins, saying, Lord, Lord, open to us. But he
13 answered and said, Verily I say unto you, I know you not. Watch there-
fore; for ye know neither the day nor the hour wherein the Son of man
cometh.

"*He Shall Set the Sheep on His Right Hand*" (Mt. 25:33)

31 When the Son of man shall come in his glory, and all the holy angels
32 with him, then shall he sit upon the throne of his glory: And before him
shall be gathered all nations: and he shall separate them one from another,
33 as a shepherd divideth his sheep from the goats: And he shall set the sheep
on his right hand, but the goats on the left.
34 Then shall the King say unto them on his right hand,

Come, ye blessed of my Father,
inherit the kingdom prepared for you
from the foundation of the world:
35 For I was ahungered, and ye gave me meat:
I was thirsty, and ye gave me drink:
I was a stranger, and ye took me in:
36 Naked, and ye clothed me:
I was sick, and ye visited me:
I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying,

Lord, when saw we thee ahungered, and fed thee?
or thirsty, and gave thee drink?
38 When saw we thee a stranger, and took thee in?
or naked, and clothed thee?

MT. 25:39 Or when saw we thee sick, or in prison,
and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you,
Inasmuch as ye have done it unto one of the least of these my brethren,
ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye
cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was ahungered, and ye gave me no meat:
I was thirsty, and ye gave me no drink:
43 I was a stranger, and ye took me not in:
naked, and ye clothed me not:
sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee ahun-
gered, or athirst, or a stranger, or naked, or sick, or in prison, and did
45 not minister unto thee? Then shall he answer them, saying, Verily I say
unto you, Inasmuch as ye did it not to one of the least of these, ye did it
46 not to me. And these shall go away into everlasting punishment: but the
righteous into life eternal.

THE LAST HOURS

The Plot to Kill Jesus

MT. 26: 1 And it came to pass, when Jesus had finished all these sayings, he said
2 unto his disciples, Ye know that after two days is the feast of the pass-
3 over, and the Son of man is betrayed to be crucified. Then assembled
together the chief priests, and the scribes, and the elders of the people,
4 unto the palace of the high priest, who was called Caiaphas, And con-
5 sulted that they might take Jesus by subtilty, and kill him. But they said,
Not on the feast day, lest there be an uproar among the people.

14 Then one of the twelve, called Judas Iscariot, went unto the chief
15 priests, And said unto them, What will ye give me, and I will deliver
him unto you? And they covenanted with him for thirty pieces of silver.
16 And from that time he sought opportunity to betray him.

The Last Supper

MK. 14:12 And the first day of unleavened bread, when they killed the passover,
his disciples said unto him, Where wilt thou that we go and prepare that
13 thou mayest eat the passover? And he sendeth forth two of his disciples,

and saith unto them, Go ye into the city, and there shall meet you a man
MK. 14:14 bearing a pitcher of water: follow him. And wheresoever he shall go in,
say ye to the goodman of the house, The Master saith, Where is the
15 guest chamber, where I shall eat the passover with my disciples? And
he will show you a large upper room furnished and prepared: there make
16 ready for us. And his disciples went forth, and came into the city, and
17 found as he had said unto them: and they made ready the passover.† And
in the evening he cometh with the twelve.

JN. 13: 3 Jesus knowing that the Father had given all things into his hands, and
4 that he was come from God, and went to God; He riseth from supper,
5 and laid aside his garments; and took a towel, and girded himself. After
that he poureth water into a basin, and began to wash the disciples' feet,
and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost
7 thou wash my feet? Jesus answered and said unto him, What I do thou
8 knowest not now; but thou shalt know hereafter. Peter saith unto him,
Thou shalt never wash my feet. Jesus answered him, If I wash thee not,
9 thou hast no part with me. Simon Peter saith unto him, Lord, not my
10 feet only, but also my hands and my head. Jesus saith to him, He that is
washed needeth not save to wash his feet, but is clean every whit: and
11 ye are clean, but not all. For he knew who should betray him; therefore
said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was
13 set down again, he said unto them, Know ye what I have done to you? Ye
14 call me Master and Lord: and ye say well; for so I am. If I then, your
Lord and Master, have washed your feet; ye also ought to wash one
15 another's feet. For I have given you an example, that ye should do as I
16 have done to you. Verily, verily, I say unto you, The servant is not
greater than his lord; neither he that is sent greater than he that sent him.
17 If ye know these things, happy are ye if ye do them.

21 When Jesus had thus said, he was troubled in spirit, and testified, and
22 said, Verily, verily, I say unto you, that one of you shall betray me. Then
23 the disciples looked one on another, doubting of whom he spake. Now
there was leaning on Jesus' bosom one of his disciples, whom Jesus
24 loved.† Simon Peter therefore beckoned to him, that he should ask who
25 it should be of whom he spake. He then lying on Jesus' breast saith unto
26 him, Lord, who is it? Jesus answered, He it is, to whom I shall give a
sop, when I have dipped it. And when he had dipped the sop, he gave it
27 to Judas Iscariot, the son of Simon. And after the sop Satan entered into
28 him. Then said Jesus unto him, That thou doest, do quickly. Now no
29 man at the table knew for what intent he spake this unto him. For some
of them thought, because Judas had the bag, that Jesus had said unto him,
Buy those things that we have need of against the feast; or, that he should

JN. 13:30 give something to the poor. He then, having received the sop, went immediately out; and it was night.†

MK. 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and
23 gave to them, and said, Take, eat; this is my body.† And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.
24 And he said unto them, This is my blood of the new testament, which is
25 shed for many. Verily I say unto you, I will drink no more of the fruit
26 of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives.

The Prediction of Peter's Denial of Jesus

LK. 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have
32 you, that he may sift you as wheat: But I have prayed for thee, that thy
33 faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and
34 to death. And he said, I tell thee, Peter, the cock shall not crow this day,
MK. 14:31 before that thou shalt thrice deny that thou knowest me. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

The Agony in Gethsemane

32 And they came to a place which was named Gethsemane: and he saith
33 to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very
34 heavy; And saith unto them, My soul is exceeding sorrowful unto death:
35 tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from
36 him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

LK. 22:43 And there appeared an angel† unto him from heaven, strengthening
44 him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

MK. 14:37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon,
38 sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is
MT. 26:42 weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will
MK. 14:40 be done. And when he returned, he found them asleep again, (for their
41 eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into

MK. 14:42 the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

The Betrayal and Arrest of Jesus

MT. 26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and
48 elders of the people. Now he that betrayed him gave them a sign, saying,
49 Whomsoever I shall kiss, that same is he; hold him fast. And forthwith
50 he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid
LK. 22:48 hands on Jesus, and took him. But Jesus said unto him, Judas, betrayest
49 thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
MT. 26:51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and
52 smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword* shall perish with the sword.
53 Thinkest thou that I cannot now pray to my Father, and he shall presently
54 give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?
55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with
56 you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.
MK. 14:51 And there followed him a certain young man, having a linen cloth cast
52 about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked.†

Jesus Before the High Priest

JN. 18:12 Then the band and the captain and officers of the Jews took Jesus, and
13 bound him, And led him away to Annas first; for he was father-in-law to
14 Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
19 The high priest then asked Jesus of his disciples, and of his doctrine.
20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in

* Luke adds: "And he touched his ear, and healed him" (22:51).

JN. 18:21 secret have I said nothing. Why askest thou me? ask them which heard
22 me, what I have said unto them: behold, they know what I said. And
when he had thus spoken, one of the officers which stood by struck Jesus
with the palm of his hand, saying, Answerest thou the high priest so?
23 Jesus answered him, If I have spoken evil, bear witness of the evil: but
if well, why smitest thou me?

MT. 26:58 But Peter followed him afar off unto the high priest's palace, and went
in, and sat with the servants, to see the end.
59 Now the chief priests, and elders, and all the council,† sought false
60 witness against Jesus, to put him to death; But found none: yea, though
many false witnesses came, yet found they none. At the last came two
61 false witnesses, And said, This fellow said, I am able to destroy the
temple of God, and to build it in three days.
62 And the high priest arose, and said unto him, Answerest thou nothing?
63 what is it which these witness against thee? But Jesus held his peace. And
the high priest answered and said unto him, I adjure thee by the living
64 God, that thou tell us whether thou be the Christ, the Son of God. Jesus
saith unto him, Thou hast said: nevertheless I say unto you, Hereafter
shall ye see the Son of man sitting on the right hand of power, and coming
in the clouds of heaven.
65 Then the high priest rent his clothes, saying, He hath spoken blas-
phemy; what further need have we of witnesses? behold, now ye have
66 heard his blasphemy. What think ye? They answered and said, He is
67 guilty of death. Then did they spit in his face, and buffeted him; and
68 others smote him with the palms of their hands, Saying, Prophesy unto
us, thou Christ, Who is he that smote thee?

Peter's Denial

69 Now Peter sat without in the palace: and a damsel came unto him,
70 saying, Thou also wast with Jesus of Galilee. But he denied before them
71 all, saying, I know not what thou sayest. And when he was gone out into
the porch, another maid saw him, and said unto them that were there,
72 This fellow was also with Jesus of Nazareth. And again he denied with
73 an oath, I do not know the man. And after a while came unto him they
that stood by, and said to Peter, Surely thou also art one of them; for thy
74 speech bewrayeth thee. Then began he to curse and to swear, saying, I

LK. 22:61 know not the man. And immediately the cock crew. And the Lord
turned, and looked upon Peter. And Peter remembered the word of the
Lord, how he had said unto him, Before the cock crow, thou shalt deny
62 me thrice. And Peter went out, and wept bitterly.

The Repentance and Suicide of Judas

MT. 27: 3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to
4 the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.
5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.†
6 And the chief priests took the silver pieces, and said, It is not lawful
7 for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury
8 strangers in. Wherefore that field was called, The field of blood, unto
9 this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of
10 him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.

The Questioning of Jesus by Pilate and by Herod Antipas

MT. 27: 1 When the morning was come, all the chief priests and elders of the
2 people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate
JN. 18:28 the governor. . . . it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.
29 Pilate then went out unto them, and said, What accusation bring ye
LK. 23: 2 against this man? And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar,
JN. 18:30 saying that he himself is Christ a king. . . . If he were not a malefactor,
31 we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
35 Pilate answered, Am I a Jew? Thine own nation and the

MK. 15: 2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto
3 him, Thou sayest it. And the chief priests accused him of many things; but he answered
4 nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many

chief priests have delivered thee unto me: what hast thou
JN. 18:36 done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the
37 Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth
38 my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

LK. 23: 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
6 When Pilate heard of Galilee, he asked whether the man were a Galilean.
7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod,† who himself also was at Jerusalem at that time.
8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him;
9 and he hoped to have seen some miracle done by him. Then he questioned
10 with him in many words; but he answered him nothing. And the chief
11 priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.
12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

MK. 15: 5 things they witness against thee. But Jesus yet answered nothing; so that Pilate marveled.

The Clamor for the Death of Jesus

13 And Pilate, when he had called together the chief priests and the rulers
14 and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye
15 accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing
16 worthy of death is done unto him. I will therefore chastise him, and release him.

MK. 15: 6 Now at that feast he released unto them one prisoner, whomsoever they
7 desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the
LK. 23:18 insurrection. And they cried out all at once, saying, Away with this man,
MK. 15: 9 and release unto us Barabbas: But Pilate answered them, saying, Will ye

MK. 15:10 that I release unto you the King of the Jews? For he knew that the chief
MT. 27:19 priests had delivered him for envy. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

MK. 15:11 But the chief priests moved the people, that he should rather release
12 Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the
13,14 Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceed-
MT. 27:24 ingly, Crucify him. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just per-
25 son: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

MK. 15:15 And so Pilate, willing to content the people, released Barabbas† unto them, and delivered Jesus, when he had scourged him, to be crucified.
16 And the soldiers led him away into the hall, called Pretorium; and they
17 call together the whole band. And they clothed him with purple, and
18 platted a crown of thorns, and put it about his head, And began to salute
19 him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

JN. 19: 4 Pilate therefore went forth again, and saith unto them, Behold, I bring
5 him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And
6 Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.† Pilate saith unto them, Take ye him, and crucify him: for I find no fault
7 in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8,9 When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou?
10 But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and
11 have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore
12 he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but

JN. 19:14 in the Hebrew, Gabbatha. And it was the preparation of the passover,
and about the sixth hour: and he saith unto the Jews, Behold your King!
15 But they cried out, Away with him, away with him, crucify him. Pilate
saith unto them, Shall I crucify your King? The chief priests answered,
We have no king but Caesar.

MK. 15:20 And when they had mocked him, they took off the purple from him,
and put his own clothes on him, and led him out to crucify him.

The Anguish of Golgotha

LK. 23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian,
coming out of the country, and on him they laid the cross,† that he might
27 bear it after Jesus. And there followed him a great company of people,
28 and of women, which also bewailed and lamented him. But Jesus turning
unto them said, Daughters of Jerusalem, weep not for me, but weep for
29 yourselves, and for your children. For, behold, the days are coming, in
the which they shall say, Blessed are the barren, and the wombs that
30 never bare, and the paps which never gave suck. Then shall they begin
31 to say to the mountains, Fall on us; and to the hills, Cover us. For if they
do these things in a green tree, what shall be done in the dry?

MK. 15:22 And they bring him unto the place Golgotha, which is, being inter-
23 preted, The place of a skull. And they gave him to drink wine mingled
25 with myrrh: but he received it not. And it was the third hour, and they
27 crucified him. And with him they crucify two thieves; the one on his

LK. 23:34 right hand, and the other on his left. Then said Jesus, Father, forgive
them; for they know not what they do. . . .

JN. 19:19 And Pilate wrote a title, and put it on the cross. And the writing was,
20 JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many
of the Jews; for the place where Jesus was crucified was nigh to the city:
21 and it was written in Hebrew, and Greek, and Latin. Then said the chief
priests of the Jews to Pilate, Write not, The King of the Jews; but that
22 he said, I am King of the Jews. Pilate answered, What I have written I
23 have written. Then the soldiers, when they had crucified Jesus, took his
garments, and made four parts, to every soldier a part; and also his coat:
24 now the coat was without seam, woven from the top throughout. They
said therefore among themselves, Let us not rend it, but cast lots for it,
whose it shall be: . . .

MT. 27:39,40 And they that passed by reviled him, wagging their heads, And saying,
Thou that destroyest the temple, and buildest it in three days, save thy-
41 self. If thou be the Son of God, come down from the cross. Likewise also
42 the chief priests mocking him, with the scribes and elders, said, He saved
others; himself he cannot save. If he be the King of Israel, let him now

MT. 27:43 come down from the cross, and we will believe him. He trusted in God;
let him deliver him now, if he will have him: for he said, I am the Son of
God.
LK. 23:39 And one of the malefactors which were hanged railed on him, saying,
40 If thou be Christ, save thyself and us. But the other answering rebuked
him, saying, Dost not thou fear God, seeing thou art in the same con-
41 demnation? And we indeed justly; for we receive the due reward of our
42 deeds: but this man hath done nothing amiss. And he said unto Jesus,
43 Lord, remember me when thou comest into thy kingdom. And Jesus said
unto him, Verily I say unto thee, To-day shalt thou be with me in
paradise.
JN. 19:25 Now there stood by the cross of Jesus his mother, and his mother's
26 sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus
therefore saw his mother, and the disciple standing by, whom he loved,
27 he saith unto his mother, Woman, behold thy son! Then saith he to the
disciple, Behold thy mother! And from that hour that disciple took her
unto his own home.
MK. 15:33 And when the sixth hour was come, there was darkness over the whole
34 land until the ninth hour. And at the ninth hour Jesus cried with a loud
voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted,
35 My God, my God, why hast thou forsaken me?† And some of them that
36 stood by, when they heard it, said, Behold, he calleth Elias. And one ran
and filled a sponge full of vinegar, and put it on a reed, and gave him to
drink, saying, Let alone; let us see whether Elias will come to take him
down.
LK. 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy
hands I commend my spirit: and having said thus, he gave up the ghost.†
MT. 27:51 And, behold, the veil of the temple was rent in twain from the top to
52 the bottom; and the earth did quake, and the rocks rent; And the graves
53 were opened; and many bodies of the saints which slept arose,† And
came out of the graves after his resurrection, and went into the holy city,
54 and appeared unto many. Now when the centurion, and they that were
with him, watching Jesus, saw the earthquake, and those things that were
done, they feared greatly, saying, Truly this was the Son of God.
MK. 15:40 There were also women looking on afar off: among whom was Mary
Magdalene, and Mary the mother of James the less and of Joses, and
41 Salome; Who also, when he was in Galilee, followed him, and ministered
unto him; and many other women which came up with him unto Jeru-
salem.
JN. 19:31 The Jews therefore, because it was the preparation, that the bodies
should not remain upon the cross on the sabbath day, (for that sabbath
day was a high day,) besought Pilate that their legs might be broken, and
32 that they might be taken away. Then came the soldiers, and brake the
33 legs of the first, and of the other which was crucified with him. But when

they came to Jesus, and saw that he was dead already, they brake not his
JN. 19:34 legs: But one of the soldiers with a spear pierced his side, and forthwith
came there out blood and water.

The Burial, and the Watch at the Tomb

MK. 15:42 And now when the even was come, because it was the preparation,
43 that is, the day before the sabbath, Joseph of Arimathea, an honorable
counselor, which also waited for the kingdom of God, came, and went in
44 boldly unto Pilate, and craved the body of Jesus. And Pilate marveled if
he were already dead: and calling unto him the centurion, he asked him
45 whether he had been any while dead. And when he knew it of the cen-
46 turion, he gave the body to Joseph. And he bought fine linen, and took
him down, and wrapped him in the linen, and laid him in a sepulchre
which was hewn out of a rock, and rolled a stone unto the door of the
47 sepulchre.† And Mary Magdalene and Mary the mother of Joses beheld
LK. 23:56 where he was laid. And they returned, and prepared spices and ointments;
and rested the sabbath day according to the commandment.
MT. 27:62 Now the next day, that followed the day of the preparation, the chief
63 priests and Pharisees came together unto Pilate, Saying, Sir, we remem-
ber that that deceiver said, while he was yet alive, After three days I will
64 rise again. Command therefore that the sepulchre be made sure until the
third day, lest his disciples come by night, and steal him away, and say
unto the people, He is risen from the dead: so the last error shall be
65 worse than the first. Pilate said unto them, Ye have a watch: go your
66 way, make it as sure as ye can. So they went, and made the sepulchre
sure, sealing the stone, and setting a watch.

THE RESURRECTION AND ASCENSION OF JESUS

The conviction of Jesus' followers, upon which the Christian religion is historically based, is that their crucified Lord rose from the tomb on the third day and later appeared to them at different times and places. Paul put in unforgettable phrase the unshaken belief of the other New Testament authors and of Christians since: ". . . if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14).

Even while affirming Jesus' resurrection, Christians have recognized that there are questions still to be resolved. One has to do with the records themselves, which are meager and sometimes hedged about with textual difficulties. The four Gospels agree that on the first day of the week those who went to the burial place found the stone rolled away and the tomb empty, but it is not clear who first made the discovery and what took place thereafter. Appearances of the Risen Lord over several weeks, both in Judea and in Galilee, are reported in the Gospels, in The Acts, and in Paul's letters, the earliest written testimony of all (see I Cor. 15:5–8, with note). Do these passages record entirely separate occasions or do they somehow overlap?

Another question concerns the *nature* of the risen body of Jesus. Was it literally his physical body, dead, buried and later revivified? Some Gospel passages picture a body of flesh and blood sustained by food and drink (Lk. 24:42), and others portray a visible body appearing and vanishing suddenly, released from restrictions of time and space, and occasionally not recognized This difficulty may have been in the mind of Paul when he wrote of the dead as "sown a natural body, . . . raised a spiritual body" (I Cor. 15:44).

Other questions arise from efforts to discredit the Easter faith of Christians. The first known attempt is a strange statement in Matthew (28:11–15, p. 954), to the effect that soldiers were bribed to say that Jesus' body was taken away by his friends. Another early assertion was that Jesus had merely swooned on the cross, that he had been alive when taken down, that he had lingered a few weeks and that he was permitted to be seen often enough to give occasion for the popular belief. Some critics hold the written evidence inadequate, primarily because Jesus is reported to have been seen only by his own friends and never by outsiders. Others suggest that the records can be explained in terms of mental images or the contagious suggestibility of groups under religious ecstasy.

The issue is of such importance that the Gospel records are placed here in close juxtaposition with one another, in a four-column arrangement. Only three short passages are omitted (Mt. 28:1, Lk. 24:1–2, and Jn. 20:1–10). In this way the study of these closing chapters becomes convenient and illuminating. The order of the books necessarily varies as the main story is kept in the left column.

"*He Is Not Here, but Is Risen*" (Lk. 24:6)

MK. 16: 1 And when the sabbath was past, Mary Magdalene, and Mary the
mother of James, and Salome, had bought sweet spices, that they might
2 come and anoint him. And very early in the morning, the first day of the
3 week, they came unto the sepulchre at the rising of the sun. And they
said among themselves, Who shall roll us away the stone from the door
4 of the sepulchre? And when they looked, they saw that the stone was
rolled away: for it was very great.

MT. 28: 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door,
3 and sat upon it. His countenance was like lightning, and his raiment white as snow:
4 And for fear of him the keepers did shake, and became as
5 dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus,
6 which was crucified. He is not here: for he is risen, as he said. Come, see the place where the
7 Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I
8 have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disci-
9 ples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and wor-
10 shipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the
12 things that were done. And when they were assembled with the elders, and had taken counsel, they gave

(*Cont. on p. 956*)

JN. 20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and
12 looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the
13 body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid
14 him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and
16 I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say,
17 Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

LK. 24: 3 And they entered in, and found not the body of the Lord Jesus.
4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among
6 the dead? He is not here, but is risen: remember how he spake unto you when he was yet in
7 Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day
8 rise again. And they remem-
9 bered his words, And returned from the sepulchre, and told all these things unto the eleven,
10 and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these
11 things unto the apostles. And their words seemed to them as idle tales, and they believed
12 them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

MK. 16: 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were af-
6 frighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place
7 where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.
8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they
9 were afraid. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
10 And she went and told them that had been with him, as
11 they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

MT. 28:13 large money unto the soldiers, Saying, Say ye, His disciples came by
14 night, and stole him away while we slept. And if this come to the
15 governor's ears, we will persuade him, and secure you. So they took
the money, and did as they were taught: and this saying is commonly
reported among the Jews until this day.

The Walk to Emmaus

LK. 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-
14 score furlongs. And they talked together of all these things which had happened.
15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near,
16 and went with them. But their eyes were holden that they should not
17 know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the
19 things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and
20 all the people: And how the chief priests and our rulers delivered him
21 to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this,
22 to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at
23 the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.
25 Then he said unto them, O fools, and slow of heart to believe all that
26 the prophets have spoken: Ought not Christ to have suffered these
27 things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.
28 And they drew nigh unto the village, whither they went: and he made
29 as though he would have gone further. But they constrained him, saying,

MK. 16:12 After that he appeared in another form unto two of them, as they walked, and
13 went into the country. And they went and told it unto the residue: neither believed they them.

Abide with us; for it is toward evening, and the day is far spent. And
Lk. 24:30 he went in to tarry with them. And it came to pass, as he sat at meat
with them, he took bread, and blessed it, and brake, and gave to them.
31 And their eyes were opened, and they knew him; and he vanished out of
their sight.
32 And they said one to another, Did not our heart burn within us, while
he talked with us by the way, and while he opened to us the Scriptures?
33 And they rose up the same hour, and returned to Jerusalem, and found
34 the eleven gathered together, and them that were with them, Saying, The
35 Lord is risen indeed, and hath appeared to Simon. And they told what
things were done in the way, and how he was known of them in breaking
of bread.

The Holy Places

(*Refer to pp.* 944–52)

Over the centuries millions of devout Christians have made pilgrimages to the Holy Land, often at great personal sacrifice, so that they might see the places hallowed by the presence of their Lord. To accommodate the crowds who arrive at certain seasons, chains of hospices have been established by various religious orders and, to mark the more important sacred scenes, many conspicuous shrines and other edifices have been erected.

The pilgrims in the Holy City often follow a route laid out for them, without troubling themselves with the question of accuracy in identification of these "holy places." They pause before the simple house of "the upper chamber" where the Lord's Supper took place, and stand in the Garden of Gethsemane, an ancient olive orchard on the western slope of the Mount of Olives. They solemnly traverse the Via Dolorosa, the tortuous street which Jesus trod from Pilate's judgment seat to Golgotha, bowing at the "stations of the cross" where perhaps the victim fell under his bitter burden or where Veronica smoothed his bleeding brow. And, especially at Easter time, they throng the Church of the Holy Sepulchre, gazing forlornly at the hole in which the cross was set, or kneeling in the tomb where the crucified was laid.

Precision in locating such spots, however, according to students of ancient Palestine, is well-nigh impossible, because too much had happened in the three centuries between Jesus' death and the first attempts at identification. The city of Jerusalem was razed by Titus in the year 70, forty years after the crucifixion. In 135, after quelling the last Jewish revolt, Hadrian built a new city on the ruins, with a pagan shrine on the Temple hill. Jerusalem became really accessible to Christian visitors only when Constantine became the first Christian emperor. Then his devout mother, Helena, went there in 326 with a large retinue and designated many of the spots where important events had taken place. The sites she named have been so fixed in the tradition that few alternatives have been offered since then.

Since the Holy Places mentioned above, excepting "the upper chamber," are now within the Kingdom of Jordan, entrance into Old Jerusalem has been difficult since the war of 1948–49. Pilgrims or tourists, who came by the thousands before the war, now come usually from Beirut, the capital of Lebanon, either by automobile through Arab territory or by air to Amman, the capital of Jordan, and then by car (see the brief account of recent events on p. xlv).

The Appearances in

JN. 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,
20 Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad,
21 when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I
22 you. And when he had said this, he breathed on them, and saith unto them, Receive ye
23 the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus
25 came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut,

(*Cont. on p.* 960)

LK. 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto
37 them, Peace be unto you. But they were terrified and affrighted, and supposed that
38 they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts
39 arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
40 And when he had thus spoken, he showed them his hands and
41 his feet. And while they yet believed not for joy, and wondered, he said unto them, Have
42 ye here any meat? And they gave him a piece of a broiled
43 fish, and of a honeycomb. And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the
45 psalms, concerning me. Then opened he their understanding, that they might understand the
46 Scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead
47 the third day: And that repent

(*Cont. on p.* 960)

Jerusalem and Galilee

MK. 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after
15 he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every
16 creature. He that believeth and is baptized shall be saved; but he that believeth not shall be
17 damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with
18 new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

MT. 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had ap-
17 pointed them. And when they saw him, they worshipped him: but some doubted.
18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and
19 in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy
20 Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

END OF MATTHEW

The Endings of Mark and John

(*Refer to pp.* 961 *and* 962)

Most Christians accept as entirely authentic the Gospels as they appear in standard New Testaments and reject as "unproved" various scholarly attempts to omit or revise. The chief textual issues center in the closing verses of Mark and John.

The ending of Mark (16:9–20), reporting post-resurrection events, is missing in the earliest codices (Sinaiticus and Vaticanus), from the Old Latin and Old Syriac manuscripts, from the best text known to Eusebius, and there is no sign that they were known to Matthew and Luke when they wrote their Gospels. This passage is therefore omitted in some modern versions, and it appears as a footnote in the Revised Standard Version of 1946. Among the conjectures offered by scholars is that the last page of Mark may have been somehow lost or that these twelve verses were added later by another hand.

In the Gospel of John doubt has been cast upon the last chapter not only because it gives such a prominent place to the disciple "whom Jesus loved" (see Jn. 13:23, and note, p. 977b), but especially because of the last two verses in which an unknown individual, writing in the first person, seems to have added a final imprimatur upon the whole work.

and stood in the midst, and
JN. 20:27 said, Peace be unto you. Then
saith he to Thomas, Reach
hither thy finger, and behold
my hands; and reach hither
thy hand, and thrust it into my
side; and be not faithless, but
28 believing. And Thomas an-
swered and said unto him, My
29 Lord and my God. Jesus saith
unto him, Thomas, because
thou hast seen me, thou hast believed: blessed are they that have not seen,
and yet have believed.

ance and remission of sins
should be preached in his
name among all nations, be-
LK. 24:48 ginning at Jerusalem. And ye
are witnesses of these things.
49 And, behold, I send the prom-
ise of my Father upon you:
but tarry ye in the city of
Jerusalem, until ye be endued
with power from on high.

30 And many other signs truly did Jesus in the presence of his disciples,
31 which are not written in this book: But these are written, that ye might
believe that Jesus is the Christ, the Son of God; and that believing ye
might have life through his name.

JN. 21: 1 After these things Jesus showed himself again to the disciples at the sea
2 of Tiberias; and on this wise showed he himself. There were together
Simon Peter, and Thomas called Didymus, and Nathanael of Cana in
3 Galilee, and the sons of Zebedee, and two other of his disciples. Simon
Peter saith unto them, I go a fishing. They say unto him, We also go
with thee. They went forth, and entered into a ship immediately; and
that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but
5 the disciples knew not that it was Jesus. Then Jesus saith unto them,
6 Children, have ye any meat? They answered him, No. And he said unto
them, Cast the net on the right side of the ship, and ye shall find. They
cast therefore, and now they were not able to draw it for the multitude
7 of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It
is the Lord. Now when Simon Peter heard that it was the Lord, he girt
his fisher's coat unto him, (for he was naked,) and did cast himself into
the sea.

8 And the other disciples came in a little ship, (for they were not far
from land, but as it were two hundred cubits,) dragging the net with
9 fishes. As soon then as they were come to land, they saw a fire of coals
10 there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the
11 fish which ye have now caught. Simon Peter went up, and drew the net
to land full of great fishes, a hundred and fifty and three: and for all there
12 were so many, yet was not the net broken. Jesus saith unto them, Come
and dine. And none of the disciples durst ask him, Who art thou? know-
13 ing that it was the Lord. Jesus then cometh, and taketh bread, and giveth
14 them, and fish likewise. This is now the third time that Jesus showed him-
self to his disciples, after that he was risen from the dead.

JN. 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord;
16 thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith
17 unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed
18 my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird
19 thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is
21 he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what
22 shall this man do? Jesus saith unto him, If I will that he tarry till I come,
23 what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these
25 things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

END OF JOHN

The Ascension

Few indeed of the important episodes in Jesus' career receive as little space in the Gospels as the final one — nothing but the vague bits reproduced in full below. Fortunately, however, a longer account with colorful detail is found in The Acts (1:9–12), including the place where the event presumably occurred, there called "Olivet." The traditional spot, on the top of the Mount of Olives, is marked by the small Chapel of the Ascension facing the east wall of the city itself.

LK. 24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
51 And it came to pass, while he

MK. 16:19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat
20 on the right hand of God. And

blessed them, he was parted from them, and carried up into
LK. 24:52 heaven. And they worshipped him, and returned to Jerusa-
53 lem with great joy: And were continually in the temple, praising and blessing God. Amen.

END OF LUKE

they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

END OF MARK

The Guilt for Jesus' Death

(*Refer to pp.* 945–49)

No event in history has proved to be more momentous in the Western world than the death of Jesus, yet in his time it was only the execution of an obscure local leader in a remote province of the Empire. There is no contemporary Roman or Jewish record of the affair, and the accounts in the Gospels, fragmentary and in certain respects even conflicting, are now regarded as insufficient grounds for determining the responsibility for Jesus' condemnation or the legality of the court procedures (see New Testament introduction, p. 850a, and note on p. 978b). Yet the New Testament continues to be used as the basis for assertions which stir up animosity against Jews to this day. Both Christians and Jews in increasing numbers, therefore, have sought to burrow beneath the surface to unearth the real facts. Serious scholars deplore the centuries-old belief that "the Jews killed Jesus," with its tragic consequences for the Jewish people, but the nature of the evidence is such as to force reliance on conjecture and makes it impossible to arrive at final conclusions.

The Gospels imply that the guilt belongs with the leaders of Jewish factions who, usually at odds with one another, united in regarding Jesus as a menace. But the mass of the populace had no special interest in him or reason to be roused to fury by him. Who then created the clamor for Jesus' crucifixion?

Was it engineered by Pharisees reported as frequently disputing with Jesus and as disapproving of his departures from Law and Tradition? (See the introduction, p. 850b, and the note on p. 976b.) Their contempt for the Sadducean Sanhedrin controlled by pagan Pilate and their well-known tolerance of one another's differences have convinced some that the scribes and rabbis who composed the Pharisaic leaders could not have had any significant part in the affair. Was it the Zealots, who thought of him as unpatriotic? (See note on Mt. 22:21, p. 976a.) Their hostility toward the governing authorities was so uncompromising that, in the judgment of many, it was unthinkable that they should have participated in any joint action with either priests or Romans. Was it the Sanhedrin, dominated by priests and Sadducees, which turned Jesus over to Pilate for execution? It was at this time an unrepresentative body, subservient to Rome and mistrusted by the Jews themselves (see the introduction, p. 849b). Some believe that this small aristocratic group, resenting Jesus' challenge to their economic control of the Temple, was the active accomplice (see note on Jn. 2:15, p. 975b).

The belief is growing among Protestant scholars and others, however, that the guilt of the crime falls chiefly upon the Romans rather than upon the Jews. Such authorities point out that no part of the New Testament assails Rome except short passages in Revelation, and suggest that the Gospel writers, living in a world dominated by an all-powerful Empire, were forced by circumstances to minimize the complicity of

Rome. Two expressions of this point of view may be cited. Professor Craig's important book says: "The evangelists heap all the blame on the Jews, and show Pilate attempting by every possible device to release the prisoner. But this bias of sources should not blind us to the fact that it was completely in the power of Pilate to release Jesus if he had any serious doubt that he deserved death." Professors Riddle and Hutson, in their study of the facts, affirm even more vigorously: "It was the heavy hand of Rome which had nailed Jesus to the cross. No more regrettable or unfortunate perversion of truth has ever come into history than the aspersion that it was the Jews who had killed Jesus." These statements are documented on p. 1227a.

NOTES TO THE COMBINED GOSPELS

(*Refer to pp.* 868–71)

The Magnificat (Lk. 1:46). Mary's song of exaltation (vv. 46–55) has been through the centuries one of the great ornaments of Christian liturgy. (See also Hannah's Prayer of Thanksgiving in I Sam. 2 and note, p. 273a.)

The Immaculate Conception (Lk. 1:56). The terms "Virgin Birth" and "Immaculate Conception" are commonly confused. The first, a doctrine commonly held by Protestants and Catholics alike, refers to the miraculous conception of Jesus. The second, a dogma promulgated in a Papal Bull of 1854, applies to Mary, the mother of Jesus, as herself having been conceived without taint of the original sin common to mankind.

The Benedictus (Lk. 1:68). This song of Zacharias is used in Protestant services especially in Advent, the four weeks preceding Christmas. In the Catholic Church, it is used as a part of the morning liturgy, and of the burial service as the coffin is lowered into the grave.

"*Call His Name Jesus*" (Mt. 1:21). This name, one of the most important in the history of religion, is the Greek form of the Hebrew *Joshua*, meaning "Yahweh is salvation." (See note on Ex. 24:13, p. 115b.)

The Basis for Christmas (Lk. 2:6). The accounts of the birth and infancy of Jesus (the name meaning "God saves") are found in only two of the Gospels. The more elaborate is that of Luke, who has been called "the man who gave us Christmas." He describes the scene in the stable and the adoration of the shepherds, and Matthew adds the worship of the "wise men" from the mysterious East, alluded to in literature as the Magi (Mt. 2:2, p. 872). These tales of the baby Jesus are all that is known of his childhood from any source whatsoever.

Mark, the earliest Gospel, opens with the words, "The beginning of the gospel of Jesus Christ, the Son of God," followed by a brief mention of Jesus' baptism. The fourth Gospel, John, adopts a Greek concept, the Logos, asserting that Jesus was a pre-existent and eternal spirit.

Date and Place of the Nativity (Lk. 2:7). Joy in celebrating Christmas does not depend upon agreement on the facts related to Jesus' birth. But these are by no means certain, for there is no early evidence as to the day, or even of the season, of the Nativity. December 25 was designated as Christmas Day only at the end of the fourth century and after long debate among church leaders. This date, coinciding with the popular pagan festival of the Saturnalia and also with the Jewish Chanukah (see note on I Macc. 4), was perhaps so chosen to offset their appeal.

Likewise, the year of Jesus' birth has long been under discussion. Mt. 2:1 states that he was born under Herod the Great, but that king, according to the present chronology, died in 4 B.C. The mistake was made, probably through missing one of the four-year Olympiads, by calendar makers of the sixth century who intended to start the new era with the Nativity. Calculations, Protestant and Catholic, set the date anywhere from the year 4 to the closing months of 9 B.C. One scholar, arguing that the Jews did not recognize teachers as such until

(*Refer to pp.* 871–75)

they were fifty years old (as suggested by Jn. 8:57, p. 1158), places Jesus' birth as early as 20 B.C.

As to the place, some scholars assert that Jesus was actually born in Nazareth, and that his birthplace was ascribed to Bethlehem of Judea, the native town of David, in order to "fulfil" ancient Hebrew prophecies.

"*A Virgin Shall Be with Child*" (Mt. 1:23). Matthew accounts for the miraculous conception (1:23) as the fulfillment of an Old Testament prophecy that "a virgin shall conceive" (Isa. 7:14) and that Jesus is the Messianic king, of the line of David, predicted in Isa. 9:6–7. Luke's account (1:31–35) apparently relies on the same support. Both Matthew and Luke offer genealogies of Jesus recording his Davidic lineage, with lists which do not need to be included here (Mt. 1:1–16 and Lk. 3:23–38). Both bring the descent down not to Mary but to Joseph, and there are problems of reconciling them. Paul, while referring to Jesus' Davidic origin, declares him to be the son of God "by the resurrection" and does not suggest the Holy Birth.

Many Christians hold that neither the appreciation of Jesus nor belief in his divinity depends upon a miraculous birth. Perhaps the oldest known case of this sort is in a Canaanite saga, among the Ras Shamra documents some fifteen hundred years before Jesus. Some scholars mention the frequency of this theme in ancient religions or regard the Biblical evidence as insufficient. They point out that much hinges upon the translation of the original Hebrew word *almah* in Isa. 7:14, asserting that it means not necessarily "virgin," the rendering of both the Septuagint and the KJV, but merely "young woman," the rendering of the RSV, though with a footnote "Or virgin" (see note on p. 578b). For the Catholic position, see note on p. 968a.

Matthew's Use of Hebrew Scripture (Mt. 2:6). Matthew's method of citation from the Hebrew Scripture, mentioned in the introduction, is illustrated in this chapter. Sometimes, as here, the citation is apt, for the original (Micah 5:2) does prophesy a ruler out of Bethlehem. In other cases, as at Mt. 2:15, referring to Hos. 11:1, the reference is regarded by some scholars as farfetched. In general the quotations in the New Testament are taken from the Septuagint, the translation of Hebrew into Greek (see introductory chapter on the history of the Bible, p. xxxiiia) and are not identical with renderings found in the King James and other versions.

They "Departed into Egypt" (Mt. 2:14). Significant differences in the Gospels are well illustrated here. In Matthew the "holy family" flees hastily to Egypt, some two hundred miles to the southwest, a journey consuming weeks. But in Lk. 2:21, which is presented next, the eight-day-old babe is presented in the Temple.

"*The Gentiles*" (Lk. 2:32). This is the first appearance in the New Testament of the term "Gentiles" (from the Latin word *gens*, a nation or a people). In the New Testament it signifies the distinction of pagan peoples from Jews and Christians. In the Old it usually refers to non-Jewish nations.

"*The Feast of the Passover*" (Lk. 2:41). On this festival, at this time in Hebrew history well over a thousand years old, see note on Ex. 12 on its founding. On its importance in connection with the closing hours of Jesus' life, see notes on Mk. 14:12, p. 977b, and on Lk. 23:46, p. 980b.

John the Baptist (Lk. 3:3). Records of this striking personality, John the Baptist, are preserved in two strands of tradition reduced to writing more than half a century after his execution by Herod Antipas (Mk. 6:17–29, p. 902). The more familiar source is the Gospels, which advance the view that John recognized Jesus as the expected Messiah. The second source is Josephus, who presents John as the dynamic leader of an independent religious movement.

(*Refer to pp. 876–78*)

The vehemence and ethical fervor of this hermit-preacher impressed his Jewish contemporaries so deeply that many regarded him as an authentic messenger of God. They even wondered if this terrifying ascetic might be a reincarnation of Elias or Elijah (Mk. 6:15, omitted; see also note on Mt. 17:12, p. 972a). In the prophetic tradition, he proclaimed judgment upon the Jews themselves. But in comparison with some of his forebears he called not so much for national cleansing as for personal repentance. The familiar ceremony of baptism, applied chiefly to proselytes or converts to Judaism, was apparently to John an act symbolizing purity of life. (See note on Christian baptism, Rom. 6:4, p. 1101b.)

Jesus esteemed his forerunner highly, as seen by his praise of him in Lk. 7:28 (p. 890). That John's influence had reached out of Palestine is shown in the encounter of some of his adherents with Paul in Ephesus two decades after John's death (see Acts 19:1–7, with note on p. 1038a).

"*The Spirit . . . Descending like a Dove*" (Mt. 3:16). This definite expression, appearing similarly in the other three Gospels, is the basis for the familiar representation in art and literature of the Holy Spirit as a white dove. This symbolism is thought by some to have come from earlier Jewish conceptions.

The Temptation of Jesus (Mt. 4:7). This dramatic dialogue of Jesus with "the tempter" has in modern times given concern to readers who deny the existence of a personal devil. Since no witness of the scene is reported, which suggests that the story originated with Jesus, some hold that the episode pictures a purely inner experience when Jesus first began to believe that his was a Divine mission. Likewise, the temptations are thought to symbolize the struggle between concepts of a spiritual and of a military Messiah.

One interpretation of the passage is to show that Jesus, rejecting methods adopted by worldly leaders throughout history, repudiated these seductions with direct quotations from his spiritual Jewish heritages (Deut. 8:3, 6:16 and 6:13). The first temptation, bread, was to win a following through material inducements; the second, "cast thyself down" (v. 6), was to rely upon showmanship and magic for popular support; the third, kingdoms (v. 8), was to gain earthly dominion.

"*Get Thee Hence, Satan*" (Mt. 4:10). In Luke's account of Jesus' Temptation, the parallel expression is, "Get thee behind me, Satan" (Lk. 4:8, omitted). But it is missing in the most reliable manuscripts and is therefore omitted by the ARV and later translations.

"Get thee behind me, Satan," appears also in Mt. 16:23 (p. 907) and in Mk. 8:33 (omitted), where Jesus rebukes Peter for urging him to avoid Jerusalem.

Jesus and His Family (Jn. 2:5). Jesus' compassion colors many a Gospel page, but the wording of some of the accounts of personal dealings with his family, especially with his mother, seems to lack tenderness. To Mary's gentle reproof of the twelve-year-old boy, because he had made her anxious by remaining in Jerusalem after the others had departed, he replies: "I must be about my Father's business" (Lk. 2:48–49, p. 874). In the present instance, at the marriage in Cana, when Mary remarks that there is no wine for the feast, the words put upon his lips are: "Woman, what have I to do with thee?" See also a later episode in which Jesus says: "Who is my mother? and who are my brethren?" (Mt. 12:48, p. 895).

Jesus' emphasis that all mankind is a Holy Family, implying larger obligations than those of a single family of blood, has been used to explain his demeanor on such occasions. One reason given for the tension between him and his closest of kin is that they were trying to divert him from what they regarded as a dangerous course. Perhaps, fearing that he was actually insane, they were among the friends who, in a passage omitted here, said: "He is beside himself," and in seeking to protect both him

(*Refer to pp.* 878–81)

and themselves "went out to lay hold on him" (Mk. 3:21).

Interpreters of the Gospels have assumed that Jesus was for years the head and support of a large household — his mother and at least six younger brothers and sisters (Mk. 6:3, p. 892; or cousins according to the Catholic view, as indicated in note on this verse, p. 968a). Nothing is said of Joseph during Jesus' ministry and it is believed that Mary was a widow. This would seem to be borne out by Jesus' solicitude for her future, for on the cross he commended her to the care of a disciple (Jn. 19:26–27, p. 951).

The "Unclean Spirits" (Mk. 1:27). Belief in spirits good and bad was all but universal in the ancient world. Throughout the New Testament effective dealings with angels and devils were of major concern. The question here raised by critics of Jesus — by what power was he able to subdue demons — later became a serious issue (Mt. 12:22–32, p. 894).

The devils or unclean spirits serving under Satan, a fallen angel, were thought to share his diabolical wisdom and guile and to bring unmerited misery upon their victims. Diseases, especially psychical disorders, were commonly diagnosed as cases of demon-possession (but the word "demon," from the Greek, does not appear in the King James text). The popular cure, forbidden by Jewish law, was exorcism through magic, charms or incantations. The condition of those so afflicted, wretched because of the treatment they received in those days, appealed particularly to Jesus' compassion. The most dramatic of the demon stories in the Gospels is that of the Gadarene maniac (Mk. 5:1–20, p. 898, with note, p. 969a, b).

"The Son of Man" (Lk. 5:24). What is the significance of this phrase, which is found, in the New Testament, scores of times in the Gospels and once in The Acts? Usually in Hebrew literature it is a synonym of "man," appearing often in the Old Testament, especially in Ezekiel. In its Aramaic form in Daniel (7:13) and in other Jewish Apocalypses, it is held by some to refer to the Messiah, and it was apparently so regarded by the authors of the four Gospels. But other scholars believe that Jesus used the phrase without Messianic implications, with the meaning sometimes of "a man," and in other cases of "the ideal man." (See on this subject also note on Dan. 7, p. 727b.)

Jesus and the Publicans (Mt. 9:11). The publicans or local tax-collectors, most of them Jews, were despised by their countrymen primarily because they were minions of the hated Romans (see p. 848a), yet they are not shown in an unfavorable light in the Gospels, for they are treated with compassion by Jesus. In the present instance he admits to his inner circle the publican Matthew (so named also in Mk. 3:18, but in an omitted parallel in 5:27–32 called Levi who "made him a great feast in his own house"). A more striking example of Jesus' attitude toward these outcasts is his intimacy with Zaccheus, the chief publican of Jericho (Lk. 19:2–10, p. 928), whose service under pagan Rome betokened divided allegiance to the "Law."

Jesus and the Sabbath (Mt. 12:10). Jesus' attitude toward the Sabbath frequently subjected him to attack by Jewish leaders. While he adhered to the ancient written law which held the Sabbath as holy (see note on Ex. 35 and, in an extreme case, note on I Macc. 2:41), he occasionally took exception to the more recent oral "tradition of the elders," a body of injunctions much more specific than the Mosaic legislation. Such departures might have been forgiven but for his daring assertion regarding himself that "the Son of man is Lord even of the sabbath day" (Mt. 12:8).

This oral law (discussed in the New Testament introduction, p. 851a) defined and barred thirty-nine kinds of "work" on the Sabbath, limited travel to a "sabbath day's journey" (Acts 1:12) of no more than a thousand yards, and allowed few exemptions. The charges against the disciples were based upon these oral regulations, for

(*Refer to pp.* 882–91)

plucking grain (Mt. 12:1–2) was regarded as a form of work, and healing on the Sabbath was permissible only when necessary for preservation of life.

"*Disciples*," "*Apostles*," "*Evangelists*" (Mt. 10:2). These three terms, used interchangeably by most Christians, should be distinguished. In the Gospels the Twelve (here listed), a number perhaps symbolic of the twelve tribes of Israel, are almost always called "disciples" (learners), but the term also refers to believers throughout the New Testament.

The word "apostles," meaning "those sent" or "ambassadors," is rare in the Gospels (found once in Matthew and in Mark, six times in Luke, not at all in John). Much more frequent in The Acts and the Epistles, it usually refers to the original Twelve and to Paul, leaders of the Christian missionary campaign.

The third term, "evangelists," meaning "herald of the good news," preachers of the gospel, appears only three times in the New Testament (Acts 21:8, Eph. 4:11, I Tim. 4:5). Outside the New Testament it is also used to refer to the authors of the four Gospels. Catholics, however, confine the term to Mark and Luke, reserving the higher term "apostle" for Matthew and John on the ground that they alone were of the original Twelve.

The Beatitudes (Mt. 5:3). Both this familiar passage (vv. 3–12) and the shorter version in Luke (6:20–23) are known specifically by this name. Matthew's rendering, cast in the parallelism typical of Hebrew poetry, is the more frequently quoted.

Jesus on Divorce (Mt. 5:32). The attitude of the Jews in the writings nearest the time of Jesus is discussed in Ecclus. 25. The views of Jesus are considered more fully in note on Mt. 19:8, p. 974a.

The Golden Rule (Mt. 7:12). The Golden Rule, as this verse is commonly called, takes a briefer form in Lk. 6:31, "As ye would that men should do to you, do ye also to them likewise." The antecedents for it have long been sought. Many find the germ in the injunction, "Love thy neighbor as thyself" (Lev. 19:18, and note, p. 128a), or quote as a source the Proverb, "Say not, I will do so to him as he hath done to me," (24:29, p. 406). Others believe that the precept is the affirmative expression of a saying found in The Apocrypha, "Do that to no man which thou hatest" (Tob. 4:15), and which was popularized by Hillel, an earlier contemporary of Jesus, as "What is hateful to thee, do not to thy neighbor." Some have argued that this negative form is the more practical advice for frail human beings.

Of the many other phrasings of this ethical principle space permits only two: from the Far East came that of Confucius, "What I do not wish men to do to me, I also wish not to do to them"; and from the West that of Aristotle, Men should act toward their friends "as we would that they should act toward us."

"*As One Having Authority*" (Mt. 7:29). The learned scribes and rabbis, confronted occasionally by men claiming direct inspiration, referred to written Scripture and the established oral tradition — the living law of Israel — as authority for their statements. To them Jesus relied too often upon independent insights and personal awareness of God. The quarrel between them at the outset was not so much about any of his specific injunctions, for both shared the sacred heritage of their people, but about his credentials as a teacher. They could not accept his "I say unto you" in place of the revered "It was said by them of old time," for this would have meant a denial of their whole system of religion and law. (See note on the Pharisees, Mt. 23:33, pp. 976b–77a.)

"*If the Mighty Works . . . Had Been Done in Tyre*" (Mt. 11:21). This scathing reference to unsuccessful work in two towns about which no information is given has led some scholars to conclude that here an important episode in the records of Jesus' mission is lost, and that in this respect the Gospels are far from complete.

(*Refer to pp.* 891–94)

"*Esaias*," "*Elias*," "*Eliseus*" (Lk. 4:17). These names are Greek variants of the more familiar forms in the Old Testament. The first is Isaiah, and the quotation in verses 18–19 is from II Isa. 61:1–2. The second is Elijah (v. 26); the episode referred to concerns the woman of Zarephath, here called Sarepta (I Kgs. 17:8–16). The third is Elisha (v. 27), whose curing of the Syrian leper, Naaman, is described in II Kgs. 5.

Jesus' Brothers or "Cousins" (Mk. 6:3). The Catholic teaching, differing from that of Protestants, accords to Mary perpetual virginity and holds that she was a virgin before and after the birth of Christ and that she had no other children. The terms "brothers" and "sisters" are interpreted to mean "relatives," in this case cousins.

Jesus' Homecoming (Lk. 4:24). Luke here records the rejection of Jesus by his fellow townsmen as the first event in his ministry. This passage may have been misplaced, for Luke shortly refers to Jesus' previous successes elsewhere (v. 23), and both Matthew and Mark put his homecoming after he had already won a large following on the lake shore some twenty miles from Nazareth.

The Lucan account is here retained in full because it includes Jesus' apt citation of II Isa. 61:1–2 and colorful details omitted in the other parallels. The Gospels contain no evidence that Jesus ever returned to his boyhood home after this painful experience.

The Length of Jesus' Ministry (Lk. 4:31). The late Professor A. T. Olmstead, who offered a detailed chronology of Jesus' life, asserts that the Nazareth episode actually was Jesus' first public appearance. Calculating from the cycle of Scripture lessons prescribed for certain days, Olmstead dates this event on December 18, 28 A.D. Since he is convinced that Jesus was crucified on April 7, 30 (see note on p. 980b), he makes the ministry exactly 475 days in length. Such precision in dating Jesus' career, however, is accepted by few scholars.

"*Let Him First Cast a Stone*" (Jn. 8:7). In this incident of the adulterous woman the opponents of Jesus are seeking to force him into a difficult dilemma: if he followed the Mosaic Law and advised stoning he would offend Roman authority, which denied the right of capital punishment to the Jews; if he condoned the sin, he would alienate Jewish feelings. Instead, he confronts his assailants with the human issue at stake and puts them on the defensive.

This episode is found only in the Gospel of John. Since it is missing in some of the earliest New Testament manuscripts, it is presented in the RSV as an extensive footnote.

A Woman's Homage (Lk. 7:46). Each Gospel contains an account of the anointing of Jesus by a woman and these four are so similar that many regard them as variants of a single event. The one reproduced here is the longest and the most appealing.

The chief differences are in the settings. Here the host is Simon the Pharisee, the incident occurs early in Jesus' ministry, and the scene is Galilee. In Mt. 26:6–13 and Mk. 14:3–9 (passages omitted in this abridgment), the host is Simon the Leper, the time is in Holy Week, and the place is Bethany, near Jerusalem, where Jesus spent the last few nights of his life. The first three Gospels do not name the woman but she is thought by some to have been the same Mary Magdalene who with others watched Jesus from afar in his agony and later anointed his body after his death (Mk. 15:40, 47 and 16:1, pp. 951–953). John's short account (12:1–3, p. 930) identifies the woman in the present episode as another Mary, sister of the risen Lazarus.

"*Blasphemy Against the Holy Ghost*" (Mt. 12:31). This phrase has caused unending debate among theologians and distress among pious people. Identified by many as "the unforgivable sin," it is here presented as the sole exception to God's way of mercy and forgiveness. One explanation for this emphasis may be gleaned from the preceding text itself: in Jesus' battle with

(*Refer to pp.* 894–900)

demons, to deny the power of "the Spirit of God" (Mt. 12:28) was apparently to align oneself with "the prince of the devils" (Mt. 12:24). (See the note on "The Unclean Spirits," Mk. 1:27, p. 966a.)

Desire for a Sign from Heaven (Mt. 12:41). The recurrent requests for a "sign" from Jesus reflect the hope that he might be the feverishly expected Messiah. But his responses, illustrated here and in Mt. 16:1–4, p. 906, were so couched that they mystified his audiences. His reference to the experience of the prophet Jonas (Jonah), and his statement in a later passage that he could build a new temple in three days (Jn. 2:19, p. 932), are usually interpreted as a prophecy of his resurrection after three days in the tomb.

The mention of Nineveh, a pagan capital which responded to the preaching of Jonah (v. 41), is thought to mean that Jesus felt that his message would be more eagerly heard beyond the Jewish fold than by his own people. The reference to "the whale's belly," as compared to the "great fish" in the Book of Jonah itself, is discussed in the preface to that book, p. 376a.

The Parables (Mk. 4:34). The parable, which has been called "an earthly story with a heavenly meaning," was a favorite teaching method in eastern lands and was used especially by Jewish rabbis. To Jesus these didactic narratives were a natural means of persuasion and he employed them with masterly effect.

His parables are found in the first three Gospels, for most scholars regard the teachings in the fourth, John, as a form of allegory. As to their precise number there is no agreement, because the shortest may properly be classified merely as metaphors or similes. One student identifies as many as forty-four separate ones without counting duplicates. Of these, only three are omitted in this abridgment — The Pounds (a parallel of The Talents), The Empty House and The Friend at Midnight.

"My Name Is Legion" (Mk. 5:9). Jesus' question, "What is thy name?" put not to the man but to the devil within, reflects the belief that the magic of pronouncing a name was a means of controlling the person addressed, even a demon (see note on Acts 3:10). The unexpected answer, "Legion" — a multitude — the *number* of devils dwelling within the maniac and not the name, has supplied a popular expression which few people connect with this passage.

Miracle in the New Testament (Mt. 9:32). Of the miracles attributed to Jesus, some thirty-five are described in the Gospels and in addition many are mentioned but without details. Others by his disciples are reported as taking place during his life and after his death.

Attitudes toward these miracles have varied greatly. Most Christians have accepted them as proof of Jesus' uniqueness but some, for example Professor David E. Adams, assert that "it was rather the spiritual greatness of the man that gave rise to miracle stories."

Among Protestants the emphasis is usually laid upon instances already recorded in the Bible. Catholics regard miracles as ever possible and as prerequisites for the canonization of saints. Many students, in the light of present-day understanding of hysteria and other neuroses, hold as probably authentic many of the healings in which faith was a curative factor. They look upon other miracles for which no scientific explanation is found as allegories or exaggerations. Whatever the facts may have been, miracle stories have always played a large part in the spread of Christianity and its influence throughout the centuries.

"Go Rather to the Lost Sheep . . . of Israel" (Mt. 10:6). Jesus' command to the disciples that they limit their preaching and healing to "the house of Israel" (v. 6) expresses an attitude which he seems to have consistently maintained. His reluctance to minister to those outside the fold is shown in his attitude toward the Syrophenician woman (Mk. 7:27, p. 905).

The first explicit expression of a univer-

(*Refer to pp.* 902–04)

sal design on Jesus' part is his mandate, the very closing words of Matthew, p. 959, "to teach all nations." Some scholars hold that this arresting injunction to his followers is not from Jesus' own lips but a later addition to the text. Whether strictly authentic or not, this call was a force in the extraordinary expansion of Christianity.

Jesus' instructions in the present verses are so much more detailed than the parallel in Luke 9 that the latter is omitted. A similar passage, including directions to seventy disciples and the enthusiastic report on their return, found in Luke 10 and nowhere else, is reproduced at the beginning of a later section, "The Ministry Beyond Jordan," p. 912.

"He That Findeth His Life Shall Lose It" (Mt. 10:39). This arresting paradox occurs in many variations in the Gospels. Matthew, on a subsequent page (Mt. 16:25, p. 907), begins with the phrase, "For whosoever will *save* his life . . ." This is followed by the famous verse from Mark, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mk. 8:36.) The form of this teaching in the fourth Gospel is a typical example of John's style and point of view: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (12:25, omitted). On this see also preface, pp. 860a–61b, and that to John's Discourses, p. 1149.

Salome (Mk. 6:22). The daughter of Herodias, whose dance cost John the Baptist his head, remains nameless in the New Testament account. Later historians, using secular sources, have supplied the name Salome.

The Loaves and Fishes (Jn. 6:9). This puzzling account of the feeding of the multitude is the only "miracle" (v. 14) recorded in all of the Gospels, and the four accounts differ only in minor details. In addition, two of the Gospels contain a story of feeding *four* thousand (Mk. 8:1–9, Mt. 15:32–39) which may report an entirely separate event, but those narratives are so similar to this one and its parallels that they are omitted here. Many interpreters do not regard the episode as an historic fact but rather as a symbolic act related to the central rite of the Christian religion, the Eucharist (see note on the Sacrament of the Communion on I Cor. 11). This view is suggested especially by John's discourse on the "living bread which came down from heaven" (Jn. 6:51, p. 1154).

The Attempt to Make Jesus King (Jn. 6:15). This effort to take Jesus by force and "make him king," the only one recorded in the Gospels, suggests why the Roman authorities, always watching for any popular uprising, might have become alarmed at such a possibility. For the prevalent notion of the long-awaited Messiah was that of a patriotic military leader, who was expected to throw off the yoke both of the Sadducean oligarchy and of the pagan Romans.

That Jesus countenanced the use of the word "king" with regard to himself only in a spiritual sense is held to be borne out in Lk. 19:38–40, p. 931, and Jn. 18:36–37, p. 948. However, as will be seen, Jesus' assertions on this score were used as the main accusation against him in the trial leading to his death. (See notes on Mt. 26:59, p. 978b, and on pp. 962a–63b.)

"They Wash Their Hands Oft" (Mk. 7:3). The meticulous cleanliness, especially before eating, observed by "Pharisees, and all the Jews," is said to illustrate the way by which a simple and limited injunction in the written Law was expanded over the years by adding more and more specifications in the oral "tradition of the elders." The original regulation was that "every soul" must "wash his clothes, and bathe himself" (Lev. 17:15, omitted) when he had eaten flesh not properly slaughtered, but by the second century B.C. ritual washings had become expected by the pious. This is exemplified in the case of Judith (see Judith 12:7 and 9), as discussed in the preface to that book, p. 786a.

"Not That Which Goeth into . . . Defileth"

(*Refer to pp. 905–07*)

(Mt. 15:11). This seeming abrogation of dietary cleanness contradicting Jewish teaching is regarded by many scholars as either an exaggerated form of an utterance by Jesus or a later expression of the anti-Pharisaic attitude of Gentile churches. Evidence is lacking that Jesus denied the food codes of the Pentateuch and no student has suggested that he would have approved the eating of forbidden meat from swine or camels. As Professor Harvie Branscomb has pointed out, if this verse is a clear-cut statement by Jesus himself and was so regarded by his immediate followers, it is difficult to explain the controversies over foods reported in Acts 10 and Gal. 2.

"*Children's Bread . . . unto the Dogs*" (Mk. 7:27). One of the few cases of aid to non-Jews, Jesus' conversation with the Syrophenician woman has received various interpretations. The attitude toward Gentiles discussed in the note on p. 969b is held by some to be here reaffirmed. His refusal of the woman's first plea and his delay in granting it have been regarded as a test of her faith, as a lesson that persistence in prayer was essential, or as a demonstration that trust in him was not confined to Israel. Incidentally his response to her quick rejoinder has been quoted to show that Jesus was not without a sense of humor.

Peter's Designation of Jesus as the Messiah (Mt. 16:16). Here for the first time Jesus is named as "The Christ" by one of his disciples. The term is from the Greek *Christos*, an equivalent of the Hebrew *Meshiach*, "the anointed one," the Messiah.

The important question is: What was the conception of the Messiahship in Jesus' time? Following the visions of the prophets (see notes on Isa. 11 and Ezek. 34), the Jewish people had now become inflamed by Messianic hopes. Only the priests and Sadducees, characterized in the introduction to the New Testament, were apparently content with the *status quo*. The prevalent notion, feverishly fostered by the Zealots, was of a Messiah of David's line who would become the patriotic and military leader for whom failure or pain were unthinkable. The Pharisees, though laying their chief emphasis upon the Law, vaguely looked forward to a remote age when God's Messiah would reign with justice and righteousness on the earth. Some Jews still perhaps recalled the Servant Songs out of the Babylonian Exile (especially II Isa. 53), foreseeing spiritual triumph through vicarious suffering, an ideal later applied to Jesus by his followers (see note, p. 690b).

Which of those views did Jesus share? Did he claim the Messianic dignity for himself? The Gospels make it plain, first, that he did repudiate the popular expectation of a military hero, proclaiming deliverance not from foreign oppression but from sin, and furthermore, as Clarence T. Craig shows, that "At no point in his public ministry did Jesus make an unequivocal declaration of his Messiahship" or include it in his own teaching. His reply to Peter's confession, charging "his disciples that they should tell no man" (Mt. 16:20), is interpreted by some as an attempt to circumscribe such adoration.

Did Jesus regard himself merely as one "consecrated" for a unique but spiritual mission? As Professor George Foot Moore points out, the term "the anointed" had been applied to patriarchs, priests, prophets and kings, even the Persian Cyrus. Most agree with Professor Branscomb that Jesus thought of his work as only obedience to the will of God; that in some way he regarded his service as identified with the coming "Son of man," a title which he often applied to himself (see Mt. 16:27, p. 907, and note on Lk. 5:24, p. 966a); and that he connected the concept with the establishment of a future kingdom of God (see note on Lk. 17:20, p. 973b).

"*Thou Art Peter, and upon This Rock*" (Mt. 16:18). Verses 17 to 19 are the Scriptural basis for the claim of the Roman Catholic Church that it was founded "upon" Peter in person and specifically authorized by Christ himself. In this "Confession of Peter," which appears in different forms in the other Gospels, Jesus for the first time

(*Refer to pp.* 908–13)

gives Simon this significant appellation "the Rock" (in Greek *Petros*, in Latin *Petrus*, in Aramaic *Cephas*).

In disputing the primacy asserted by Catholics, Protestants have often based their case upon this very passage. They point out that these verses are found in Matthew alone and may be a later addition to the text, that the word "church" appears only in two passages in the Gospels (the other occasion is Mt. 18:17, p. 910), and that the idea of "church," as an institution, was foreign to Jesus' thought. Catholics agree with the Protestant position that the Greek word in question, *ecclesia*, does not necessarily imply formal organization, but state that it does mean in this connection the "community of those called by God." Such differences of attitude and interpretation make these few verses perhaps the most debated in the Bible.

Jesus in His Glory: The Transfiguration (Lk. 9:30). This compact story of the transfiguration provides not only a tableau of rich imagery and supernal glory but also a dramatization of important elements in the Christian doctrine as to Jesus' permanent significance. The reappearance of Moses, recipient of "the Law" for the Hebrews, and of Elias (or Elijah), forerunner of the prophetic movement, has often been thought to symbolize the belief by Christians that Jesus was the embodiment of both "the Law and the Prophets," so vital a part in the tradition of Israel.

The reference by Moses and Elijah to Jesus' impending death, when read in conjunction with Peter's "confession" only a few days before (Mt. 16:16, p. 907), is held to add further sanction to the conviction that Jesus' approaching ordeal was in accord with the Divine plan. To leave no doubt, the short passage reaches a stirring climax — the bright cloud pierced by a commanding voice from heaven.

"*Elias Is Come Already*" (Mt. 17:12). This verse is held to be a reference to John the Baptist, who wore the garb of Elijah and like him rebuked a king and suffered the displeasure of a queen (compare Mark 6:17–19 with I Kings 18 and 21). This identification of John as the reincarnated Elijah, used by Christians as a proof of the Messiahship of Jesus, is based upon the prophecy of Malachi (3:1 and 4:5) that Elijah would reappear before the "day of the Lord." (See also note on John the Baptist, Lk. 3:3, pp. 964b–65a.)

Jews and Samaritans (Lk. 9:54). This is one of the passages in the Gospels reflecting ill will between Jews and Samaritans (see Jn. 4:9 and note, p. 1164b). The reasons for it are found in Hebrew history (see notes on p. 356a and p. 710b), and time had done little to relieve the ancient tensions.

In the period of Jesus, the Samaritans did not share the passionate desire of the Jews for independence from the pagan oppressor. They enrolled in the auxiliary armies of Rome, ready to fight even against their racial neighbors to the south. They were also more prosperous than the Judeans, for their land, stretching almost from the walls of Jerusalem to the Plain of Esdraelon, was rich, well-watered and productive. Some have suggested that nothing but hereditary distrust and recurrent irritations on both sides prevented the Samaritans from being brought within the ample orbit of Judaism.

"*Carry neither Purse . . . nor Shoes*" (Lk. 10:4). These directions by Jesus to his followers, as they embark in their preaching tours (see also Mt. 10:1–23, pp. 900–901), seem to have set the pattern for Christian missionary work throughout the first century. This procedure is thought by Professor Branscomb and others to have been derived from that of the Essenes as reported by Josephus.

Jesus and the "Lawyers" (Lk. 11:46). This term "lawyer," referring to interpreters and teachers of the Torah, appears to be interchangeable with "scribes." This diatribe by Luke is thought to be of the same

(*Refer to pp.* 914–23)

source as Matthew's fuller version in chapter 23, pp. 936–38.

In analyzing Jesus' relations with his religious opponents, some have contrasted the base motive ascribed to them in verse 54 with the inquiring spirit of verse 45. There they seem to be addressing Jesus respectfully as "Master" and seeking eagerly to understand his point of view. See discussions on the Pharisees in the introduction, p. 850b, and in note on Mt. 23:33, p. 976b.

Bloodstained Pilate (Lk. 13:1). This mention of Pilate's massacre of pilgrims from Galilee, found only in Luke, is apparently the only direct reference in the Gospels to his alleged cruelty. The Biblical accounts of Jesus' trials (see pp. 947–52) put him, on the whole, in a favorable light, presenting him as rather impressed by his prisoner and reluctant to succumb to the clamor of the mob. In this way he is used as a symbol of vacillation, lack of courage and cynical indifference.

Surviving records of Pilate's governorship, and especially those from Jewish sources, picture him as greedy and bloodthirsty. Josephus, for example, implies that his career in Judea was splashed with gore from beginning to end. (See also p. 848a.) Some point to the fact that the New Testament as a whole does not picture Rome unfavorably except in the indirect but obvious references in Revelation.

John's Narrative Art (Jn. 9:1). It is frequently stated that Matthew, Mark and Luke are books of presentation (objective records of Jesus' life and teachings) while John is a book of interpretation, and that consequently John's account is less dependable historically than the others. Although for that reason the importance of the fourth Gospel as a narrative source is often minimized, some have noted many concrete details, thought to have come from eye-witnesses, and believe that without this document the picture of Jesus would be incomplete. Two long narrative chapters, with content peculiar to this fourth Gospel, are therefore properly included, pp. 916–19.

This solid block displays the literary qualities of John's Gospel — smoothness in sequence, a feeling for the dramatic, naturalness in dialogue, talent in choosing the right word, and the ability to create an atmosphere of mystery and majesty that often seems more effective than any amount of argument. A discussion of the distinctive characteristics of the four documents is given in the preface to the Combined Gospels, pp. 859a–61a.

Mammon (Lk. 16:11). The word "mammon," which appears only in this passage and in the Sermon on the Mount (Mt. 6:24, p. 887), is not yet clearly understood. Once erroneously regarded as an ancient deity, it is now more commonly explained as a transliteration from Aramaic into Greek of a common Phoenician word connoting "gain" or "wealth." Scholars assert that the correct spelling is "mamon."

"The Kingdom of God" (Lk. 17:20). This phrase (in Matthew usually "the Kingdom of Heaven"), to many the most important concept in the Gospels, is often on the lips of Jesus. It is closely related to ideas of God's sovereignty in many books of the Old Testament, but this precise phrasing appears for the first time in Mark and the other Gospels. Yet they seem to use "the Kingdom" with several different meanings.

The chief emphasis is to the effect that the Kingdom is external, still in the future, but so close "at hand" that men should at once prepare by repentance (Mt. 4:17, p. 877). The present passage, by contrast, as here translated seems to regard the Kingdom as "within you," that is, as a present reality in the hearts of men who have dedicated themselves to God. But here Jesus is addressing the Pharisees and the indication that he expected the Kingdom would be *within* them is disputed by some scholars; indeed, the word "within" is translated as "among" by Moffatt and as "in the midst of" by the Revised Standard Edition of 1946. Yet the following verses, in the apocalyptic spirit of the time, foretell a dramatic overturn through the direct action

(*Refer to pp. 925–27*)

of God himself, while other passages picture the Kingdom as something still to be sought or to be realized only through slow and silent growth (see Seven Parables on the Kingdom, pp. 896–97).

None of the references, however, intimates that the Kingdom was to be established otherwise than by God, in his own way and in his own time. Man's power to develop a sinless society is thus discounted. This basic Gospel teaching appears to be the foundation of the doctrines of Grace and Salvation expounded by Paul (see notes on those subjects on page 1089a and on Rom. 6:22, p. 1102a, b). Moreover, there is evidence that in Antioch and elsewhere in the Gentile world the Kingdom shortly came to be set forth as the Christian Church.

Jesus on Divorce (Mt. 19:8). Jesus expresses himself against divorce on two occasions, both in the Gospel of Matthew. This ban is a departure from time-honored Jewish practice originating in Deut. 24:1–2 (see also note on Ecclus. 25). In the earlier Matthew passage (5:32, p. 885), Jesus permits divorce for the single reason of adultery, but in the present prescription he makes no exception (19:3–8). In this respect he agreed not with the Pharisees but with the Sadducees, who were stricter on this issue, and with the School of Shammai (see introduction to the New Testament, p. 851a).

The two seemingly different instructions by Jesus give some basis for the different attitudes on divorce by various churches. The stricter view is supported by Paul (I Cor. 7:10–16, p. 1065). Mankind has found it necessary to disagree with the rigidity of these bans, not only in practice but in principle, for even many religious people regard divorce as on occasion a fundamental human and spiritual need.

"*The Kingdom . . . as a Little Child*" (Mk. 10:15). Jesus adds, in another variation of the present theme, the promise that "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Mt. 18:4, omitted). This call for unquestioning faith has therefore become a common emphasis in Christian teaching. The idea is developed in Wordsworth's "Ode on Intimations of Immortality," beginning with the line "Heaven lies about us in our infancy." For Jesus' admonition to his disciples by the setting of a child before them, see Mk. 9:35–37, p. 909.

"*Sell Whatsoever Thou Hast, and Give to the Poor*" (Mk. 10:21). Jesus' seemingly harsh command to the eager youth has been interpreted by some as a denial of the right to own any possessions at all and also as basis for the asceticism practiced by individuals and religious orders throughout Christian history. Others find little support here or elsewhere in the Gospels for a belief that Jesus himself was an ascetic or a teacher of self-mortification, and reason that his advice to the young man was no general principle but a specific prescription to one who was showing undue concern for material things.

"*The Last Shall Be First*" (Mt. 19:30). Sayings expressing the idea that the first shall be last or the last first occur in several places. One previously recorded was at Mk. 9:35, p. 909. The one in the next chapter (Mt. 20:16, p. 927) is the most compact and the most familiar. (See also Mk. 9:42, p. 910.)

Jesus' Predictions of His End (Mk. 10:34). This is Jesus' third prediction of the manner of his death reported in the Gospels. The first two are almost identical (Mt. 16:21, p. 907, and Mk. 9:31–32, p. 909; see also his prediction at the Last Supper itself, Jn. 13:21, p. 943). On the present occasion, however, further dramatic and specific details are added not only in this Marcan passage but in the parallel here omitted. Luke's includes "and all things that are written by the prophets concerning the Son of man shall be accomplished" (18:31). It is not unexpected that Jesus should sense opposition to him which might prove fatal, but Matthew goes so far as to use "betrayed" instead of "delivered" and "crucify" instead of "kill" (20:18–19). There-

(*Refer to pp.* 927–32)

fore some question has arisen concerning the authenticity of some of these passages.

A Mother's Plea for Her Sons (Mk. 10:37). This odd request by James and John for preferment is stated in Mt. 20:20 (omitted) to be an entreaty by their mother. That passage is otherwise similar and therefore it is omitted.

The Parable of the Talents (Mt. 25:23). This passage from Matthew, known as "the Parable of the Talents," is here retained instead of Luke's Parable of the Pounds (Lk. 19:12–27), because it is more frequently quoted. This may be because of the English word *talent* (both as a unit of money and as a superior ability), which lends itself to more varied use. Luke rewards the faithful servants with "cities" rather than with "many things," and he adds the striking words, "Out of thine own mouth will I judge thee, thou wicked servant" (Lk. 19:22).

"*Unto Every One That Hath*" (Mt. 25:29). Luke's rendering is: ". . . for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (8:18).

"*Mary . . . Anointed the Feet of Jesus*" (Jn. 12:3). The practice of anointing is ancient and widespread, and in the history of Israel it seems to have served different purposes. In the present instance, it is held by some authorities to be an act of courtesy to a guest as suggested by a similar episode in which Jesus praises it as an act of affection (see Lk. 7:46 and note, p. 968b), and that appears to be the meaning of the famous line in Ps. 23:5, "thou hast anointed my head with oil." Often anointing is a symbolic act of consecration, conferred upon prophets, priests, kings, and sacred objects, and especially it is applied to the expected Messiah (see, for example, II Isa. 61:1, and the usage of that passage by Jesus, Lk. 4:18, p. 891). A third purpose is as a part of the healing art of the time, as indicated in the Parable of the Good Samaritan (Lk. 10:34, p. 913).

Palm Sunday (Lk. 19:36). The familiar celebration of Palm Sunday is based not upon a single Gospel account of the event, but upon a combination of details from all four. The bare statement of the present passage, that the disciples "spread their clothes in the way" (Lk. 19:36), is enriched by Matthew's additional touch that "others cut down branches from the trees and strewed them in the way" (21:8), while John says specifically that the branches were from palms (12:13).

In the procession itself, so often a subject of artistic portrayal, Jesus rides into Jerusalem on the back of one animal, yet one of the Gospels, Matthew, reads as though there were two, an ass and a colt (21:2). This seeming inconsistency, which may be charged against the King James translators, is found not only in Matthew's account but in the Old Testament passage he is quoting. For it is the prophet Zechariah who says:

"Rejoice greatly, O daughter of Zion; . . .
Behold, thy King cometh unto thee: . . .
Lowly, and riding upon an ass,
And upon the colt the foal of an ass." (9:9)

This verse is a typical example of Hebrew parallelism (see the Old Testament introduction, p. 6a). If instead of the last connective the word "even" is used as it is in the ARV, the incongruity is removed.

Jesus' Scourging of the Money-Changers (Jn. 2:15). Jesus' fiery attack upon traders and money-changers in the Temple, reported in varying detail in each of the Gospels, has received contrary interpretations. Usually it has been praised as a courageous protest against an iniquitous system, profiteering from religious devotion. His act, a direct challenge of the economic power of the priesthood (see New Testament introduction, p. 849a) was an important count against him in the final reckoning. (See also Zech. 14:21, and note on p. 700b.)

Some, however, have pointed out that the traffic was a convenience, indeed a necessity, for the worshippers thronging the Temple area. For the sacrifices animals and birds without blemish had to be available

(*Refer to pp.* 934–37)

for purchase. Since imperial coins were stamped with the Emperor's image and were therefore contrary to Jewish Law, the offerings of the faithful brought from the ends of the earth had to be changed into Temple currency. Others compare the physical violence of Jesus' outburst with his counsels, on other occasions, not to resist evil and to turn the other cheek (Mt. 5:39, p. 885).

"*Call Them That Were Bidden to the Wedding*" (Mt. 22:3). This parable appears to be in part like the one recorded in Lk. 14:15–24 (p. 916). This one is tense and harsh (vv. 5–8), while Luke's is lighter and almost with humorous touches, such as made for effective teaching. This has suggested to some that the latter is closer to the original as it fell from Jesus' lips.

"*Render . . . unto Caesar*" (Mt. 22:21). This striking utterance, one of the most famous made by Jesus, has been pungently paraphrased as "giving pennies to Caesar and the heart to God." The tribute money was a sort of poll tax exacted of all, and Hebrew patriots such as the Zealots, who might have hoped that Jesus would be the expected deliverer from foreign oppression, were probably alienated.

Does this expose Jesus to the charge that he was indifferent to political iniquities? To many the key to the real meaning of his epigram is his expectation that the world order was soon to be replaced by the kingdom of God (see p. 854a). Hence his counsel is regarded as for the concrete situation in the period of 30 A.D., not as the universal principle applicable for all time.

Many have emphasized the larger significance of this affirmation as an appeal to religious liberty and the separation of church and state, and have asserted that the two powers, to which men give their loyalty, should be kept completely and permanently distinct. For example, this verse was used auspiciously by Roger Williams in the Massachusetts Bay Colony in the 1630's and he gave it what for the time was wide and radical meaning. As Professor Mecklin points out, it became an effective argument to stress "the complete integrity and independence of the state beyond any power of religion to intermeddle."

The Great Commandments (Mk. 12:31). Jesus' double commandment, to love God and neighbor, combines two injunctions widely separated in the ancient Law of Moses. The first (vv. 29 and 30) is in Deut. 6:4–5; the second (v. 31) is a phrase in Lev. 19:18.

The Question of the Pharisees (Mt. 23:33). World literature contains few examples of imprecation more vigorous than the attacks upon "scribes and Pharisees" put upon the lips of Jesus. In a previous passage ("Woe unto you, lawyers," Lk. 11:52, p. 913) and here in even stronger terms, the language used has made the very word "Pharisees" a synonym for religious sham. However, many scholars familiar with the times have questioned whether the Pharisees actually deserved or received such treatment from Jesus. In this connection Paul's proud boast, "I am a Pharisee, the son of a Pharisee" (Acts 23:6), is of interest.

The Gospels record several conflicts between Jesus and the Pharisees on specific issues, such as Sabbath observance and ceremonial cleanness (see notes on Mt. 12:10, p. 966b, and on Mt. 15:11, pp. 970b–71a). This chapter is termed by Herford "a sort of final denunciation of his opponents after controversies." Yet Jesus' attitude toward Pharisaic teaching may be expressed in some of his emphatic affirmations: "All therefore whatsoever they bid you observe, that observe and do" (Mt. 23:2–3, p. 936), and "Think not that I am come to destroy the law, or the prophets" (Mt. 5:17, p. 884) — the latter being the very foundation of Pharisaism. (See the treatment of the subject in the introduction to the New Testament, p. 850b.)

The real ground of this hostility, according to some scholars, is centered in Jesus' repudiation of the rules of daily behavior, the *Halachah*, to the Pharisees the only true way of expressing God's will in action.

(*Refer to pp.* 939–943)

Jesus seemed to regard these regulations as outward forms, unmindful of the motive behind them, and as limitations of the free conscience (see note on Mt. 7:29, p. 967b). The Pharisees, aghast at his slights, did not try to understand his position and apparently he made no effort to comprehend theirs. How far apart they actually were is uncertain. Recent scholarship finds little or no evidence that the Pharisees attempted to bar Jesus from the synagogues or to silence him, or that they had any part in his execution (see "Guilt for Jesus' Death," p. 962).

Since these attacks are in contrast with other teachings of Jesus — such as love toward enemies and restraint in judging — various explanations have been offered. One holds that his intention was to denounce not all Pharisees but merely the superficial. Another explanation affirms that Jesus never had opportunity to know representative Pharisees at first hand and that his knowledge of their system was confined to their external behavior. Klausner has advanced the view that many of the references to Pharisaic scribes were, through errors by transcribers, really references to Sadducees, bitter foes of Jesus. Still another theory regards the words about the Pharisees ascribed to Jesus as not genuinely his but rather as reflections of the conflicts between Jews and Christians of a later period. As Parkes points out, Jesus did not reject the Torah or Law, but it was his Gentile followers, a century later, who, seeing in "Torah" only a body of prescriptions, saw in Judaism only the observance of a dead law which Jesus had rejected. This tension has been mentioned in the introduction to the New Testament. As the attitude of scholars has become more sympathetic toward the Pharisees, their reputation generally is thus being modified.

"*There Shall Not a Hair . . . Perish*" (Lk. 21:18). This promise, coming immediately after a prediction of hatred from every side, is puzzling, but it is one of the passages held to affirm the belief that God is a Father whose concern for each of his children is unlimited. An even more striking expression so used is, "The very hairs of your head are all numbered" (Mt. 10:30, omitted).

"*Whoso Readeth*" (Mt. 24:15). Modern students point to this parenthetical expression as apparent evidence that the text has been edited and that the words accredited to Jesus could not have been his.

"*They Made Ready the Passover*" (Mk. 14:16). This evening meal of Jesus with his disciples, known as "The Seder," marks the beginning of the eight-day festival which for over three thousand years has celebrated Israel's escape from Egyptian bondage. (For the origin and nature of this annual feast, see Ex. 12, and note.) The expression "killed the passover" refers to the lamb slaughtered before sunset on the "day of preparation." This passage, with parallels in the other Gospels, has been of prime importance in determining the date of the crucifixion, as explained in a note on Lk. 23:46, p. 980b.

"*One of His Disciples, Whom Jesus Loved*" (Jn. 13:23). Who is the disciple designated repeatedly in John as the one favored by Jesus? Here he leans on Jesus' bosom. Later, he is the one to whom Jesus, on the cross, commits his mother (Jn. 19:26, p. 951). He is present on occasions when the risen Jesus appears to various followers (Jn. 21:7 and 20, pp. 960–61). And according to one theory he is also the disciple whose "testimony is true" (Jn. 21:24, p. 961) and who therefore adds his stamp of authority to the whole of John.

The traditional view has been that he was John, son of Zebedee, one of the original twelve, but that belief has been opposed. Some references indicate not a visiting Galilean but a dweller in Jerusalem, perhaps even of prominent family. For this and other reasons suggestions offered as to his identity include "the rich young ruler" (Mk. 10:17–27, pp. 925–26), the Lazarus whom Jesus brought from the grave (Jn. 11:1–54, pp. 918–19), Nicodemus, "a ruler of the Jews" (see note on Jn. 3:1, p. 1164a), and the nameless host in whose upper room

(*Refer to pp.* 944–46)

the Last Supper was held. One group of scholars regard the beloved disciple to be John the Elder of Ephesus. On this point see the preface to the Discourses of John, p. 1149.

Jesus' Prediction of His Betrayal (Jn. 13:30). That part of the account of Jesus' last meal with his disciples, in which he foretells that one of them will betray him, is most dramatically presented by John and therefore only that version is here given. In the fourth Gospel alone a disciple leans on Jesus' bosom and inquires who will be the guilty one, rather than each in turn asking the momentous question, "Is it I?" Likewise in John alone Jesus shows no indignation at what he foresees. In Mark he threatens: "Woe to that man . . . ! good were it . . . if he had never been born" (14:21), and Matthew (26:24) and Luke (22:22) use similar words. (See also note on Mk. 10:34, pp. 974b–75a.)

The Lord's Supper (Mk. 14:22). Jesus' last meal with his disciples, symbolically reenacted, is the central rite of Christendom. Often celebrated with solemn pageantry, the frugal records of this event are strikingly simple. But they do contain what are called the "words of institution" and directions as to the observance. For a fuller discussion of the sacrament of the Holy Communion, see note on the subject on I Cor. 11.

All four Gospels record with deep feeling this modest gathering, but with differences. The first three place this Last Supper on the eve of Passover and regard it as a part of the annual Passover feast, while the fourth Gospel puts it a day earlier and without special relation to Passover. Also, John substitutes for the "words of institution" his story of Jesus' washing of the disciples' feet. In another connection, however, he sets forth the spiritual significance of the communion. Actually an epistle of Paul contains the earliest record of this rite (see I Cor. 11:23–26, with note on p. 1075b).

The Angel Who Appeared to Jesus (Lk. 22:43). Although Luke's account of the scene in Gethsemane is shorter than those of Matthew and Mark, it includes this striking addition — the appearance of a supporting angel and the bloody sweat. These verses, however, are missing in some of the best early manuscripts of this Gospel. Smith and Goodspeed go so far as to omit verses 43–44 from their "American Translation."

The Young Man Fleeing Naked (Mk. 14:52). Such a seemingly inconsequential passage as the above, describing the precipitate flight of "a certain young man" without his garment, would not have been included in the text, many believe, but for some further reason. The fact that this curious episode is reported in Mark alone may provide the clue. Some scholars suggest that it may be a sort of concealed identification of the author himself, an account of a personal experience which, embarrassing perhaps at the time, was recalled with pride in later life as he wrote his Gospel.

The Council's Condemnation of Jesus (Mt. 26:59). Was Jesus' appearance before the Sanhedrin a trial or merely a hearing? It was held before dawn, an illegal hour, and with only a part of the membership present, most of them Sadducees. It was perhaps a rump meeting instigated by force or by connivance, as Professor Husband has suggested. If so, this procedure was entirely irregular. Also, since capital punishment at this time apparently could be decreed only by Rome, the preliminary interrogation by the Sanhedrin was a sort of grand jury gathered to proffer charges to Pilate. Otherwise Jesus would have been tried twice on the same charge, which was contrary to Roman law. Moreover, the question has been raised whether there were two separate Sanhedrins, one merely a cloak for the procurator or the High Priest. (See on this issue the introduction to the New Testament, pp. 849b–50a.)

It is to be noted that the Sanhedrin convicted Jesus of blasphemy on his own confession, but no such religious accusation would have held in a Roman court. Conse-

(*Refer to pp. 947–50*)

quently the charges brought before Pilate were political — acts of treason recorded in detail in one Gospel only (Lk. 23:2, p. 947).

The End of Judas (Mt. 27:5). In this passage Judas dies by his own hand in remorse but in the account in The Acts he comes to an even more dramatic end: "He burst asunder . . . and all his bowels gushed out" (1:18, omitted).

Jesus Before Herod Antipas (Lk. 23:7). This Herod, in Jerusalem for the Passover because he was at least outwardly a Jew, was a son of Herod the Great, appointed by Rome as tetrarch of Galilee and Perea, adjacent territory over which Pilate had no control (see New Testament introduction, p. 847b). Among the procurator's motives in sending Jesus to him may have been a desire to avoid making the final judgment on the case, or perhaps his respect for legal jurisdictions because the prisoner made his home in Herod's domain.

This episode, reported only by Luke, especially the verse referring to the former enmity of Pilate and Herod (v. 12), has been related to the Lucan account of the massacre of Galilean pilgrims, Herod's subjects, by Pilate (13:1–2, p. 914). This breach is thought to have been healed by the despatch to Herod of this Galilean malefactor, Jesus, whom Herod had reason to fear.

The Release of Barabbas (Mk. 15:15). Pilate's Passover indulgence in releasing Barabbas instead of Jesus does not seem to be sufficiently explained by the Gospel passages. No ordinary prisoner, Barabbas is mentioned definitely as having taken part in an "insurrection" (Mk. 15:7). Possibly, then, as some have thought, this was an anti-Roman uprising of a serious enough nature and the "murderer" a leader of such popularity that the authorities deemed it wise to appease the clamor. Others, seeking further clues, note that the name Barabbas means "son of a father" (perhaps therefore son of a rabbi) and explain the people's demand as a desire to avoid dishonor threatening one of such high connections. More recently evidence has been offered that Barabbas was not a personal name but a sobriquet, and that therefore it may refer not to a separate individual but to Jesus himself.

Crucifixion as a Form of Punishment (Jn. 19:6). Crucifixion in Roman times was more than a form of inflicting physical suffering, for, usually reserved for slaves and the worst of criminals, it was thought to publish abroad the shame of the crucified. It had been used by Phoenicians and Greeks, but the Romans added refinements in their cruelty. The condemned, after a brutal scourging, was obliged to carry his own cross (perhaps only the cross beam) to the place of execution. He was suspended, by cords or nails driven through hands and feet, close to a busy highway where bystanders might add to the suffering by mockery. Sometimes a drugged drink to assuage the pain was offered, but Jesus refused the "vinegar" (Mk. 15:36, p. 951). Since there was no vital injury, the victim lingered in anguish for hours or even for days.

But crucifixion was also infamy. Cicero, a century earlier, had found himself at a loss to describe "so execrable an enormity." To Jews who remembered the ancient statement, "He that is hanged is accursed of God" (Deut. 21:23), the mere thought of a crucified Messiah was more than a "stumblingblock" to belief, and to Greeks a crucified Saviour appeared "foolishness" (I Cor. 1:23). It is therefore more remarkable that the cross, the symbol of pain and ignominy, should in a short time have become the badge of sacrifice and triumph.

"Simon, . . . on Him They Laid the Cross" (Lk. 23:26). Each of the first three Gospels states that a passer-by, Simon of Cyrene (a Jewish colony in North Africa), was compelled to carry Jesus' cross. Since "Simon" is the Greek spelling of the Hebrew name "Simeon," many conclude simply that Simon was a Jew, but several early tradi-

(*Refer to p. 951*)

tions have clustered around him. One, emanating from second-century Gnosticism, claimed that it was he who was crucified rather than Jesus. Another identifies him as "Simon that was called Niger" (Acts 13:1), mentioned as an active member of the Christian community in Antioch.

Because of his African origin and of the fact that Niger is the Latin word for "black," American Negroes have sometimes claimed Simon as their own and as a symbol of their racial burden. For example, this passage is the opening theme of Ridgely Torrence's *Simon the Cyrenian*. At the end of the play Simon's body is bowed under the weight of the cross, and his brow is marred by the crown of thorns which he pledges to wear till Jesus "comes unto his own."

"*My God, Why Hast Thou Forsaken Me?*" (Mk. 15:34). This poignant cry of utter loneliness has raised questions that have disturbed many faithful Christians. Some have asked, Does it mean that Jesus did not really wish to die? That he thought God had actually abandoned him? That he feared that his death would end his work?

To such queries various answers have been offered. This exclamation, in Mark occurring entirely in Aramaic, Jesus' native tongue, but in Matthew partly in Hebrew, is also the beginning of Ps. 22. One suggestion is that this first line was also the common title of the long psalm which, though despairing at the outset, ends by reaffirming the power of God, and that Jesus intended this to be his meaning. The psalm had become to early Christians a prophetic depiction of the agonies Jesus was called upon to undergo, and it is held that Matthew, or some later editor, introduced the words as suggesting the fulfillment of the ancient prediction.

Others present the view, not infrequent in connection with difficult passages, that this quotation (reported only by Mark and Matthew) was not used by Jesus at all and that his last words were those recorded by Luke (23:46) or those of John, "It is finished . . ." (Jn. 19:30, omitted).

The Hour, the Day, the Year of Jesus' Crucifixion, and His Age (Lk. 23:46). The basic event in Christian history, the crucifixion of Jesus, is now all but universally accepted as fact, but many of the details still remain uncertain. The only direct evidence is that of the four Gospels. Other information bearing upon the event is extremely scanty and indirect.

As to the time of his death, the Gospels agree that Jesus' body was taken from the cross before nightfall. The first three state that he "gave up the ghost . . . at the ninth hour" (approximately 3 P.M., Lk. 23:44 and Mk. 15:34). The fourth Gospel merely asserts that he was delivered to be crucified at "about the sixth hour" (noon; Jn. 19:14, p. 950) without mentioning the actual hour of his death.

As to the day of the week on which Jesus died, all four documents agree that this occurred on what would at present be called Friday, and that the Last Supper was on the evening before (Thursday). But as to its relation to Passover the evidence is conflicting, depending upon whether Nisan 15 (the Jewish date for the beginning of Passover) fell upon a Friday or a Saturday. Jewish feast days, then as now, began at sundown, and Passover started with the Seder service, a meal after sunset. The Synoptics regard the Last Supper as the Seder and therefore place the crucifixion, which occurred the next morning, on the first day of Passover. But John states that Jesus died before Passover (the afternoon of "the preparation of the Passover," 19:14), and therefore the Last Supper in his record was the evening before that of the Seder feast. Many New Testament scholars, who on the whole prefer the Synoptic chronology, incline to accept John's crucifixion date, primarily on the ground that Jewish officials would not have been likely to violate the sacredness of Passover by sanctioning an execution (Jn. 19:31, p. 951).

The year of the crucifixion is to be determined only by information outside the Bible, such as the Jewish and Babylonian calendars. It must have fallen between 28

(*Refer to pp.* 951–52)

and 35 A.D., the period in which both Pilate and Caiaphas were in office. The scholars who accept John's fixing of Nisan 15 on Saturday (rather than Friday according to the first three Gospels) now hold as probable the year 30 A.D. But few share completely the theory, presented as early as 1863 and reaffirmed by Olmstead (1942) and Craig (1943), that Jesus died on April 7, 30 A.D. As to the length of Jesus' life and of his ministry, see notes on Lk. 2:7, pp. 963b–64a, and on Lk. 4:31, p. 968a.

"*Many Bodies of the Saints . . . Arose*" (Mt. 27:52). This extraordinary assertion, not mentioned elsewhere in the Bible, is to be compared with Paul's discussion of resurrection in I Cor. 15, with notes. See also earlier notes on Ps. 73 and Wisd. 2.

The Burial of Jesus (Mk. 15:43–46). The Gospels do not record efforts by the known followers of Jesus to take care of his body. That service was done by a certain Joseph of Arimathea, who was bold enough to ask for the crucified, and his name is still enshrouded in mystery. The place, Arimathea, has not yet been identified with certainty. Mark here applies to Joseph the title "honorable counselor," often interpreted as member of the Sanhedrin, but that term may imply simply of local importance. Other Gospels, usually regarded as later than Mark, add further details. Matthew states that Joseph was "a rich man . . . who also himself was Jesus' disciple" (27:57) and that he was the owner of the tomb (27:60). Luke calls him merely "a good man, and a just" (23:50). John adds that he was "a disciple of Jesus, but secretly for fear of the Jews" (19:38).

The assumption that Joseph was a disciple of Jesus has been questioned by some scholars, for he is not mentioned in the New Testament except in the passages here listed. They point out that the Jews were scrupulous in care of dead bodies, including those of the friendless and even those of executed criminals. Professor Branscomb has concluded that Joseph's praiseworthy deed may have been "dictated primarily by the ethical teachings of Pharisaism." (See note on Tobit 2, p. 784a.)

The interment accords with the known Jewish customs of the period. The dead were placed in tombs, preferably "hewn out of the rock," often large enough for a family. Located beyond city walls, they were protected by stone slabs closing the entrances. John states that Jesus' tomb was "nigh at hand" (19:42); that is, close to the place of execution. A tradition from the fourth century identifies it as the marble Holy Sepulchre in the rotunda of the church of that name in Jerusalem. Many are convinced, however, that the true site is the so-called Gordon's Calvary, a small garden just north of the present city walls of Jerusalem.

IX

The Acts



The Establishment of World Christianity

THE ACTS OF THE APOSTLES

The Establishment of World Christianity

Records of the Early Christian Movement — The Roman Peace — Some Hellenistic Influences — Gentile Religions of the First Century — Judaism Outside Palestine — The Early Christian Fellowship — Paul: Promoter of the New Faith — Some Problems Related to The Acts.

Records of the Early Christian Movement

THE SWIFT SPREAD of the Christian religion is the most significant event in the first and second centuries. A small movement within Judaism, it grew in the course of a hundred years into an international fellowship, with a distinctive worship and a firm organization. And the central personality, first thought of as a Teacher and the Jewish Messiah, came to be regarded by his followers as a cosmic figure, the world's Redeemer. Early in the fourth century, Christianity became the official religion of the Roman Empire.

Yet source material on the early period of this extraordinary movement is surprisingly scanty. The Acts of the Apostles, the only continuous narrative of it written in the first century (indeed, the only such narrative for nearly three centuries), records many highlights occurring in the first thirty years after the death of Jesus. The Epistles of Paul, actually written from two to three decades before The Acts and constituting the first Christian writings, contain valuable incidental information but almost no narrative. The facts come almost entirely from Christian sources. Greek and Roman historians, such as Plutarch, Tacitus and Suetonius, seem almost to have been unaware of what was taking place. The famous reference to Christianity in Josephus — a Jewish historian who early in his career turned to the service of the Romans — is generally regarded as spurious. Other documents of the time add little more than occasional hints. The attempts of New Testament scholars, therefore, to construct a consecutive account of those years have been like efforts to put together a jigsaw puzzle with half of the pieces lost. But, carefully using factual material at their disposal and many plausible deductions, they have filled many of the gaps and their story of early Christianity is now considered as fairly correct.

The Gospel record of the life and teaching of Jesus is chiefly confined to the homeland of the Jews, to their government and culture. But the new religion, which shortly turned its back on Judea and on many Jewish ways, soon found its destiny in regions far from Palestine. Fortunately, quantities of contemporary material, ranging from tax receipts to philosophical treatises, describe that larger world in which infant Christianity made its start. To explain the spread of the new religion, therefore, requires a brief sketch of the Roman imperial system and of the many-sided Greek culture then dominating the Mediterranean basin.

The Roman Peace

The Roman Empire was in certain respects the belated and grander realization of the great dreams of Alexander. His Macedonian phalanx, which subdued the peoples from the Aegean and the Upper Nile to the Indus River, was a natural prelude to a Graeco-Roman world-state. For his colonists founded scores of new cities and stamped Greek culture upon those regions so deeply that it endured for many centuries. True, after his death in 323 B.C., Alexander's kingdom fell apart and the Near East had been reduced almost to political anarchy when Rome arose as the dominant power. But the New Testament world was vastly different because of three preceding centuries of Greek influence.

The march of the Italian city-state from insignificance to world dominion was swift. In the first pre-Christian century the Mediterranean had become a Roman lake. Julius Caesar consolidated Rome's conquests and, after the stroke of Brutus' dagger in 44 B.C., his unfinished task was completed by his foster son Octavian, or Augustus Caesar, who formally became Emperor in 27 B.C., and ruled until 14 A.D. This was Rome's "Golden Age" and the beginning of the great peace, the *Pax Romana*, a three-hundred-year period under Roman rule disputed only by occasional frontier skirmishes or minor revolts.

The gigantic empire, in spite of tyranny, exploitation and slavery, nevertheless enforced upon a conglomerate domain a certain basic order. The right to question Roman authority was barred but other liberties were usually granted. The arts of peace blossomed. Law and the administration of justice became working facts. Natural rivalries were transferred from politics to the arena of religion and philosophy. Excellent roads and sea routes, thoroughly policed, guaranteed easy communication not only for armies but for travellers, letters and ideas. To many it will be surprising to know that it was easier for Paul to move among the cities of Asia and Europe than it has been at any time during the past five hundred years.

The uniform control of such a great area, therefore, was an important aid in spreading the Christian movement. Missionaries, officially protected, were at liberty to debate against Stoic or Platonist. As Irenaeus put it, probably in the year 185 A.D., "The Romans have given the world peace, and we travel without fear along the roads and across the seas wherever we will." Persecutions, such as that under Nero in 64–65, were still temporary and local and the charges brought against Christians were political rather than religious. Further, from among the hordes of captives and slaves taken by conquest, torn from their own gods and in no mood to welcome Roman deities, many were receptive to the ethical superiority of the Judeo-Christian teaching and to the warm fellowship offered by the new movement. For these and other reasons it has been said that without Rome's Empire there would have probably been no world Christianity.

The chief obstacles to be surmounted by the new religion, therefore, were found elsewhere. The Romans, while enforcing their rule upon the civilized world, were themselves captured by the richness of Greek culture. But that mature culture, with its art, its academies and its sophisticated intellect, offered serious resistance to the claims of the Christian faith. An appraisal of the new movement must then include an examination of certain aspects of Hellenism.

Some Hellenistic Influences

An invaluable aid in the Christian crusade was the fact that there was a common language, called the *Koiné* (Greek word for "common"), then in use from India to Italy. It was the Greek of the Septuagint, a translation of the Hebrew Scripture described in the opening chapter on the history of the Bible (p. xxxiiia), and of the early Christian writings. In this tongue, Jesus, the Galilean carpenter, may have been able to converse with Pilate, the Roman official, and Paul, a Jew of Tarsus educated in the Jerusalem schools, to write to Christians in the capital of the Empire.

Though helped by the common language, Christianity still had to establish itself in a culture quite different from that from which it had sprung. The prevailing Hellenism, which at its best was a jewel whose many facets colored human life everywhere, was the expression of a certain spirit or bent of mind characterized notably by the supremacy of reason and the ceaseless search after truth. To a Greek mature mind, knowledge was virtue, ignorance was vice, the golden mean was central, and superstition was ridiculous. "Nothing too much," the familiar counsel of moderation inscribed upon the Temple of Apollo at Delphi, reflected a balanced attitude and a distaste of excessive fervor. Fundamental, also, were the emphasis upon the nobility of human nature and the love of the beautiful (almost to be identified with the *good*), which inspired

some of the finest works of art known to mankind.

Society in that Graeco-Roman world, however, was one of great contrasts. The classic era of Socrates, Plato and Aristotle was now centuries past, and this had become a popularizing period, marked more by superficial breadth than by creative depth. Yet, intellectual interests were still prominent; great cities had their informal universities and their libraries and the one in Alexandria is said to have numbered 700,000 volumes; authors were writing on a multitude of subjects; books, copied by slave labor, were cheaper than ever before. On the other hand, social solidarity in these regions, or the earlier communal sense, was apparently breaking down, illustrated by the multiplication of clubs, trade guilds and religious cults. The vice and extravagance of the cities were rampant, while infanticide and abortion are said to have been appalling. Perhaps the darkest blot of all, slavery, was world-wide, degrading free labor and depreciating human values.

It was not strange, then, that the Christian message elicited different responses in different quarters. The Greek intellectual, scorning enthusiasm about race or religion, was ready to debate calmly this doctrine or that; yet Paul learned that his basic claim, that the crucified Jesus was the Risen Lord, was "unto the Greeks foolishness" (I Cor. 1:23). Still there were some who bemoaned the moral deterioration and many who shared the feeling of disillusionment and futility — a temper which has been called "world-weariness" — and to these the Christians brought tidings of courage and hope. A survey of the more definitely religious ideas and practices of the period suggests why the time was ripe for such a faith as Christianity.

Gentile Religions of the First Century

It has often been said that the Christian religion made such rapid progress among the Gentiles because it happened to arise in a religious vacuum. But in the first century interest in religion was widespread and the efforts to satisfy the spiritual hunger of men were both numerous and varied. Christianity succeeded not because other religions were dying in the Greek world, but probably because it had a sterner ethical standard than its competitors, a more fervent spirit, and a more convincing body of beliefs. What did the leading religions of the time have to offer?

Of the native religions of Rome little needs to be said. The indigenous Italian deities were early replaced by Greek gods, merely with Latinized names. The capital city, center of a world full of all sorts of rites and sacrifices, attracted every known sect or cult. In this chaos, the only common religious element, if it was such, seems to have been Emperor-worship which, adopted under Augustus, had been practiced in the Greek kingdoms since the time of Alexander. Divine honors were accorded to all the Emperors, some while still alive, and perfunctory adoration was exacted of Rome's subjects. This demand, regarded more by the State as a symbol of loyalty than a religious rite, is to be noted because refusal often led to persecution.

The popular religion of the Greeks, though more intangible, was varied and colorful. It included temples, ceremonies and priests but no accepted sacred literature, orthodox tradition or controlling authority. The Olympian deities, personifications of forces of nature and in the main non-ethical, continued to hold men's imagination but not to satisfy their pressing spiritual needs. Popular religion, however, dies hard. Even when drawn into the Christian fold, many Greeks carried with them favorite gods and goddesses, christening them into the new faith.

Men were seeking a power which could save them from hostile forces and from the passions of the flesh; that is, they wanted salvation, which has ever been the goal of religions. Today, they are often classified as of two main types: one, "religions of attainment," in which man is expected to work out his salvation through his own disciplined spirit; the other, "religions of redemption," in which the deity is expected to take the initiative to save men, and to prescribe the conditions of salvation. The second type is exemplified by Christianity

and a number of the so-called *mystery* cults, to be described in a later paragraph. Of the first type, outstanding examples were Judaism (salvation through obedience to Holy Law) and certain of the schools of Greek philosophers.

Greek philosophy, whose creative period fell mainly in the fifth and fourth centuries B.C., had already so inculcated certain conceptions — moral responsibility, confidence in reason, and some sort of monotheism — that they were part of the intellectual atmosphere of the time of Paul. Of the many "schools" which influenced Christian thought, one was Platonism, chiefly through its conception of a deity of perfect goodness who was by nature opposite to matter. The other was Stoicism, through its call to heroic self-discipline and through its concept of the Logos, intermediary between the transcendent God and man and his material world. This idea was adapted by interpreting Christ as the *Logos-made-flesh.* (See note on the Logos at John 1:1, p. 1164a.) Although Greek philosophies made important contributions to the history of religion, they partially failed for at least two main reasons: noble thought-systems as they were, they were often too difficult of comprehension for untrained minds and therefore left the masses of people untouched; and the salvation-by-attainment they offered to men, attempts to lift themselves by their own efforts, seemed to many to be hopeless.

A more serious competitor for Christianity in the first century was the group of "mystery" or redemption cults, promising Divine assistance. Information about them is limited because secrecy was enjoined upon the initiates, but certain facts are known. By this time spread all over the Hellenistic world, they were inclusive, democratic, and non-competitive, so that one person might properly belong to several. Arising probably out of early nature-worship or fertility cults, they developed different forms in different regions. Common to all was the idea of a deity who was thought to have died by violence and then been brought back to life, and the enacting of the drama (or "mystery") of the death and resurrection of the god, in which the participant presumably attained ultimate immortality through identification with the risen deity.

The cults of Dionysus, or Bacchus, the god of the vine, were widespread, while that associated with the name of Orpheus, the sweet musician of Thrace, was particularly popular in Greece. The Eleusinian mystery, based upon the myth of Demeter, the earth goddess, and her daughter Persephone, was an elaborate state cult at Athens enrolling prominent men from all parts of the Empire. The Isis-Osiris cult, originating in Egypt, and the Cybele-Attis mystery, probably from Phrygia, had large followings. But the mystery of Mithra, a heroic benefactor to mankind in Persian mythology, seems to have outstripped all the rest. It moved first to Babylonia, then to Asia Minor, and finally in the first century B.C. it reached Rome. Thereafter, spread mainly by soldiers and slaves, its sanctuaries were numbered by the thousands, and it was so strong that later it was made the official religion under Commodus, Emperor from 180 to 192 A.D. Its ethical demands were high, and some of its rites, such as its *sacramentum* or oath, and perhaps its use of bread and wine, are said to have found their way into Christianity.

Still another tendency of the time, too inchoate to be called one of the mysteries, was Gnosticism, a general term applied to an amalgam of popular Near-Eastern beliefs bedecked in philosophic language. The Greek word *gnosis* simply means "knowledge," but it signified a *special* knowledge, a Divine enlightenment. A strange merger of Greek philosophy and Oriental religions, it appeared in varied forms ranging from libertinism to strict discipline. It asserted a sharp dualism between spirit, held to be good, and matter, thought to be hopelessly evil. It included the idea of a Revealer rather than a Saviour, and the promise of salvation through direct Divine communication, quite apart from ethical conduct. Some of its varieties pictured the ascent of the soul through seven planetary spheres by means of charms and passwords. So pervasive was Gnosticism that traces of it are detected, it is thought,

even in some of Paul's letters. (See preface to Colossians.) After his time it gained such prominence within the Church that it was vigorously attacked by later Christian authors (see the preface to I John), and was finally branded as heretical by the middle of the second century (see p. 1iia).

The extent to which these Near-Eastern cults influenced the development of Christianity and its chief spokesman in the first century has long been argued. Many have denied a connection, while others have held that Paul presents largely a combination of pagan elements with Christian coloring. Indeed, one theory is that Paul himself introduced the Gnostic heresy. Professor Edman, pointing to resemblances "striking in fundamental respects" between Pauline Christianity and other rival saviour-cults, concludes: "If there is no connection between them, we are faced with one of the most fantastic coincidences in religious history." Modern opinion is well summarized by the Jewish scholar, Klausner, who holds that Paul consciously opposed paganism, but that unconsciously he was so influenced by the mysteries and by philosophical thought that he actually took over some pagan sacred practices, concepts and part of the mystery terminology. But, he adds, "Paul introduced into them a new spirit and a new meaning, partly Jewish and partly original with himself."

From a religious standpoint, then, it was a strangely confused world. The ideas and practices here mentioned, and sundry popular superstitions — such as astrology derived from ancient Chaldea, the common belief in "principalities and powers" (Rom. 8:38), and in the potency of demons to be circumvented by magic — were only a fraction of those current in the Hellenistic age. Out of it all, Christianity alone reached world dominance, partly because of its readiness to adopt appealing elements from the world of philosophy, partly because of the noble way of life it enjoined upon its adherents, and chiefly because its central figure was not a mythical "mystery God" but a recent historical person proclaimed as risen from the dead. But it was aided also, inadvertently perhaps, by the non-Palestinian Judaism of the period, which had already blazed some of the trails which Christianity later followed.

Judaism Outside Palestine

The first followers of Jesus after his death, when cast out of the Jewish community of Palestine, often found a welcome among the Jews of the larger world. In the first century the total Jewish population, those within the Empire as well as those beyond Roman control (as, for example, those in Babylonia), has been estimated by Baron as numbering some eight million. While the Jews living in Palestine were about a fourth of the total, those in Jerusalem exerted a dominating influence upon world Judaism for two main reasons: the Temple still remained the symbol of Jewish unity, and Pharisaic teachers of the Torah went out to synagogues everywhere. Nevertheless, tensions arose between the orthodoxy centered in Jerusalem and the modified Judaism of the Dispersion, and this had a considerable bearing upon the spread of Christianity.

Living in a pagan world in which they were protected by imperial edicts and at times welcomed by rulers as hard workers and law-abiding citizens, these non-Palestinian Jews tended more and more to loosen their cultural moorings. Greek customs and modes of thought became natural to them with the language they had adopted. Attempts were made to reconcile Jewish teachings with Greek thought, notably by Philo of Alexandria, a contemporary of Jesus, and these interpretations later helped to shape Christian theology. Such Greek leanings, however, were strenuously opposed by orthodox leaders, who banned both the Greek translation of the Hebrew Scripture (the Septuagint) and the writings of Philo. As the lines between the conservative and liberal wings of Judaism were more sharply drawn, many Hellenized Jews forsook the orthodox fold and joined the expanding Christian movement.

Aside from the disapproval of their conservative brethren, the Jews of the Dispersion had to face further difficulties. Their religious practices, such as dietary laws and

circumcision, separated them from their Gentile neighbors. Occasionally they suffered severe persecutions and twice they were expelled from Rome. In Alexandria and in other cities they were confined to a limited quarter or Ghetto. Yet, although often disliked by Gentiles and frowned upon by the orthodox, they remained uncompromising in their monotheism, high in their ethical standards, and loyal to the Torah, the Temple and the Synagogue. This distinctive way of life had attracted Gentile converts widely, among rich and poor, in Rome, in Egypt, in Damascus and elsewhere. Among those particularly susceptible to this appeal women were conspicuous, one reason being that the requirement of circumcision prevented many males, especially Greeks, from complete acceptance of Judaism. All these, whether full adherents to the Law or merely sympathizers, later constituted a fertile field for the early Christian missionaries.

The Early Christian Fellowship

The situation after Jesus' death, according to the scanty records, seems to have been paradoxical in the extreme. On the fateful day of his crucifixion, Jesus' handful of nearest followers fled, heartbroken at the totally unexpected tragedy. But they recovered from their panic when tidings reached them that the crucified one had been actually *seen*, and within a short time they gathered once more at the very scene of their leader's execution. Peter, the one disciple who had denied him with oaths and before witnesses, became the leader of the fellowship. Their hope became a burning certainty when, over a period of several weeks, Jesus appeared a number of times to individuals and groups of disciples (see I Cor. 15:5–8). Upon this conviction, that their Master had risen from the dead, the Christian religion is historically founded.

Then followed a series of strange happenings reported, in the opening chapters of the Book of Acts, as the miraculous workings of the Holy Spirit. Within a few months the tiny band had become an army. Their gatherings were accompanied by ecstatic experiences, such as "speaking in tongues," trances, supernatural lights and sounds, and faith healings. The new fellowship, pooling its property, became a communal society. Its members, Jewish at this time, continued to observe the Law scrupulously, but they differed from other Jews regarding the fulfillment of the Messianic prophecies in the Hebrew Scripture. Most Jews, then, believed that the golden age was still in the future, but the Nazarenes (a term often applied to the earliest Christian group) declared that the Messiah had already shown himself and would soon come to rule. With hearts and tongues aflame, they set out from Jerusalem with that message and began to win increasing numbers of both Jews and Gentiles.

The missionary campaign was naturally accompanied by certain difficulties. The Jerusalem Church, later under the leadership of James, "the Lord's brother," escaped persecution at the hands of the Jews partly because the members continued to observe the Law. When, however, the brethren disregarded prescribed regulations, Jewish leaders tried to suppress them as a rebel group.

More significant were the divisions within the fellowship itself. One of the main issues was this: Must a new Gentile convert become a circumcised Jew before he could become a Christian? The Jerusalem group said *yes;* Hellenized Jews like Barnabas and Paul, converts now leading the work outside Palestine, said *no*. Luke, the author of The Acts and himself a Gentile, minimizes the conflict, but Paul's fear of a split in the Christian ranks colors many of his letters. He felt that his work was undermined at every turn by emissaries from Jerusalem who, visiting churches he had founded, insisted that new believers must also subscribe to the Jewish Law. Conscious of the peril in such a growing rift, Paul and Barnabas met the Jerusalem group in solemn conference, where *two* standards of admission into the infant Church were accepted. Converted Jews were to remain obedient Jews, but Gentiles might be received without accepting the Law, if they met certain minor requirements set forth in what is called today the "Apostolic Decree." That

compromise, recorded in Acts 15 and there discussed in a note (p. 1036a), before long proved unworkable.

Jewish Christianity steadily lost ground as Gentile Christianity captured one by one the citadels of the Greek world. Though it apparently disappeared as a separate entity after the catastrophe of 70 A.D., mentioned above, the destruction of Jerusalem, its permanent importance is not to be forgotten. For these earliest Christians, also loyal Jews, preserved for world Christianity much of the Jewish heritage — belief in an omnipotent, righteous and merciful God, a religious tradition of earnest devotion, obedience, faith and hope, and, of course, the Hebrew Scripture. Through those Jewish followers also came the knowledge that Jesus was a historical person, the conviction that he was the revelation of God's nature and purpose and that he had provided a rule of conduct for his followers. This first and simplest form of the Christian religion, sketched in opening chapters of the Book of Acts, is of course amplified by the Synoptic Gospels. But, for the story of Christian expansion beyond the confines of Judaism, one must turn to Paul's missionary career recorded in the second portion of The Acts.

Paul: Promoter of the New Faith

Paul, the outstanding figure in the latter half of the New Testament, has been called the second founder of Christianity. For without him, the new religion might have remained a local Messianic cult, such as the many then current, or lingered merely among the humble and the oppressed. Instead, chiefly through his vital leadership, it was molded into a powerful and universal religion of salvation, based largely on his concept of the Risen Saviour-Christ, offered as the true object of the world's worship and faith.

Any knowledge of this unique person comes chiefly from the account in The Acts of his almost incredible missionary campaign, and from his own writings. That narrative, a secondary source of information because not written by him, is therefore to be qualified and complemented by the letters — the Epistles — though they were not intended to be a record of his activities. This Apostle was apparently much of an enigma to people of his own time, and many questions about his life and work remain unanswered. However, a minute study of the documents has convinced many scholars that a trustworthy picture has been reconstructed.

Paul's family, of the tribe of Benjamin, had apparently migrated from Galilee to Tarsus, the opulent Cilician seaport where Mark Antony first met Cleopatra. It is surmised that he belonged to the well-to-do middle class; the fact that he learned the trade of tent-maker does not necessarily place him as an artisan, for most Jewish boys were trained in self-support. As an immigrant, the boy probably spoke Aramaic at home and Greek on the streets, acquiring later, as a student, classic Hebrew. Professor Enslin describes him as "strict almost to fanaticism in the keeping of Torah and in prizing the traditions of his race," but his writings show that he was familiar with the modes of thought prevalent in the Hellenistic world. Certain of his own words suggest that he was a celibate. He also inherited Roman citizenship, a coveted privilege which was of dramatic assistance to him in crucial situations.

Perhaps at the age of sixteen, Paul went to Jerusalem to study under the Pharisaic teachers of Judaism. Many scholars assume that he returned home before the appearance of John the Baptist and therefore never saw Jesus in the flesh. But others, admitting the total lack of direct evidence, believe that Paul may have stayed longer in Jerusalem than usually thought, may perhaps have heard Jesus teaching in the Temple or have even witnessed the crucifixion. Within a year or two, Paul became an agent of the Jewish authorities opposing the Christian groups which seemed to them a threat to their entire religious system. His persecution of the new fellowship showed the same thoroughness and intensity that later marked his life as a Christian. He approved the stoning of the converted Hellenistic Jew

Stephen, but the behavior of the martyr at the moment of his death (Acts 7:54–60) may have shaken him so profoundly that he was ready for the acceptance of Jesus. He is thought to have been slightly younger than Jesus, and if, as usually believed, the crucifixion took place in the year 30, Paul's conversion came perhaps in the year 33.

His revolutionary experience on the Damascus Road, whatever its nature (Acts 9:1–9; see note, pp. 1033b–34a) — with its dazzling light, strange voices and sudden blindness — gave him the overwhelming conviction, on which his life henceforth was squarely based, that he had seen and heard the Risen Lord. He was assured that the vision was not for him alone but also for the rest of mankind. It possessed him and propelled him through the dangers and hardships of an amazing career.

His right-about-face, naturally greeted with suspicion by those who had been so recently his victims, was followed by a period of retirement "in Arabia" for three years (see note on Acts 9:30). He won the confidence of Peter in a fifteen-day visit to Jerusalem, at which time he doubtless learned much about the life, teaching and death of Jesus. Returning to his native region, he seems to have spent many years in missionary labor in Cilicia and Syria, a fact often overlooked. His so-called "hidden years" came to an end when he was brought by Barnabas to Antioch, the Syrian center of the movement. (See Maps IX, facing p. 1008, and X.)

The first of the missionary journeys reported in The Acts, from Antioch to the island of Cyprus and among cities in southern Galatia, and return, took place probably shortly after Paul's arrival in the Syrian city — that is, in the year 47. Possibly in the next year, 48, Paul and Barnabas won special treatment in the Jerusalem council for Gentile converts. The second tour, from Antioch through Asia Minor to Troas, then through Macedonia and Greece, with an eighteen-month sojourn in Corinth, may have filled three years, from 49 to 52. The following period is less clear. Paul stayed in and around Ephesus for about three years, and then traveled widely, revisiting many of his churches and collecting funds for the group in Jerusalem. Perhaps in the year 57 or 58, he returned to Jerusalem for the last time. After his arrest in the Temple (Acts 22:24 ff.), there followed two years in prison in Caesarea, perhaps from 58 to 61. The perilous voyage to Italy, broken at Malta ("Melita," 28:1), was followed by more than two years under guard in Rome. An early tradition asserts that he was decapitated under Nero after the great fire of 64 and was buried on the road to Ostia.

In many respects Paul was wholeheartedly a Jew to the end of his days. Long after his break from the Jewish community, his veneration for the Scripture of his people remained, as well as certain rabbinical habits in his reasoning, and he consistently preached the Christ as the fulfillment of the ancient prophecies and promises to Israel. To the last he took pride in his origin and his heritage as a Jew. When his compatriots refused to accept his gospel, he continued to hope that they might at last be brought into the Christian fellowship. But Paul also borrowed much from the Hellenistic culture which enveloped his life. He was probably acquainted with Greek philosophy and, more certainly, with the redemptive religions, discussed above, then sweeping over the Empire.

Some have maintained that Paul was the actual founder of historical Christianity. They point out that Paul seldom quotes the sayings of Jesus, then in oral circulation, and rarely refers to events in his life. They hold that his emphasis upon the crucifixion and resurrection of the Son of God, with its initiation of a new world-order, affords a sharp contrast to the simple and beautiful religion presented in the Gospels, and that Pauline Christianity is not the religion of Jesus but a religion about the Risen Christ. This has been hotly contested. Opposing scholars call attention to passages in the Epistles in which Jesus' teachings are applied to specific issues, sometimes quite directly, and assert that Paul's point of view is closer to that of Jesus than appears on the surface. Professor Nock puts it as follows: ". . . in some of the weightiest matters Paul understood and developed ideas of Jesus."

The Acts and the Epistles reveal Paul as

both a complex character and as an amazing personal force whose achievements were attained only after struggle. He suffered from some chronic ailment, his "thorn in the flesh" (II Cor. 12:7), which some have taken to be epilepsy, others an eye malady or recurrent malaria. Referring deprecatingly to his speaking ability, he states that it was as mediocre as his physique (II Cor. 10:10). Yet his own account of his misfortunes (II Cor. 11) proves astonishing endurance and determination. His ability to organize and supervise the new and far-flung churches, his brilliant letters and his vigorous religious teachings made his role crucial to Christianity. Thus his influence upon civilization stamps him as one of the few epochal figures in all history.

Some Problems Related to The Acts

The Book of The Acts of the Apostles (in Greek texts simply "Acts of Apostles"), which, as has already been stated, is the only early consecutive account of primitive Christianity, is the sequel of the third Gospel (Luke). The view most commonly held is that the author was Luke, Paul's companion in his travels and in his imprisonments. Some think it was written by one of Paul's successors rather than by one so close to him. Like the Gospels, it is a compilation. The source of the first twelve chapters, in which events in Palestine are depicted, may have been oral tradition or earlier documents — some believe, in Aramaic — or both. The remaining chapters, which include Paul's missionary tours, are in large part reports in the first person by eyewitnesses. These passages, probably Luke's own travel notes, are known as the "We-Sections" (16:10–17, 20:5–15, 21:1–18, and 27:1 to 28:16).

In the study of The Acts the chief difficulties arise from its divergence from Paul's own Epistles. Why does it picture the Apostle not as a friend and companion but as a remote being of heroic stature? Why does it report only two or three of the thirteen major misfortunes mentioned in II Cor. 11? If Luke spent years in Paul's company, why does he use only a fraction of the material at his disposal, and why does the narrative stop so abruptly?

One theory explaining the frequent differences between The Acts and the Epistles is that Luke may have had little knowledge of Paul's written work. Professor Goodspeed maintains that Paul's Epistles, though doubtless cherished in the particular churches to which they had been sent, were not in general circulation until about the year 90. Christian writings before that date, such as the first three Gospels, reveal little knowledge of Paul's thought, while Christian documents after that time are filled with his ideas. Goodspeed's theory is that some unknown person gathered the scattered letters for a world audience after Mark, Matthew, Luke and The Acts had been "published." In that way Paul's total contribution to Christian thought was delayed until some decades after his death.

Another explanation of some of the difficulties is that the purpose of Luke's two-part work was not so much to give a complete biography of Jesus and Paul as to provide a selective account of the origin and expansion of Christianity. As evidence, it is pointed out that Luke minimizes the conflict, prominent in the Epistles, between the Jewish Christians and Paul, and that he seems intent on disarming Roman suspicion that Christianity might be disloyal to the Empire. He pictures Jesus as in no way a potential political danger and Paul as acquitted in every court. Some have given this as the reason why The Acts does not report the condemnation of Paul in Rome, which tradition holds to have occurred. Catholics and others explain this by stating that Luke wrote both volumes while Paul was alive.

The book, as its title "The Acts of the Apostles" suggests, deals with the limited period of a generation, but it is a book which compares favorably with similar works of history from ancient times. Most of its statements related to the Graeco-Roman world are supported by non-Christian sources and its intimate knowledge of geography is patent to any student of the Mediterranean area. It is not a book of dry annals. The speeches, in the manner of those in Herodotus, Thucydides and others, are

perhaps not verbatim reports but reconstructions of what might have properly been said. Details are often loosely handled — as, for example, the complaints by various students of inconsistencies in the three accounts of Paul's conversion. But the book is an impressive historical and religious work.

The Acts is so consistently informative and interesting that only a few passages here and there have been omitted. It is not summarized here because the titles and their arrangement under major headings throw in clearer focus the bold march of events. Thus, the following pages describe vividly the new religion as expanding in ever-widening circles until it reaches the capital of the world which it was to dominate. The dramatic power of The Acts and its epic flavor led Ernest Renan to call the author "a new Homer."

The Acts of the Apostles

Emergence of the Christian Fellowship — The Addition of New Leaders — Paul's First Missionary Journey — Paul's Second Journey — Paul's Third Journey — Paul in the Custody of Roman Officials — Notes to The Acts.

EMERGENCE OF THE CHRISTIAN FELLOWSHIP

The Reassembly of the Apostles

1 The former treatise have I made, O Theophilus,† of all that Jesus began
2 both to do and teach, Until the day in which he was taken up, after that he
through the Holy Ghost had given commandments unto the apostles whom
3 he had chosen: To whom also he showed himself alive after his passion by
many infallible proofs, being seen of them forty days, and speaking of the
4 things pertaining to the kingdom of God: And, being assembled together
with them, commanded them that they should not depart from Jerusalem, but
5 wait for the promise of the Father, which, saith he, ye have heard of me. For
John truly baptized with water; but ye shall be baptized with the Holy
Ghost† not many days hence.
6 When they therefore were come together, they asked of him, saying, Lord,
7 wilt thou at this time restore again the kingdom to Israel? And he said unto
them, It is not for you to know the times or the seasons, which the Father
8 hath put in his own power. But ye shall receive power,† after that the Holy
Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.
9 And when he had spoken these things, while they beheld, he was taken up;
10 and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white
11 apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
12 Then returned they unto Jerusalem from the mount called Olivet, which is

1:13 from Jerusalem a sabbath day's journey. And when they were come in, they
went up into an upper room, where abode both Peter, and James, and John,
and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the
14 son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all
continued with one accord in prayer and supplication, with the women, and
Mary the mother of Jesus, and with his brethren.
15 And in those days Peter stood up† in the midst of the disciples, and said,
16 (the number of names together were about a hundred and twenty,) Men and
brethren, this Scripture must needs have been fulfilled, which the Holy
Ghost by the mouth of David spake before concerning Judas, which was
17 guide to them that took Jesus. For he was numbered with us, and had ob-
tained part of this ministry.
21 Wherefore of these men which have companied with us all the time that
22 the Lord Jesus went in and out among us, Beginning from the baptism of
John, unto that same day that he was taken up from us, must one be ordained
23 to be a witness with us of his resurrection. And they appointed two, Joseph
24 called Barsabas, who was surnamed Justus, and Matthias. And they prayed,
and said, Thou, Lord, which knowest the hearts of all men, show whether of
25 these two thou hast chosen, That he may take part of this ministry and apos-
tleship, from which Judas by transgression fell, that he might go to his own
26 place. And they gave forth their lots; and the lot fell upon Matthias; and he
was numbered with the eleven apostles.

The Heavenly Signs on the Day of Pentecost

2 And when the day of Pentecost was fully come, they were all with one ac-
2 cord in one place. And suddenly there came a sound from heaven as of a rush-
3 ing mighty wind, and it filled all the house where they were sitting. And
there appeared unto them cloven tongues like as of fire, and it sat upon each
4 of them. And they were all filled with the Holy Ghost, and began to speak
5 with other tongues,* as the Spirit gave them utterance. And there were dwell-
6 ing at Jerusalem Jews, devout men, out of every nation under heaven. Now
when this was noised abroad, the multitude came together, and were con-
founded, because that every man heard them speak in his own language.
7 And they were all amazed and marveled, saying one to another, Behold,
8 are not all these which speak Galileans? And how hear we every man in our
9 own tongue, wherein we were born? Parthians, and Medes, and Elamites,
and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus,
10 and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about
11 Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,
12 we do hear them speak in our tongues the wonderful works of God. And they

* Did the unlettered disciples actually speak in languages other than their own on this occasion? (See the note on I Cor. 14:9, p. 1076a.)

were all amazed, and were in doubt, saying one to another, What meaneth
2:13 this? Others mocking said, These men are full of new wine.
14 But Peter, standing up with the eleven, lifted up his voice, and said unto
them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known
15 unto you, and hearken to my words: For these are not drunken, as ye sup-
16 pose, seeing it is but the third hour of the day. But this is that which was
17 spoken by the prophet Joel; And it shall come to pass in the last days, saith
God, I will pour out of my Spirit upon all flesh: and your sons and your
daughters shall prophesy, and your young men shall see visions, and your old
men shall dream dreams:
22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of
God among you by miracles and wonders and signs, which God did by him
23 in the midst of you, as ye yourselves also know: Him, being delivered by the
determinate counsel and foreknowledge of God, ye have taken, and by
24 wicked hands have crucified and slain: Whom God hath raised up, having
loosed the pains of death: because it was not possible that he should be holden
of it.
29 Men and brethren, let me freely speak unto you of the patriarch David,
that he is both dead and buried, and his sepulchre is with us unto this day.
30 Therefore being a prophet, and knowing that God had sworn with an oath
to him, that of the fruit of his loins, according to the flesh, he would raise up
31 Christ to sit on his throne; He, seeing this before, spake of the resurrection
of Christ, that his soul was not left in hell, neither his flesh did see corrup-
32,36 tion. This Jesus hath God raised up, whereof we all are witnesses. Therefore
let all the house of Israel know assuredly, that God hath made that same
Jesus, whom ye have crucified, both Lord and Christ.
37 Now when they heard this, they were pricked in their heart, and said unto
Peter and to the rest of the apostles, Men and brethren, what shall we do?
38 Then Peter said unto them, Repent, and be baptized every one of you in the
name of Jesus Christ for the remission of sins, and ye shall receive the gift of
40 the Holy Ghost. And with many other words did he testify and exhort, say-
ing, Save yourselves from this untoward generation.
41 Then they that gladly received his word were baptized: and the same day
42 there were added unto them about three thousand souls.† And they continued
steadfastly in the apostles' doctrine and fellowship, and in breaking of bread,
43 and in prayers. And fear came upon every soul: and many wonders and signs
44 were done by the apostles. And all that believed were together, and had all
45 things common; And sold their possessions and goods, and parted them to all
46 men, as every man had need.† And they, continuing daily with one accord in
the temple, and breaking bread from house to house, did eat their meat with
47 gladness and singleness of heart, Praising God, and having favor with all the
people. And the Lord added to the church daily such as should be saved.

The Healing of the Lame Beggar by Peter

3 Now Peter and John went up together into the temple at the hour of
2 prayer, being the ninth hour. And a certain man lame from his mother's
womb was carried, whom they laid daily at the gate of the temple which is
3 called Beautiful, to ask alms of them that entered into the temple; Who, see-
4 ing Peter and John about to go into the temple, asked an alms. And Peter,
5 fastening his eyes upon him with John, said, Look on us. And he gave heed
unto them, expecting to receive something of them.
6 Then Peter said, Silver and gold have I none; but such as I have give I
7 thee: In the name† of Jesus Christ of Nazareth rise up and walk. And he took
him by the right hand, and lifted him up: and immediately his feet and ankle
8 bones received strength. And he leaping up stood, and walked, and entered
9 with them into the temple, walking, and leaping, and praising God. And all
10 the people saw him walking and praising God: And they knew that it was
he which sat for alms at the Beautiful gate of the temple: and they were filled
11 with wonder and amazement at that which had happened unto him. And as
the lame man which was healed held Peter and John, all the people ran to-
gether unto them in the porch that is called Solomon's, greatly wondering.
12 And when Peter saw it, he answered unto the people, Ye men of Israel,
why marvel ye at this? or why look ye so earnestly on us, as though by our
13 own power or holiness we had made this man to walk? The God of Abraham,
and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus;
whom ye delivered up, and denied him in the presence of Pilate, when he was
14 determined to let him go. But ye denied the Holy One and the Just, and de-
15 sired a murderer to be granted unto you; And killed the Prince of life, whom
16 God hath raised from the dead; whereof we are witnesses. And his name,
through faith in his name, hath made this man strong, whom ye see and know:
yea, the faith which is by him hath given him this perfect soundness in the
17 presence of you all. And now, brethren, I wot that through ignorance ye did
18 it, as did also your rulers. But those things, which God before had showed by
the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
19 Repent ye therefore, and be converted, that your sins may be blotted out,
when the times of refreshing shall come from the presence of the Lord;
20–26

Peter and John Before the Jewish Elders

4 And as they spake unto the people, the priests, and the captain of the tem-
2 ple, and the Sadducees, came upon them, Being grieved that they taught the
3 people, and preached through Jesus the resurrection from the dead. And they
laid hands on them, and put them in hold unto the next day: for it was now
4 eventide. Howbeit many of them which heard the word believed; and the
number of the men was about five thousand.

4: 5 And it came to pass on the morrow, that their rulers, and elders, and
6 scribes, And Annas the high priest, and Caiaphas, and John, and Alexander,
and as many as were of the kindred of the high priest, were gathered to-
7 gether at Jerusalem. And when they had set them in the midst, they asked,
8 By what power, or by what name, have ye done this? Then Peter, filled with
the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,
9 If we this day be examined of the good deed done to the impotent man, by
10 what means he is made whole; Be it known unto you all, and to all the people
of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified,
whom God raised from the dead, even by him doth this man stand here be-
11 fore you whole. This is the stone which was set at nought of you builders,
12 which is become the head of the corner. Neither is there salvation in any
other: for there is none other name under heaven given among men, whereby
we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that
they were unlearned and ignorant men, they marveled; and they took know-
14 ledge of them, that they had been with Jesus. And beholding the man which
15 was healed standing with them, they could say nothing against it. But when
they had commanded them to go aside out of the council, they conferred
16 among themselves, Saying, What shall we do to these men? for that indeed
a notable miracle hath been done by them is manifest to all them that dwell
17 in Jerusalem; and we cannot deny it. But that it spread no further among the
people, let us straitly threaten them, that they speak henceforth to no man in
18 this name. And they called them, and commanded them not to speak at all
nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in
20 the sight of God to hearken unto you more than unto God, judge ye. For we
21 cannot but speak the things which we have seen and heard. So when they had
further threatened them, they let them go, finding nothing how they might
punish them, because of the people: for all men glorified God for that which
22 was done. For the man was above forty years old, on whom this miracle of
23 healing was showed. And being let go, they went to their own company, and
24 reported all that the chief priests and elders had said unto them. And when
they heard that, they lifted up their voice to God with one accord, and said,
Lord, thou art God, which hast made heaven, and earth, and the sea, and all
29 that in them is; . . . behold their threatenings: and grant unto thy servants,
30 that with all boldness they may speak thy word, By stretching forth thine
hand to heal; and that signs and wonders may be done by the name of thy
holy child Jesus.

The Surrender of Possessions by the Believers

31 And when they had prayed, the place was shaken where they were assem-
bled together; and they were all filled with the Holy Ghost, and they spake

4:32 the word of God with boldness. And the multitude of them that believed were
of one heart and of one soul: neither said any of them that aught of the things
33 which he possessed was his own; but they had all things common. And with
great power gave the apostles witness of the resurrection of the Lord Jesus:
34 and great grace was upon them all. Neither was there any among them that
lacked: for as many as were possessors of lands or houses sold them, and
35 brought the prices of the things that were sold, And laid them down at the
apostles' feet: and distribution was made unto every man according as he had
36 need. And Joses, who by the apostles was surnamed Barnabas,† (which is,
being interpreted, The son of consolation,) a Levite, and of the country of
37 Cyprus, Having land, sold it, and brought the money, and laid it at the apos-
tles' feet.

Ananias and Sapphira

5 But a certain man named Ananias, with Sapphira his wife, sold a posses-
2 sion, And kept back part of the price, his wife also being privy to it, and
3 brought a certain part, and laid it at the apostles' feet. But Peter said, Ana-
nias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep
4 back part of the price of the land? While it remained, was it not thine own?
and after it was sold, was it not in thine own power? why hast thou conceived
5 this thing in thine heart? thou hast not lied unto men, but unto God. And An-
anias hearing these words fell down, and gave up the ghost: and great fear
6 came on all them that heard these things. And the young men arose, wound
him up, and carried him out, and buried him.
7 And it was about the space of three hours after, when his wife, not know-
8 ing what was done, came in. And Peter answered unto her, Tell me whether
9 ye sold the land for so much? And she said, Yea, for so much. Then Peter
said unto her, How is it that ye have agreed together to tempt the Spirit of
the Lord? behold, the feet of them which have buried thy husband are at the
10 door, and shall carry thee out. Then fell she down straightway at his feet,
and yielded up the ghost: and the young men came in, and found her dead,
11 and, carrying her forth, buried her by her husband. And great fear came
upon all the church, and upon as many as heard these things.

Works and Tribulations of the Apostles

12 And by the hands of the apostles were many signs and wonders wrought
among the people; (and they were all with one accord in Solomon's porch.
13 And of the rest durst no man join himself to them: but the people magnified
14 them. And believers were the more added to the Lord, multitudes both of
15 men and women;) Insomuch that they brought forth the sick into the streets,
and laid them on beds and couches, that at the least the shadow of Peter pass-
16 ing by might overshadow some of them. There came also a multitude out of

the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

5:17 Then the high priest rose up, and all they that were with him, (which is
18 the sect of the Sadducees,) and were filled with indignation, And laid their
19 hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said,
20 Go, stand and speak in the temple to the people all the words of this life.
21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and
22 sent to the prison to have them brought. But when the officers came, and
23 found them not in the prison, they returned, and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.
25 Then came one and told them, saying, Behold, the men whom ye put in prison
26 are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the peo-
27 ple, lest they should have been stoned. And when they had brought them,
28 they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey
30 God rather than men. The God of our fathers raised up Jesus, whom ye slew
31 and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
32 And we are his witnesses of these things; and so is also the Holy Ghost,
33 whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put
35 the apostles forth a little space; And said unto them, Ye men of Israel, take
36 heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and
37 all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were
38 dispersed. And now I say unto you, Refrain from these men, and let them
39 alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

5:40 And to him they agreed: and when they had called the apostles, and beaten
them, they commanded that they should not speak in the name of Jesus, and
41 let them go.† And they departed from the presence of the council, rejoicing
42 that they were counted worthy to suffer shame for his name. And daily in the
temple, and in every house, they ceased not to teach and preach Jesus Christ.

THE ADDITION OF NEW LEADERS

The First Steps Toward Organization

6 And in those days, when the number of the disciples was multiplied, there
arose a murmuring of the Grecians against the Hebrews, because their wid-
2 ows were neglected in the daily ministration. Then the twelve called the mul-
titude of the disciples unto them, and said, It is not reason that we should
3 leave the word of God, and serve tables. Wherefore, brethren, look ye out
among you seven men of honest report, full of the Holy Ghost and wisdom,
4 whom we may appoint over this business.† But we will give ourselves con-
tinually to prayer, and to the ministry of the word.
5 And the saying pleased the whole multitude: and they chose Stephen, a
man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nica-
6 nor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom
they set before the apostles: and when they had prayed, they laid their hands
7 on them. And the word of God increased; and the number of the disciples
multiplied in Jerusalem greatly; and a great company of the priests were
8 obedient to the faith. And Stephen, full of faith and power, did great wonders
and miracles among the people.

Stephen and His Martyrdom

9 Then there arose certain of the synagogue, which is called the synagogue
of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia
10 and of Asia, disputing with Stephen. And they were not able to resist the
11 wisdom and the spirit by which he spake. Then they suborned men, which
said, We have heard him speak blasphemous words against Moses, and
12 against God. And they stirred up the people, and the elders, and the scribes,
13 and came upon him, and caught him, and brought him to the council, And set
up false witnesses, which said, This man ceaseth not to speak blasphemous
14 words against this holy place, and the law: For we have heard him say, that
this Jesus of Nazareth shall destroy this place, and shall change the customs
15 which Moses delivered us. And all that sat in the council, looking steadfastly
on him, saw his face as it had been the face of an angel.
7:1,2 Then said the high priest, Are these things so? And he said, Men, brethren,
and fathers, hearken; The God of glory appeared unto our father Abraham,

7:51 when he was in Mesopotamia, before he dwelt in Charran, Ye stiffnecked
and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as
52 your fathers did, so do ye. Which of the prophets have not your fathers per-
secuted? and they have slain them which showed before of the coming of the
53 Just One; of whom ye have been now the betrayers and murderers: Who
have received the law by the disposition of angels, and have not kept it.
54 When they heard these things, they were cut to the heart, and they gnashed
55 on him with their teeth. But he, being full of the Holy Ghost, looked up
steadfastly into heaven, and saw the glory of God, and Jesus standing on the
56 right hand of God, And said, Behold, I see the heavens opened, and the Son
of man standing on the right hand of God.
57 Then they cried out with a loud voice, and stopped their ears, and ran upon
58 him with one accord, And cast him out of the city, and stoned him: † and the
witnesses laid down their clothes at a young man's feet, whose name was
59 Saul.† And they stoned Stephen, calling upon God, and saying, Lord Jesus,
60 receive my spirit. And he kneeled down, and cried with a loud voice, Lord,
lay not this sin to their charge. And when he had said this, he fell asleep.

8 And Saul was consenting unto his death. And at that time there was a great
persecution against the church which was at Jerusalem; and they were all
scattered abroad throughout the regions of Judea and Samaria, except the
2 apostles. And devout men carried Stephen to his burial, and made great lam-
entation over him.
3 As for Saul, he made havoc of the church, entering into every house, and
4 haling men and women committed them to prison. Therefore they that were
scattered abroad went every where preaching the word.

5–40

Saul's Conversion on the Damascus Road

9 And Saul,† yet breathing out threatenings and slaughter against the disci-
2 ples of the Lord, went unto the high priest, And desired of him letters to Da-
mascus to the synagogues, that if he found any of this way, whether they
were men or women, he might bring them bound unto Jerusalem.
3 And as he journeyed, he came near Damascus: and suddenly there shined
4 round about him a light from heaven: And he fell to the earth, and heard a
5 voice saying unto him, Saul, Saul, why persecutest thou me? And he said,
Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest:
6 it is hard for thee to kick against the pricks. And he trembling and astonished
said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise,
7 and go into the city, and it shall be told thee what thou must do. And the men
which journeyed with him stood speechless, hearing a voice, but seeing no
8 man. And Saul arose from the earth; and when his eyes were opened, he saw
9 no man: but they led him by the hand, and brought him into Damascus. And
he was three days without sight, and neither did eat nor drink.

9:10 And there was a certain disciple at Damascus, named Ananias; and to him
said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.
11 And the Lord said unto him, Arise, and go into the street which is called
Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for,
12 behold, he prayeth, And hath seen in a vision a man named Ananias coming
17 in, and putting his hand on him, that he might receive his sight. And Ananias
went his way, and entered into the house; and putting his hands on him said,
Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as
thou camest, hath sent me, that thou mightest receive thy sight, and be filled
18 with the Holy Ghost. And immediately there fell from his eyes as it had been
19 scales: and he received sight forthwith, and arose, and was baptized. And
when he had received meat, he was strengthened. Then was Saul certain days
with the disciples which were at Damascus.
20 And straightway he preached Christ in the synagogues, that he is the Son
21 of God. But all that heard him were amazed, and said; Is not this he that de-
stroyed them which called on this name in Jerusalem, and came hither for
22 that intent, that he might bring them bound unto the chief priests? But Saul
increased the more in strength, and confounded the Jews which dwelt at
23 Damascus, proving that this is very Christ. And after that many days were
24 fulfilled, the Jews took counsel to kill him: But their laying wait was known
25 of Saul. And they watched the gates day and night to kill him. Then the
disciples took him by night, and let him down by the wall in a basket.
26 And when Saul was come to Jerusalem, he assayed to join himself to the
disciples: but they were all afraid of him, and believed not that he was a
27 disciple. But Barnabas took him, and brought him to the apostles,† and de-
clared unto them how he had seen the Lord in the way, and that he had spo-
ken to him, and how he had preached boldly at Damascus in the name of
28,29 Jesus. And he was with them coming in and going out at Jerusalem. And he
spake boldly in the name of the Lord Jesus, and disputed against the Grecians:
30 but they went about to slay him. Which when the brethren knew, they
31 brought him down to Caesarea and sent him forth to Tarsus.† Then had the
churches rest throughout all Judea and Galilee and Samaria, and were edified;
and walking in the fear of the Lord, and in the comfort of the Holy Ghost,
were multiplied.

Peter's Raising of Dorcas

36 Now there was at Joppa a certain disciple named Tabitha, which by inter-
pretation is called Dorcas: this woman was full of good works and almsdeeds
37 which she did. And it came to pass in those days, that she was sick, and died:
38 whom when they had washed, they laid her in an upper chamber. And foras-
much as Lydda was nigh to Joppa, and the disciples had heard that Peter was
there, they sent unto him two men, desiring him that he would not delay to
come to them.

9:39 Then Peter arose and went with them. When he was come, they brought
him into the upper chamber: and all the widows stood by him weeping, and
showing the coats and garments which Dorcas made, while she was with
40 them. But Peter put them all forth, and kneeled down, and prayed; and turn-
ing him to the body said, Tabitha, arise. And she opened her eyes: and when
41 she saw Peter, she sat up. And he gave her his hand, and lifted her up; and
42 when he had called the saints and widows, he presented her alive. And it was
43 known throughout all Joppa; and many believed in the Lord. And it came to
pass, that he tarried many days in Joppa with one Simon a tanner.

The Conversion of Cornelius the Centurion

10 There was a certain man in Caesarea called Cornelius, a centurion of the
2 band called the Italian band, A devout man, and one that feared God with all
his house, which gave much alms to the people, and prayed to God always.
3 He saw in a vision evidently, about the ninth hour of the day, an angel of
4 God coming in to him, and saying unto him, Cornelius. And when he looked
on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy
5 prayers and thine alms are come up for a memorial before God. And now
6 send men to Joppa, and call for one Simon, whose surname is Peter: He lodg-
eth with one Simon a tanner, whose house is by the sea side: he shall tell thee
7 what thou oughtest to do. And when the angel which spake unto Cornelius
was departed, he called two of his household servants, and a devout soldier
8 of them that waited on him continually; And when he had declared all these
things unto them, he sent them to Joppa.
9 On the morrow, as they went on their journey, and drew nigh unto the
10 city, Peter went up upon the housetop to pray about the sixth hour: And he
became very hungry, and would have eaten: but while they made ready, he
11 fell into a trance, And saw heaven opened, and a certain vessel descending
unto him, as it had been a great sheet knit at the four corners, and let down to
12 the earth: Wherein were all manner of four-footed beasts of the earth, and
13 wild beasts, and creeping things, and fowls of the air. And there came a voice
14 to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have
15 never eaten any thing that is common or unclean. And the voice spake unto
him again the second time, What God hath cleansed, that call not thou com-
16 mon. This was done thrice: and the vessel was received up again into heaven.
17 Now while Peter doubted in himself what this vision which he had seen
should mean, behold, the men which were sent from Cornelius had made in-
18 quiry for Simon's house, and stood before the gate, And called, and asked
19 whether Simon, which was surnamed Peter, were lodged there. While Peter
thought on the vision, the Spirit said unto him, Behold, three men seek thee.
20 Arise therefore, and get thee down, and go with them, doubting nothing:
for I have sent them.

10:21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore
22 ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear
23 words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied
24 him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.
25 And as Peter was coming in, Cornelius met him, and fell down at his feet,
26 and worshipped him.* But Peter took him up, saying, Stand up; I myself also
27 am a man. And as he talked with him, he went in, and found many that were
28 come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.
34,35 . . . Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.
36 The word which God sent unto the children of Israel, preaching peace by
37 Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which
38 John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were op-
39 pressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom
40 they slew and hanged on a tree: Him God raised up the third day, and showed
41 him openly; Not to all the people, but unto witnesses chosen before of God,
42 even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which
43 was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.
44 While Peter yet spake these words, the Holy Ghost fell on all them which
45 heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was
46 poured out the gift of the Holy Ghost. For they heard them speak with
47 tongues,** and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy
48 Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

* For the significance of the admission of Cornelius into the fold, see notes on steps in the acceptance of Gentiles on chapters 11, 13 and 15, pp. 1034a–36a.

** The meaning of this expression, referring to ecstatic outpourings, is discussed in a note on I Cor. 14, p. 1076a.

11 And the apostles and brethren that were in Judea heard that the Gentiles
2 had also received the word of God.† And when Peter was come up to Jeru-
3 salem, they that were of the circumcision contended with him, Saying, Thou
4 wentest in to men uncircumcised, and didst eat with them. But Peter re-
18 hearsed the matter from the beginning, . . . When they heard these things,
they held their peace, and glorified God, saying, Then hath God also to the
Gentiles granted repentance unto life.

Barnabas' Enlistment of Saul

19 Now they which were scattered abroad upon the persecution that arose
about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preach-
20 ing the word to none but unto the Jews only. And some of them were men of
Cyprus and Cyrene, which, when they were come to Antioch, spake unto
21 the Grecians, preaching the Lord Jesus. And the hand of the Lord was with
them: and a great number believed, and turned unto the Lord.
22 Then tidings of these things came unto the ears of the church which was
in Jerusalem: and they sent forth Barnabas, that he should go as far as Anti-
23 och. Who, when he came, and had seen the grace of God, was glad, and ex-
horted them all, that with purpose of heart they would cleave unto the Lord.
24 For he was a good man, and full of the Holy Ghost and of faith: and much
25 people was added unto the Lord. Then departed Barnabas to Tarsus, for to
26 seek Saul: And when he had found him, he brought him unto Antioch. And it
came to pass, that a whole year they assembled themselves with the church,
and taught much people. And the disciples were called Christians first in
Antioch.†
27,28 And in these days came prophets from Jerusalem unto Antioch. And there
stood up one of them named Agabus* and signified by the Spirit that there
should be great dearth throughout all the world: which came to pass in the
29 days of Claudius Caesar. Then the disciples, every man according to his abil-
30 ity, determined to send relief unto the brethren which dwelt in Judea: Which
also they did, and sent it to the elders by the hands of Barnabas and Saul.

Peter's Escape from Herod (Agrippa I)

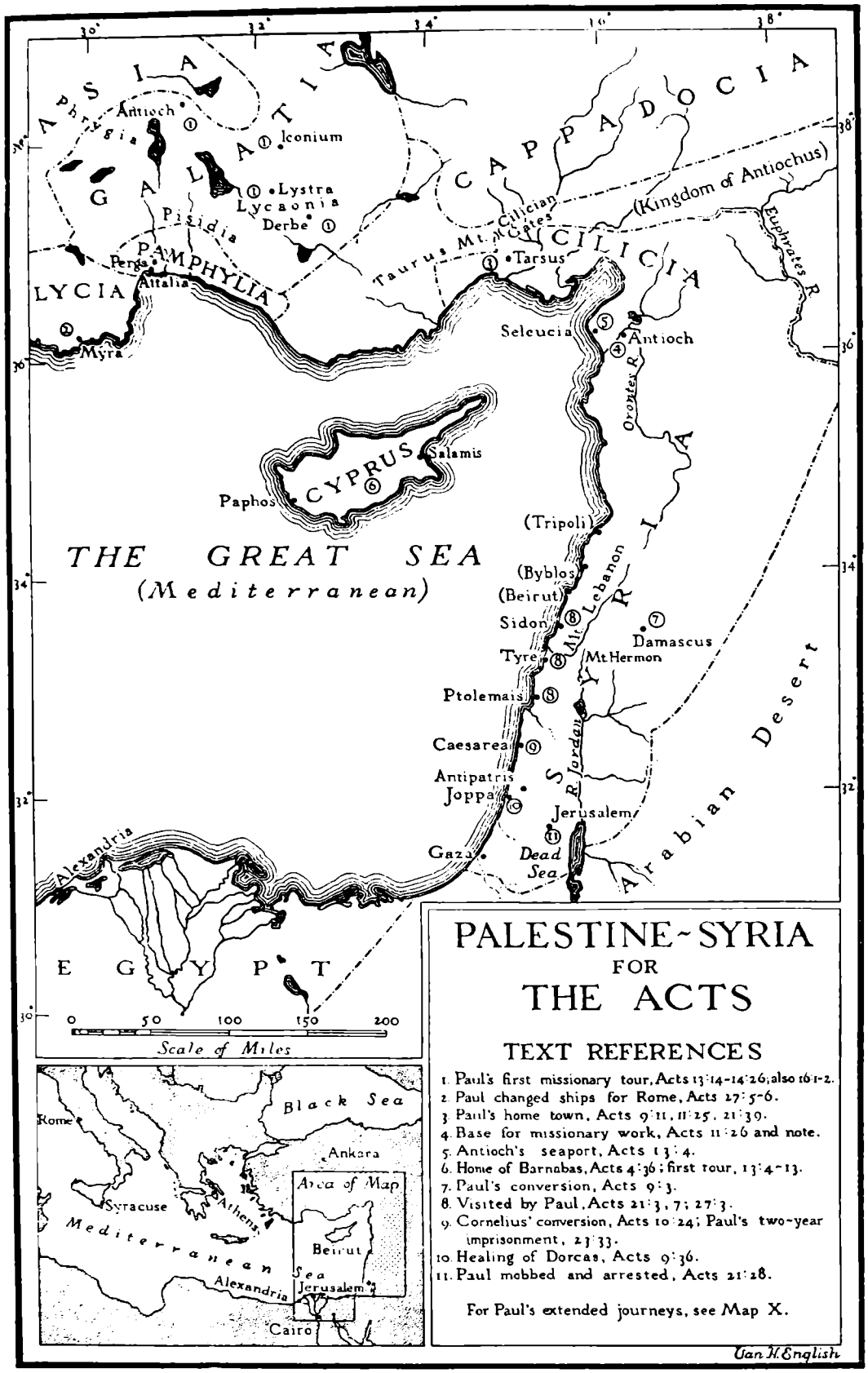
12 Now about that time Herod the king stretched forth his hands to vex cer-
2 tain of the church. And he killed James† the brother of John with the sword.
3 And because he saw it pleased the Jews, he proceeded further to take Peter
4 also. (Then were the days of unleavened bread.) And when he had appre-
hended him, he put him in prison, and delivered him to four quaternions of
soldiers to keep him; intending after Easter † to bring him forth to the people.

* See the later reference to him in 21:10.

12: 5 Peter therefore was kept in prison: but prayer was made without ceasing of
the church unto God for him.
6 And when Herod would have brought him forth, the same night Peter was
sleeping between two soldiers, bound with two chains: and the keepers be-
7 fore the door kept the prison. And, behold, the angel of the Lord came upon
him, and a light shined in the prison: and he smote Peter on the side, and
raised him up, saying, Arise up quickly. And his chains fell off from his
8 hands. And the angel said unto him, Gird thyself, and bind on thy sandals.
And so he did. And he saith unto him, Cast thy garment about thee, and fol-
9 low me. And he went out, and followed him; and wist not that it was true
10 which was done by the angel; but thought he saw a vision. When they were
past the first and the second ward, they came unto the iron gate that leadeth
unto the city; which opened to them of his own accord: and they went out,
and passed on through one street; and forthwith the angel departed from him.
11 And when Peter was come to himself, he said, Now I know of a surety,
that the Lord hath sent his angel, and hath delivered me out of the hand of
12 Herod, and from all the expectation of the people of the Jews. And when he
had considered the thing, he came to the house of Mary the mother of John,
whose surname was Mark; where many were gathered together praying.
13 And as Peter knocked at the door of the gate, a damsel came to hearken,
14 named Rhoda. And when she knew Peter's voice, she opened not the gate for
15 gladness, but ran in, and told how Peter stood before the gate. And they said
unto her, Thou art mad. But she constantly affirmed that it was even so. Then
16 said they, It is his angel. But Peter continued knocking: and when they had
17 opened the door, and saw him, they were astonished. But he, beckoning unto
them with the hand to hold their peace, declared unto them how the Lord had
brought him out of the prison. And he said, Go show these things unto James,†
and to the brethren. And he departed, and went into another place.
18 Now as soon as it was day, there was no small stir among the soldiers,
19 what was become of Peter. And when Herod had sought for him, and found
him not, he examined the keepers, and commanded that they should be put to
death. And he went down from Judea to Caesarea, and there abode.
20 And Herod was highly displeased with them of Tyre and Sidon: but they
came with one accord to him, and, having made Blastus the king's chamber-
lain their friend, desired peace; because their country was nourished by the
21 king's country. And upon a set day Herod, arrayed in royal apparel, sat upon
22 his throne, and made an oration unto them. And the people gave a shout, say-
23 ing, It is the voice of a god, and not of a man. And immediately the angel of
the Lord smote him, because he gave not God the glory: and he was eaten of
worms, and gave up the ghost.
24,25 But the word of God grew and multiplied. And Barnabas and Saul re-
turned from Jerusalem, when they had fulfilled their ministry, and took with
them John, whose surname was Mark.

PAUL'S FIRST MISSIONARY JOURNEY

13 Now there were in the church that was at Antioch certain prophets and
teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cy-
rene, and Manaen, which had been brought up with Herod the tetrarch, and
2 Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Sep-
3 arate me Barnabas and Saul for the work whereunto I have called them. And
when they had fasted and prayed, and laid their hands on them, they sent
4 them away. So they, being sent forth by the Holy Ghost, departed unto Se-
5 leucia; and from thence they sailed to Cyprus. And when they were at Sal-
amis, they preached the word of God in the synagogues of the Jews: and they
13 had also John to their minister. Now when Paul† and his company loosed
from Paphos, they came to Perga in Pamphylia: and John departing from
them returned to Jerusalem.
14 But when they departed from Perga, they came to Antioch in Pisidia, and
15 went into the synagogue on the sabbath day, and sat down. And after the
reading of the law and the prophets, the rulers of the synagogue sent unto
them, saying, Ye men and brethren, if ye have any word of exhortation for
the people, say on.
16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and
17 ye that fear God, give audience. The God of this people of Israel chose our
fathers, and exalted the people when they dwelt as strangers in the land of
26 Egypt, and with a high arm brought he them out of it. Men and brethren,
children of the stock of Abraham, and whosoever among you feareth God,
27 to you is the word of this salvation sent. For they that dwell at Jerusalem,
and their rulers, because they knew him not, nor yet the voices of the proph-
ets which are read every sabbath day, they have fulfilled them in condemning
28 him. And though they found no cause of death in him, yet desired they Pilate
29 that he should be slain. And when they had fulfilled all that was written of
30 him, they took him down from the tree, and laid him in a sepulchre. But God
31 raised him from the dead: And he was seen many days of them which came
up with him from Galilee to Jerusalem, who are his witnesses unto the peo
ple.
38 Be it known unto you therefore, men and brethren, that through this man
39 is preached unto you the forgiveness of sins: And by him all that believe are
justified from all things, from which ye could not be justified by the law of
40 Moses. Beware therefore, lest that come upon you, which is spoken of in the
41 prophets; Behold, ye despisers, and wonder, and perish: for I work a work in
your days, a work which ye shall in no wise believe, though a man declare it
unto you.
42 And when the Jews were gone out of the synagogue, the Gentiles besought
43 that these words might be preached to them the next sabbath. Now when the
congregation was broken up, many of the Jews and religious proselytes fol-



PALESTINE-SYRIA FOR THE ACTS

TEXT REFERENCES

1. Paul's first missionary tour, Acts 13:14-14:26; also 16:1-2.
2. Paul changed ships for Rome, Acts 27:5-6.
3. Paul's home town, Acts 9:11, 11:25, 21:39.
4. Base for missionary work, Acts 11:26 and note.
5. Antioch's seaport, Acts 13:4.
6. Home of Barnabas, Acts 4:36; first tour, 13:4-13.
7. Paul's conversion, Acts 9:3.
8. Visited by Paul, Acts 21:3, 7; 27:3.
9. Cornelius' conversion, Acts 10:24; Paul's two-year imprisonment, 23:33.
10. Healing of Dorcas, Acts 9:36.
11. Paul mobbed and arrested, Acts 21:28.

For Paul's extended journeys, see Map X.

Van H. English

lowed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

13:44 And the next sabbath day came almost the whole city together to hear the
45 word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradict-
46 ing and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life,
47 lo, we turn to the Gentiles.† For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word
49 of the Lord: and as many as were ordained to eternal life believed. And the
50 word of the Lord was published throughout all the region. But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of
51 their coasts. But they shook off the dust of their feet against them, and came
52 unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

The Strife and Success in the Galatian Churches

14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and
2 also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles,
3 and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word
4 of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part
5 with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone
6 them, They were ware of it, and fled unto Lystra and Derbe, cities of Lycao-
7 nia, and unto the region that lieth round about: And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple
9 from his mother's womb, who never had walked: The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be
10 healed, Said with a loud voice, Stand upright on thy feet. And he leaped and
11 walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in
12 the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius,† because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14:14 Which when the apostles, Barnabas and Paul, heard of, they rent their
15 clothes, and ran in among the people, crying out, And saying, Sirs, why do ye
these things? We also are men of like passions with you, and preach unto you
that ye should turn from these vanities unto the living God, which made
16 heaven, and earth, and the sea, and all things that are therein: Who in times
17 past suffered all nations to walk in their own ways. Nevertheless he left not
himself without witness, in that he did good, and gave us rain from heaven,
18 and fruitful seasons, filling our hearts with food and gladness. And with these
sayings scarce restrained they the people, that they had not done sacrifice
unto them.

19 And there came thither certain Jews from Antioch and Iconium, who per-
suaded the people, and, having stoned Paul, drew him out of the city, suppos-
20 ing he had been dead. Howbeit, as the disciples stood round about him, he
rose up, and came into the city: and the next day he departed with Barnabas
21 to Derbe. And when they had preached the gospel to that city, and had taught
22 many, they returned again to Lystra, and to Iconium, and Antioch, Confirm-
ing the souls of the disciples, and exhorting them to continue in the faith, and
23 that we must through much tribulation enter into the kingdom of God. And
when they had ordained them elders in every church, and had prayed with
fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.
25 And when they had preached the word in Perga, they went down into Atta-
26 lia: And thence sailed to Antioch, from whence they had been recommended
27 to the grace of God for the work which they fulfilled. And when they were
come, and had gathered the church together, they rehearsed all that God had
done with them, and how he had opened the door of faith unto the Gentiles.
28 And there they abode long time with the disciples.

The Compromise Regarding the Admission of Gentiles

15 And certain men which came down from Judea taught the brethren, and
said, Except ye be circumcised after the manner of Moses, ye cannot be
2 saved. When therefore Paul and Barnabas had no small dissension and dispu-
tation with them, they determined that Paul and Barnabas, and certain other
of them, should go up to Jerusalem unto the apostles and elders about this
3 question. And being brought on their way by the church, they passed through
Phenice and Samaria, declaring the conversion of the Gentiles: and they
4 caused great joy unto all the brethren. And when they were come to Jerusa-
lem, they were received of the church, and of the apostles and elders, and
5 they declared all things that God had done with them. But there rose up cer-
tain of the sect of the Pharisees which believed, saying, That it was needful
to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

15: 7 And when there had been much disputing, Peter rose up, and said unto them,
Men and brethren, ye know how that a good while ago God made choice
among us, that the Gentiles by my mouth should hear the word of the gospel,
8 and believe. And God, which knoweth the hearts, bare them witness, giving
9 them the Holy Ghost, even as he did unto us; And put no difference between
10 us and them, purifying their hearts by faith. Now therefore why tempt ye
God, to put a yoke upon the neck of the disciples, which neither our fathers
11 nor we were able to bear? But we believe that through the grace of the Lord
12 Jesus Christ we shall be saved, even as they. Then all the multitude kept si-
lence, and gave audience to Barnabas and Paul, declaring what miracles and
wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men and
14 brethren, hearken unto me: Simeon hath declared how God at the first did
19 visit the Gentiles, to take out of them a people for his name. Wherefore my
sentence is, that we trouble not them, which from among the Gentiles† are
20 turned to God: But that we write unto them, that they abstain from pollu-
tions of idols, and from fornication, and from things strangled, and from
21 blood. For Moses of old time hath in every city them that preach him, being
read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send
chosen men of their own company to Antioch with Paul and Barnabas;
namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:
23 And they wrote letters by them after this manner; The apostles and elders
and brethren send greeting unto the brethren which are of the Gentiles in
24 Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain
which went out from us have troubled you with words, subverting your
souls, saying, Ye must be circumcised, and keep the law; to whom we gave
25 no such commandment: It seemed good unto us, being assembled with one
accord, to send chosen men unto you with our beloved Barnabas and Paul,
26 Men that have hazarded their lives for the name of our Lord Jesus Christ.
27 We have sent therefore Judas and Silas, who shall also tell you the same
28 things by mouth. For it seemed good to the Holy Ghost, and to us, to lay
29 upon you no greater burden than these necessary things; That ye abstain
from meats offered to idols, and from blood, and from things strangled, and
from fornication: from which if ye keep yourselves, ye shall do well. Fare
ye well.

PAUL'S SECOND JOURNEY

36 And some days after, Paul said unto Barnabas, Let us go again and visit
our brethren in every city where we have preached the word of the Lord,
37 and see how they do. And Barnabas determined to take with them John,
38 whose surname was Mark. But Paul thought not good to take him with

them, who departed from them from Pamphylia, and went not with them to
15:39 the work.† And the contention was so sharp between them, that they de-
parted asunder one from the other: and so Barnabas took Mark, and sailed
40 unto Cyprus; And Paul chose Silas, and departed, being recommended by
41 the brethren unto the grace of God. And he went through Syria and Cilicia,
confirming the churches.

16 Then came he to Derbe and Lystra: and, behold, a certain disciple was
there, named Timotheus, the son of a certain woman, which was a Jewess,
2 and believed; but his father was a Greek: Which was well reported of by
3 the brethren that were at Lystra and Iconium. Him would Paul have to go
forth with him; and took and circumcised him† because of the Jews which
4 were in those quarters: for they knew all that his father was a Greek. And as
they went through the cities, they delivered them the decrees for to keep,
5 that were ordained of the apostles and elders which were at Jerusalem. And
so were the churches established in the faith, and increased in number daily.
6 Now when they had gone throughout Phrygia and the region of Galatia,
7 and were forbidden of the Holy Ghost to preach the word in Asia, After they
were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered
8 them not. And they passing by Mysia came down to Troas.†

Paul's Defiance of Magistrates and Jews in Macedonia

9 And a vision appeared to Paul in the night; There stood a man of Mace-
10 donia, and prayed him, saying, Come over into Macedonia, and help us. And
after he had seen the vision, immediately we† endeavored to go into Mace-
donia, assuredly gathering that the Lord had called us for to preach the gos-
11 pel unto them. Therefore loosing from Troas, we came with a straight course
12 to Samothracia, and the next day to Neapolis; And from thence to Philippi,
which is the chief city of that part of Macedonia, and a colony: and we were
13 in that city abiding certain days. And on the sabbath we went out of the city
by a river side, where prayer was wont to be made; and we sat down, and
spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thya-
tira, which worshipped God, heard us: whose heart the Lord opened, that
15 she attended unto the things which were spoken of Paul. And when she was
baptized, and her household, she besought us, saying, If ye have judged me to
be faithful to the Lord, come into my house, and abide there. And she con-
strained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed
with a spirit of divination met us, which brought her masters much gain by
17 soothsaying: The same followed Paul and us, and cried, saying, These men
are the servants of the most high God, which show unto us the way of salva-
18 tion. And this did she many days. But Paul, being grieved, turned and said to

the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

16:19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers,
20 And brought them to the magistrates, saying, These men, being Jews, do ex-
21 ceedingly trouble our city, And teach customs, which are not lawful for us
22 to receive, neither to observe, being Romans. And the multitude rose up together against them; and the magistrates rent off their clothes, and com-
23 manded to beat them. And when they had laid many stripes upon them, they
24 cast them into prison, charging the jailer to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
25 And at midnight Paul and Silas prayed, and sang praises unto God: and
26 the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors
27 were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been
28 fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are
29 all here. Then he called for a light, and sprang in, and came trembling, and
30 fell down before Paul and Silas, And brought them out, and said, Sirs, what
31 must I do to be saved? And they said, Believe on the Lord Jesus Christ, and
32 thou shalt be saved, and thy house. And they spake unto him the word of the
33 Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straight-
34 way. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.
35 And when it was day, the magistrates sent the sergeants, saying, Let those
36 men go. And the keeper of the prison told this saying to Paul, The magis-
37 trates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily?
38 nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that
39 they were Romans. And they came and besought them, and brought them
40 out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came
2 to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out
3 of the Scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is
4 Christ. And some of them believed, and consorted with Paul and Silas; and

of the devout Greeks a great multitude, and of the chief women not a few.
17: 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them
6 out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the
7 world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another
8 king, one Jesus. And they troubled the people and the rulers of the city, when
9 they heard these things. And when they had taken security of Jason, and of the others, they let them go.
10 And the brethren immediately sent away Paul and Silas by night unto
11 Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things
12 were so. Therefore many of them believed; also of honorable women which
13 were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came
14 thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode
15 there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

The Address to the Athenians

16 Now while Paul waited for them at Athens, his spirit was stirred in him,
17 when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market
18 daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: be-
19 cause he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doc-
20 trine, whereof thou speakest, is? For thou bringest certain strange things to
21 our ears: we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)
22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens,
23 I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto
24 you. God that made the world and all things therein, seeing that he is Lord

17:25 of heaven and earth, dwelleth not in temples made with hands; Neither is
worshipped with men's hands, as though he needed any thing, seeing he giv-
26 eth to all life, and breath, and all things; And hath made of one blood all na-
tions of men for to dwell on all the face of the earth, and hath determined the
27 times before appointed, and the bounds of their habitation; That they should
seek the Lord, if haply they might feel after him, and find him, though he be
28 not far from every one of us: For in him we live, and move, and have our
being; as certain also of your own poets have said, For we are also his off-
29 spring. Forasmuch then as we are the offspring of God, we ought not to think
that the Godhead is like unto gold, or silver, or stone, graven by art and
30 man's device. And the times of this ignorance God winked at; but now com-
31 mandeth all men every where to repent: Because he hath appointed a day,
in the which he will judge the world in righteousness by that man whom he
hath ordained; whereof he hath given assurance unto all men, in that he hath
raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and
33 others said, We will hear thee again of this matter. So Paul departed from
34 among them. Howbeit certain men clave unto him, and believed: among the
which was Dionysius the Areopagite,† and a woman named Damaris, and
others with them.

A Stormy Sojourn in Corinth, and Return

18:1,2 After these things Paul departed from Athens, and came to Corinth; And
found a certain Jew named Aquila, born in Pontus, lately come from Italy,
with his wife Priscilla, (because that Claudius had commanded all Jews to
3 depart from Rome,) and came unto them. And because he was of the same
craft, he abode with them, and wrought: (for by their occupation they were
4 tent-makers.) And he reasoned in the synagogue every sabbath, and per-
5 suaded the Jews and the Greeks. And when Silas and Timotheus were come
from Macedonia, Paul was pressed in the spirit, and testified to the Jews that
6 Jesus was Christ. And when they opposed themselves, and blasphemed, he
shook his raiment, and said unto them, Your blood be upon your own heads;
I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named
Justus, one that worshipped God, whose house joined hard to the synagogue.
8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all
his house; and many of the Corinthians hearing believed, and were baptized.
9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak,
10 and hold not thy peace: For I am with thee, and no man shall set on thee to
11 hurt thee: for I have much people in this city. And he continued there a year
and six months, teaching the word of God among them.†

12 And when Gallio was the deputy of Achaia, the Jews made insurrection
13 with one accord against Paul, and brought him to the iudgment seat, Saying,

18:14 This fellow persuadeth men to worship God contrary to the law. And when
Paul was now about to open his mouth, Gallio said unto the Jews, If it were a
matter of wrong or wicked lewdness, O ye Jews, reason would that I should
15 bear with you: But if it be a question of words and names, and of your law,
16 look ye to it; for I will be no judge of such matters. And he drave them from
17 the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the
synagogue, and beat him before the judgment seat. And Gallio† cared for
none of those things.

18 And Paul after this tarried there yet a good while, and then took his leave
of the brethren, and sailed thence into Syria, and with him Priscilla and
19 Aquila; having shorn his head in Cenchrea: for he had a vow. And he came
to Ephesus, and left them there: but he himself entered into the synagogue,
20 and reasoned with the Jews. When they desired him to tarry longer time
21 with them, he consented not; But bade them farewell, saying, I must by all
means keep this feast that cometh in Jerusalem: but I will return again unto
22 you, if God will. And he sailed from Ephesus. And when he had landed at
Caesarea, and gone up, and saluted the church, he went down to Antioch.

PAUL'S THIRD JOURNEY

23 And after he had spent some time there, he departed, and went over all the
country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollos,† born at Alexandria, an eloquent man,
25 and mighty in the Scriptures, came to Ephesus. This man was instructed in
the way of the Lord; and being fervent in the spirit, he spake and taught dili-
26 gently the things of the Lord, knowing only the baptism of John. And he be-
gan to speak boldly in the synagogue: whom when Aquila and Priscilla had
heard, they took him unto them, and expounded unto him the way of God
27 more perfectly. And when he was disposed to pass into Achaia, the brethren
wrote, exhorting the disciples to receive him: who, when he was come,
28 helped them much which had believed through grace: For he mightily con-
vinced the Jews, and that publicly, showing by the Scriptures that Jesus was
Christ.

19 And it came to pass, that, while Apollos was at Corinth, Paul having
passed through the upper coasts came to Ephesus; and finding certain disci-
2 ples, He said unto them, Have ye received the Holy Ghost since ye believed?
And they said unto him, We have not so much as heard whether there be any
3 Holy Ghost.† And he said unto them, Unto what then were ye baptized? And
4 they said, Unto John's baptism. Then said Paul, John verily baptized with
the baptism of repentance, saying unto the people, that they should believe
5 on him which should come after him, that is, on Christ Jesus. When they
6 heard this, they were baptized in the name of the Lord Jesus. And when Paul
had laid his hands upon them, the Holy Ghost came on them; and they spake
7 with tongues, and prophesied. And all the men were about twelve.

19:8 And he went into the synagogue, and spake boldly for the space of three
months, disputing and persuading the things concerning the kingdom of God.
9 But when divers were hardened, and believed not, but spake evil of that way
before the multitude, he departed from them, and separated the disciples, dis-
10 puting daily in the school of one Tyrannus. And this continued by the space
of two years; so that all they which dwelt in Asia heard the word of the Lord
Jesus, both Jews and Greeks.
11,12 And God wrought special miracles by the hands of Paul: So that from his
body were brought unto the sick handkerchiefs or aprons, and the diseases
18 departed from them, and the evil spirits went out of them. And many that be-
19 lieved came, and confessed, and showed their deeds. Many of them also
which used curious arts brought their books together, and burned them be-
fore all men: and they counted the price of them, and found it fifty thousand
20 pieces of silver. So mightily grew the word of God and prevailed.
21 After these things were ended, Paul purposed in the spirit, when he had
passed through Macedonia and Achaia, to go to Jerusalem, saying, After I
22 have been there, I must also see Rome. So he sent into Macedonia two of
them that ministered unto him, Timotheus and Erastus; but he himself stayed
in Asia for a season.

The Uproar of the Idol-Makers in Ephesus

23,24 And the same time there arose no small stir about that way. For a certain
man named Demetrius, a silversmith, which made silver shrines for Diana,
25 brought no small gain unto the craftsmen; Whom he called together with the
workmen of like occupation, and said, Sirs, ye know that by this craft we
26 have our wealth. Moreover ye see and hear, that not alone at Ephesus,† but
almost throughout all Asia, this Paul hath persuaded and turned away much
27 people, saying that they be no gods, which are made with hands: So that not
only this our craft is in danger to be set at nought; but also that the temple of
the great goddess Diana should be despised, and her magnificence should be
28 destroyed, whom all Asia and the world worshippeth. And when they heard
these sayings, they were full of wrath, and cried out, saying, Great is Diana
29 of the Ephesians. And the whole city was filled with confusion: and having
caught Gaius and Aristarchus, men of Macedonia, Paul's companions in
travel, they rushed with one accord into the theatre.
30 And when Paul would have entered in unto the people, the disciples suf-
31 fered him not. And certain of the chief of Asia, which were his friends, sent
unto him, desiring him that he would not adventure himself into the theatre.
32 Some therefore cried one thing, and some another: for the assembly was con-
33 fused; and the more part knew not wherefore they were come together. And
they drew Alexander out of the multitude, the Jews putting him forward.
And Alexander beckoned with the hand, and would have made his defense

19:34 unto the people. But when they knew that he was a Jew, all with one voice
about the space of two hours cried out, Great is Diana of the Ephesians.
35 And when the townclerk had appeased the people, he said, Ye men of
Ephesus, what man is there that knoweth not how that the city of the Ephe-
sians is a worshipper of the great goddess Diana, and of the image which fell
36 down from Jupiter? Seeing then that these things cannot be spoken against,
37 ye ought to be quiet, and to do nothing rashly. For ye have brought hither
these men, which are neither robbers of churches, nor yet blasphemers of
38 your goddess. Wherefore if Demetrius, and the craftsmen which are with
him, have a matter against any man, the law is open, and there are deputies:
39 let them implead one another. But if ye inquire any thing concerning other
40 matters, it shall be determined in a lawful assembly. For we are in danger to
be called in question for this day's uproar, there being no cause whereby we
41 may give an account of this concourse. And when he had thus spoken, he
dismissed the assembly.

The Eventful Return to Macedonia

20 And after the uproar was ceased, Paul called unto him the disciples, and
2 embraced them, and departed for to go into Macedonia. And when he had
gone over those parts, and had given them much exhortation, he came into
3 Greece, And there abode three months. And when the Jews laid wait for
him, as he was about to sail into Syria, he purposed to return through Mace-
4 donia. And there accompanied him into Asia Sopater of Berea; and of the
Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timo-
5 theus; and of Asia, Tychicus and Trophimus. These going before tarried
for us at Troas.
6 And we sailed away from Philippi after the days of unleavened bread, and
7 came unto them to Troas in five days; where we abode seven days. And upon
the first day of the week,† when the disciples came together to break bread,
Paul preached unto them, ready to depart on the morrow; and continued his
8 speech until midnight. And there were many lights in the upper chamber,
where they were gathered together.
9 And there sat in a window a certain young man named Eutychus, being
fallen into a deep sleep: and as Paul was long preaching, he sunk down with
10 sleep, and fell down from the third loft, and was taken up dead. And Paul
went down, and fell on him, and embracing him said, Trouble not your-
11 selves; for his life is in him. When he therefore was come up again, and had
broken bread, and eaten, and talked a long while, even till break of day, so
12 he departed. And they brought the young man alive, and were not a little
comforted.
13 And we went before to ship, and sailed unto Assos, there intending to take
14 in Paul: for so had he appointed, minding himself to go afoot. And when he

met with us at Assos, we took him in, and came to Mitylene. And we sailed
thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

The Farewell Discourse to the Ephesian Elders

And from Miletus he sent to Ephesus, and called the elders of the church.
And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.†

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Paul's Welcome in Jerusalem

21 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following
2 unto Rhodes, and from thence unto Patara: And finding a ship sailing over
3 unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre:†
4 for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go
5 up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and
6 prayed. And when we had taken our leave one of another, we took ship; and they returned home again.
7 And when we had finished our course from Tyre, we came to Ptolemais,
8 and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and
10 abode with him. And as we tarried there many days, there came down from
11 Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this
12 girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.
13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of
14 the Lord Jesus. And when he would not be persuaded,† we ceased, saying,
15 The will of the Lord be done. And after those days we took up our carriages,
16 and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
17 And when we were come to Jerusalem, the brethren received us gladly.
18 And the day following Paul went in with us unto James; and all the elders
19 were present. And when he had saluted them, he declared particularly what
20 things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous
21 of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not
22 to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come.

21:23 Do therefore this that we say to thee: We have four men which have a
24 vow on them; † Them take, and purify thyself with them, and be at charges
with them, that they may shave their heads: and all may know that those
things, whereof they were informed concerning thee, are nothing; but that
25 thou thyself also walkest orderly, and keepest the law. As touching the Gen-
tiles which believe, we have written and concluded that they observe no such
thing, save only that they keep themselves from things offered to idols, and
26 from blood, and from strangled, and from fornication. Then Paul took the
men, and the next day purifying himself with them entered into the temple,
to signify the accomplishment of the days of purification, until that an offer-
ing should be offered for every one of them.

PAUL IN THE CUSTODY OF ROMAN OFFICIALS

The Rescue of Paul from the Temple Mob

27 And when the seven days were almost ended, the Jews which were of
Asia, when they saw him in the temple, stirred up all the people, and laid
28 hands on him, Crying out, Men of Israel, help: This is the man, that teacheth
all men every where against the people, and the law, and this place: and fur-
ther brought Greeks also into the temple, and hath polluted this holy place.
29 (For they had seen before with him in the city Trophimus an Ephesian,
30 whom they supposed that Paul had brought into the temple.) And all the city
was moved, and the people ran together: and they took Paul, and drew him
out of the temple: and forthwith the doors were shut.
31 And as they went about to kill him, tidings came unto the chief captain of
32 the band, that all Jerusalem was in an uproar: Who immediately took sol-
diers and centurions, and ran down unto them: and when they saw the chief
33 captain and the soldiers, they left beating of Paul. Then the chief captain
came near, and took him, and commanded him to be bound with two chains;
34 and demanded who he was, and what he had done. And some cried one thing,
some another, among the multitude: and when he could not know the cer-
35 tainty for the tumult, he commanded him to be carried into the castle. And
when he came upon the stairs, so it was, that he was borne of the soldiers for
36 the violence of the people. For the multitude of the people followed after,
crying, Away with him.
37 And as Paul was to be led into the castle, he said unto the chief captain,
38 May I speak unto thee? Who said, Canst thou speak Greek? Art not thou
that Egyptian, which before these days madest an uproar, † and leddest out
into the wilderness four thousand men that were murderers?
39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a
citizen of no mean city: and, I beseech thee, suffer me to speak unto the peo-
40 ple. And when he had given him license, Paul stood on the stairs, and beck-

oned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

22 Men, brethren, and fathers, hear ye my defense which I make now unto
2 you. (And when they heard that he spake in the Hebrew tongue to them,
3 they kept the more silence: and he saith,) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the
4 fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men
5 and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

This passage, 22:6–16, is omitted because it repeats, with only minor differences, the familiar story of Paul's experience on the road to Damascus given in 9:3–19, p. 1002.

17 And it came to pass, that, when I was come again to Jerusalem, even while
18 I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy
19 testimony concerning me. And I said, Lord, they know that I imprisoned
20 and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto
21 his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he
23 should live. And as they cried out, and cast off their clothes, and threw dust
24 into the air, The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman,† and uncon-
26 demned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a
28 Roman? He said, Yea. And the chief captain answered, With a great sum
29 obtained I this freedom. And Paul said, But I was freeborn. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

The Dissension in the Council over Paul's Defense

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the

chief priests and all their council to appear, and brought Paul down, and set him before them.

23 And Paul, earnestly beholding the council, said, Men and brethren, I have
2 lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth.
3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?
4,5 And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.
6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in ques-
7 tion. And when he had so said, there arose a dissension between the Phari-
8 sees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees
9 confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a
10 spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

The Vow of the Conspirators to Kill Paul

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness
12 also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink
13 till they had killed Paul. And they were more than forty which had made
14 this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we
15 have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.
16 And when Paul's sister's son heard of their lying in wait, he went and en-
17 tered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath
18 a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring
19 this young man unto thee, who hath something to say unto thee. Then the

chief captain took him by the hand, and went with him aside privately, and
23:20 asked him, What is that thou hast to tell me? And he said, The Jews have
agreed to desire thee that thou wouldest bring down Paul to-morrow into the
21 council, as though they would inquire somewhat of him more perfectly. But
do not thou yield unto them: for there lie in wait for him of them more than
forty men, which have bound themselves with an oath, that they will neither
eat nor drink till they have killed him: and now are they ready, looking for a
promise from thee.
22 So the chief captain then let the young man depart, and charged him, See
23 thou tell no man that thou hast showed these things to me. And he called unto
him two centurions, saying, Make ready two hundred soldiers to go to Caes-
area, and horsemen threescore and ten, and spearmen two hundred, at the
24 third hour of the night; And provide them beasts, that they may set Paul on,
and bring him safe unto Felix the governor.
25 And he wrote a letter after this manner:
26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.
27 This man was taken of the Jews, and should have been killed of them: then
came I with an army, and rescued him, having understood that he was
28 a Roman. And when I would have known the cause wherefore they ac-
29 cused him, I brought him forth into their council: Whom I perceived to be
accused of questions of their law, but to have nothing laid to his charge
30 worthy of death or of bonds. And when it was told me how that the Jews
laid wait for the man, I sent straightway to thee, and gave commandment
to his accusers also to say before thee what they had against him. Farewell.
31 Then the soldiers, as it was commanded them, took Paul, and brought him
32 by night to Antipatris. On the morrow they left the horsemen to go with
33 him, and returned to the castle: Who, when they came to Caesarea, and de-
34 livered the epistle to the governor, presented Paul also before him. And when
the governor had read the letter, he asked of what province he was. And
35 when he understood that he was of Cilicia; I will hear thee, said he, when
thine accusers are also come. And he commanded him to be kept in Herod's
judgment hall.

Paul's Hearing Before Felix

24 And after five days Ananias the high priest descended with the elders, and
with a certain orator named Tertullus, who informed the governor against
2 Paul. And when he was called forth, Tertullus began to accuse him, saying,
Seeing that by thee we enjoy great quietness, and that very worthy deeds are
3 done unto this nation by thy providence, We accept it always, and in all
4 places, most noble Felix, with all thankfulness. Notwithstanding, that I be
not further tedious unto thee, I pray thee that thou wouldest hear us of thy
5 clemency a few words. For we have found this man a pestilent fellow, and a
mover of sedition among all the Jews throughout the world, and a ringleader

24: 6 of the sect of the Nazarenes: Who also hath gone about to profane the tem-
7 ple: whom we took, and would have judged according to our law. But the
chief captain Lysias came upon us, and with great violence took him away
8 out of our hands, Commanding his accusers to come unto thee: by examining
of whom thyself mayest take knowledge of all these things, whereof we ac-
9 cuse him. And the Jews also assented, saying that these things were so.
10 Then Paul, after that the governor had beckoned unto him to speak, an-
swered, Forasmuch as I know that thou hast been of many years a judge unto
11 this nation, I do the more cheerfully answer for myself: Because that thou
mayest understand, that there are yet but twelve days since I went up to
12 Jerusalem for to worship. And they neither found me in the temple disputing
with any man, neither raising up the people, neither in the synagogues, nor
13 in the city: Neither can they prove the things whereof they now accuse me.
14 But this I confess unto thee, that after the way which they call heresy, so
worship I the God of my fathers, believing all things which are written in
15 the law and in the prophets: And have hope toward God, which they them-
selves also allow, that there shall be a resurrection of the dead, both of the
16 just and unjust. And herein do I exercise myself, to have always a conscience
17 void of offense toward God, and toward men. Now after many years I came
18 to bring alms to my nation, and offerings. Whereupon certain Jews from
Asia found me purified in the temple, neither with multitude, nor with tu-
19 mult. Who ought to have been here before thee, and object, if they had aught
20 against me. Or else let these same here say, if they have found any evildoing
21 in me, while I stood before the council, Except it be for this one voice, that
I cried standing among them, Touching the resurrection of the dead I am
called in question by you this day.
22 And when Felix heard these things, having more perfect knowledge of
that way, he deferred them, and said, When Lysias the chief captain shall
23 come down, I will know the uttermost of your matter. And he commanded
a centurion to keep Paul, and to let him have liberty, and that he should for-
24 bid none of his acquaintance to minister or come unto him. And after certain
days, when Felix came with his wife Drusilla, which was a Jewess, he sent
25 for Paul, and heard him concerning the faith in Christ. And as he reasoned
of righteousness, temperance, and judgment to come, Felix trembled, and
answered, Go thy way for this time; when I have a convenient season, I
26 will call for thee. He hoped also that money should have been given him of
Paul, that he might loose him: wherefore he sent for him the oftener, and
27 communed with him. But after two years Porcius Festus came into Felix'
room:† and Felix, willing to show the Jews a pleasure, left Paul bound.

Paul's Reply to Festus: "I Appeal unto Caesar" (25:11)

25 Now when Festus was come into the province, after three days he as-
2 cended from Caesarea to Jerusalem. Then the high priest and the chief of the

25: 3 Jews informed him against Paul, and besought him, And desired favor against
him, that he would send for him to Jerusalem, laying wait in the way to kill
4 him. But Festus answered, that Paul should be kept at Caesarea, and that he
5 himself would depart shortly thither. Let them therefore, said he, which
among you are able, go down with me, and accuse this man, if there be any
6 wickedness in him. And when he had tarried among them more than ten
days, he went down unto Caesarea; and the next day sitting on the judgment
seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood
round about, and laid many and grievous complaints against Paul, which they
8 could not prove. While he answered for himself, Neither against the law of
the Jews, neither against the temple, nor yet against Caesar, have I offended
9 any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul,
and said, Wilt thou go up to Jerusalem, and there be judged of these things
before me?

10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be
11 judged: to the Jews have I done no wrong, as thou very well knowest. For if
I be an offender, or have committed any thing worthy of death, I refuse not
to die: but if there be none of these things whereof these accuse me, no man
12 may deliver me unto them. I appeal unto Caesar. Then Festus, when he had
conferred with the council, answered, Hast thou appealed unto Caesar? unto
Caesar shalt thou go.†

King Agrippa's Interest in the Prisoner Paul

13 And after certain days king Agrippa and Bernice came unto Caesarea to
14 salute Festus. And when they had been there many days, Festus declared
Paul's cause unto the king, saying, There is a certain man left in bonds by
15 Felix: About whom, when I was at Jerusalem, the chief priests and the elders
16 of the Jews informed me, desiring to have judgment against him. To whom I
answered, It is not the manner of the Romans to deliver any man to die, before
that he which is accused have the accusers face to face, and have license
17 to answer for himself concerning the crime laid against him. Therefore, when
they were come hither, without any delay on the morrow I sat on the judg-
18 ment seat, and commanded the man to be brought forth. Against whom when
the accusers stood up, they brought none accusation of such things as I sup-
19 posed: But had certain questions against him of their own superstition, and
20 of one Jesus, which was dead, whom Paul affirmed to be alive. And because
I doubted of such manner of questions, I asked him whether he would go to
21 Jerusalem, and there be judged of these matters. But when Paul had appealed
to be reserved unto the hearing of Augustus, I commanded him to be kept till
I might send him to Caesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-
23 morrow, said he, thou shalt hear him. And on the morrow, when Agrippa was

come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' com-
25:24 mandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here,
25 crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to
26 Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might
27 have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

26 Then Agrippa said unto Paul, Thou art permitted to speak for thyself.
2 Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before
3 thee touching all the things whereof I am accused of the Jews: Especially because I know thee to be expert in all customs and questions which are among
4 the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem,
5 know all the Jews; Which knew me from the beginning, if they would tes-
6 tify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our
7 fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise
9 the dead? I verily thought with myself, that I ought to do many things con-
10 trary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against
11 them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

In the omitted passage, 26:12–18, Paul once more recounts his experience on the Damascus Road (see 9:1–19 and the note on pp. 1033b–34a).

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly
20 vision: But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should
21 repent and turn to God, and do works meet for repentance. For these causes
22 the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses
23 did say should come: That Christ should suffer, and that he should be the

first that should rise from the dead, and should show light unto the people, and to the Gentiles.

26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou
25 art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.
26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing
27 was not done in a corner. King Agrippa, believest thou the prophets? I know
28 that thou believest. Then Agrippa said unto Paul, Almost thou persuadest
29 me† to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and
31 Bernice, and they that sat with them: And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death
32 or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

The Tempest at Sea

27 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augus-
2 tus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica,
3 being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.
4 And when we had launched from thence, we sailed under Cyprus, because
5 the winds were contrary. And when we had sailed over the sea of Cilicia
6 and Pamphylia, we came to Myra, a city of Lycia. And there the centurion
7 found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus,
8 the wind not suffering us, we sailed under Crete, over against Salmone; And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous,
10 because the fast was now already past, Paul admonished them, And said unto them, Sirs, I perceive that this voyage will be with hurt and much dam-
11 age, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those
12 things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is a haven of
13 Crete, and lieth toward the southwest and northwest. And when the south

wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

27:14 But not long after there arose against it a tempestuous wind, called Euroc-
15 lydon. And when the ship was caught, and could not bear up into the wind,
16 we let her drive. And running under a certain island which is called Clauda,
17 we had much work to come by the boat: Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into
18 the quicksands, struck sail, and so were driven. And we being exceedingly
19 tossed with a tempest, the next day they lightened the ship; And the third day
20 we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.†

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and
22 to have gained this harm and loss. And now I exhort you to be of good cheer:
23 for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I
24 serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo,
25 God hath given thee all them that sail with thee. Wherefore, sirs, be of good
26 cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some
28 country; And sounded, and found it twenty fathoms: and when they had
29 gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of
30 the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as
31 though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be
32 saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued
34 fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health: for there shall not a hair fall from the head of any of
35 you. And when he had thus spoken, he took bread, and gave thanks to God
36 in presence of them all; and when he had broken it, he began to eat. Then
37 were they all of good cheer, and they also took some meat. And we were in
38 all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were pos-
40 sible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted

27:41 up the mainsail to the wind, and made toward shore. And falling into a place
where two seas met, they ran the ship aground; and the forepart stuck fast,
and remained unmovable, but the hinder part was broken with the violence
42 of the waves. And the soldiers' counsel was to kill the prisoners, lest any of
43 them should swim out, and escape. But the centurion, willing to save Paul,
kept them from their purpose; and commanded that they which could swim
44 should cast themselves first into the sea, and get to land: And the rest, some
on boards, and some on broken pieces of the ship. And so it came to pass,
that they escaped all safe to land.

28 And when they were escaped, then they knew that the island was called
2 Melita. And the barbarous people showed us no little kindness: for they kin-
dled a fire, and received us every one, because of the present rain, and because
3 of the cold. And when Paul had gathered a bundle of sticks, and laid them on
4 the fire, there came a viper out of the heat, and fastened on his hand. And
when the barbarians saw the venomous beast hang on his hand, they said
among themselves, No doubt this man is a murderer, whom, though he hath
5 escaped the sea, yet vengeance suffereth not to live. And he shook off the
6 beast into the fire, and felt no harm. Howbeit they looked when he should
have swollen, or fallen down dead suddenly: but after they had looked a
great while, and saw no harm come to him, they changed their minds, and
said that he was a god.

7 In the same quarters were possessions of the chief man of the island,
whose name was Publius; who received us, and lodged us three days cour-
8 teously. And it came to pass, that the father of Publius lay sick of a fever and
of a bloody flux: to whom Paul entered in, and prayed, and laid his hands
9 on him, and healed him. So when this was done, others also, which had dis-
10 eases in the island, came, and were healed: Who also honored us with many
honors; and when we departed, they laded us with such things as were
necessary.

Paul's Years in Rome

11 And after three months we departed in a ship of Alexandria, which had
12 wintered in the isle, whose sign was Castor and Pollux. And landing at Syra-
13 cuse, we tarried there three days. And from thence we fetched a compass,
and came to Rhegium: and after one day the south wind blew, and we came
14 the next day to Puteoli: Where we found brethren, and were desired to
15 tarry with them seven days: and so we went toward Rome. And from
thence, when the brethren heard of us, they came to meet us as far as Appii
Forum, and the Three Taverns; whom when Paul saw, he thanked God, and
16 took courage. And when we came to Rome, the centurion delivered the pris-
oners to the captain of the guard: but Paul was suffered to dwell by himself
with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews

together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of
28:18 the Romans: Who, when they had examined me, would have let me go, be-
19 cause there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught to accuse my
20 nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of
22 thee. But we desire to hear of thee what thou thinkest: for as concerning this
23 sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning
24 till evening. And some believed the things which were spoken, and some believed not.

30 And Paul dwelt two whole years in his own hired house, and received all
31 that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.†

NOTES TO THE ACTS

"O Theophilus" (1:1). Who was the Theophilus, "dear to God," to whom Luke dedicated this companion piece to "the former treatise," his Gospel? Some believe that the use of the name was a literary device. Others accept Theophilus as a real person and speculate about him. In Lk. 1:3, for example, he is called "most excellent," which implies a patron of high position.

The Holy Ghost (1:5). The term "Holy Ghost" sounds less mystifying when translated "Holy Spirit," as in recent versions. The King James, however, translated the Greek word *pneuma* in two different ways. When applied to the Divine, it is rendered as "Spirit," capitalized; when preceded by the adjective "Holy," the obsolete term "Ghost" is used. The phrase "Holy Ghost" is not found in the Old Testament, but it is so frequent in The Acts that this narrative has been called the Book of the Holy Spirit.

The Apostolic Charge (1:8). This is the term commonly given to the promise of power to the Eleven and to the command that they spread the word of Jesus throughout the world. Here is the basic theme of The Acts, announcing the events to follow as the irresistible workings of the Holy Spirit.

"In Those Days Peter Stood Up" (1:15). Peter dominates the first twelve chapters of The Acts. After his escape from Herod (12:10), his pointed reference to "James, and to the brethren" (12:17) suggests the recognition of the leadership of the Lord's brother. When Peter participates in the council of chapter 15, James is clearly the head of the Jerusalem group, for it is he who says, "My sentence is . . ." (15:19). Thereafter Peter simply drops out of the story and The Acts devotes itself chiefly to Paul. One theory is that Peter later became pre-eminent in the Roman Church.

until his martyrdom there. (See also note, "Thou Art Peter," pp. 971b–72a.)

The First Mass Conversion: Pentecost (2:41). In this dramatic account an intimate celebration of an ancient feast day turns in a few hours into the beginnings of a mass movement. To the Twelve assembled in one house, strange and awesome signs appear: Jews "out of every nation under heaven," drawn to the Holy City at that time, marvel at those "filled with the Holy Ghost." Many, overpowered by this ecstasy, become like men "full of new wine." Peter preaches the first Christian sermon on record, putting into words the meaning of this surge of emotion; his teaching is "gladly received"; three thousand rush to be baptized — and a world force is released.

This Jewish festival of Pentecost was so named from the Greek word for "fiftieth," marking fifty days from the beginning of Passover. Originally the day commemorated the bringing to the Temple of the firstfruits of the early harvest (Lev. 23:17). After the destruction of the Temple and the dispersion of the Jews, this Festival of Weeks became, under the Hebrew name of Shebuoth, a celebration of the giving of the Law, or Torah, at Mount Sinai. This occasion, it was thought, occurred fifty days after the first Passover and the departure from Egypt (Ex. 12). To some Christian groups Pentecost, known also as Whitsunday or Whitsuntide, combines both of those ideas: the "firstfruits" of the Gospel message, signalized by the outpouring of the Holy Spirit here described, and the covenant with Christ here enunciated.

"Christians," "the Church," "the Way" (2:45). The nature of the group life of the early followers is here suggested. They observed the Law and continued worship in the Temple (2:46, 3:1). They practiced voluntarily a primitive communism, holding their property in common (2:44–45, 4:34–37). They met frequently in private houses for prayer and for common meals — not yet sacramental in character — in commemoration of the Lord. They expressed their brotherly spirit by care of the poor and the sick. Their leadership fell naturally to the Apostles, notably to Peter, with a minimum of organization. They attracted converts, including even "a great company of the priests" (6:7), by their joyous spirit, their contagious faith and the "wonders and signs" wrought by the Apostles (2:43).

The new movement had as yet no distinctive name. The word "Christians," now universally used, was unknown until later (11:26). It is found only three times in the entire New Testament, and the word "Christianity" not at all. Another term, "way," appears occasionally; inconspicuous in the King James text, it is prominent as "the Way" in such recent versions as the ARV and the RSV, a term used also in the Qumran documents characterized on pp. xLix ff. "The church," mentioned in verse 47, is a premature name at this stage, for there was as yet no established ritual, doctrine or hierarchy.

"In the Name" (3:6). The phrase, "in the name of Jesus Christ," a common ending of formal prayers to this day, carried special meaning in the first century. The name of a person stood for his authority and character, and to pronounce it solemnly was thought to release an almost magic power. Names of deities and of demons were thus invoked, by Jews and Gentiles alike, to protect against evil and to inflict harm. Here Peter ascribes the healing of the cripple to "the name." And when later the Jewish leaders demanded of Peter, "By what power, or by what name, have ye done this?" (4:7), he boldly answers: "By the name of Jesus Christ" (4:10).

Barnabas (4:36). Here for the first time a prominent part in the new movement is given to a non-Palestinian Jew, from the island of Cyprus, called in the King James text "Joses . . . surnamed Barnabas, . . . interpreted, The son of consolation." In recent versions the name is rendered as "Joseph," and the surname is given variously as "son of exhortation" or "of encouragement." His intimate connection with the Jerusalem fellowship came apparently through his sister Mary, whose home is often mentioned as a meeting place of the group. Her son, John Mark (12:12, Col.

4:10), attended him and Paul on their first missionary tour and was the occasion for the tension between them. (See notes on 9:27 and 15:38, pp. 1034a, b and 1036b.)

A Dispute in the Jewish Council (5:40). This sharp difference within the council (the Sanhedrin) as to "the Way" becomes more violent in the official hearing later (23:6–10). The Sadducees, leading the attack against the Apostles, are opposed by the leading Pharisee, Gamaliel. This teacher of Paul (22:3), grandson of the great Hillel, was the first of seven in the history of Judaism to receive the pre-eminent title of Rabban. His tolerant wisdom is thought to reflect both a favorable attitude toward the Christian leaders and a desire to block Sadducean triumph over a sect so close in many ways to his own Pharisaic position.

"Seven Men . . . over This Business" (6:3). Up to this point in the narrative, the Way is a simple, communal society, and in spite of the swelling numbers it is led quite naturally by the Twelve. But now issues have arisen which require a formal management of affairs, for charges are made that widows of the "Grecians" are not treated fairly in the "daily ministration" of food (v. 1).

Behind this complaint lie social relationships which give a clue to the tension. Greek-speaking (or Hellenized) Jews living in Jerusalem, though attending the Greek synagogues and obeying the Law, were usually looked down upon by Palestinian Jews. To avoid further discord, a new authority is created to administer "this business" (6:3) — seven solemnly ordained stewards. This first move in organization to release the Apostles for their more important duties may be compared with a similar necessity in the career of Moses (Ex. 18:13–27, p. 98, and note on p. 114a).

The Stoning of Stephen (7:58). The trial of Stephen and his death resemble in many ways the closing hours of Jesus' life. But in contrast with the silence of Jesus before his judges, Stephen speaks at length. After reviewing Jewish history (vv. 3–50, which may be omitted), he concludes with a scorching denunciation which horrifies the assembly. But the mode of his death — stoning — was not mere mob fury but an ancient and communal form of execution after formal trial. (See note on this subject, Josh. 7:25, p. 185a.)

This sudden tragedy was followed by unexpected and far-reaching consequences. The followers "were all scattered abroad" (8:1), not only throughout Palestine but to Damascus and even to Antioch, three hundred miles to the north, and they "went every where preaching the word" (8:4). This dispersion made it impossible for the Way to continue a local sect, which otherwise it might conceivably have remained. And, perhaps most important of all, the faith and the forgiveness of the dying martyr so haunted one bitter enemy, Saul, that, as will shortly be seen, he became the leader in the movement he is here seeking to destroy.

The First Mention of Saul (Paul) (7:58). Paul, the dominant figure of The Acts and, with the exception of Jesus, the most impressive personality in early Christianity, appears here, introduced incidentally in connection with Stephen's death. With regard to the use of his Jewish name, Saul, see note on 13:13, pp. 1035b–36a.

Paul's Conversion and Its Sequel (9:1–19). The supreme experience which transformed Paul from a relentless foe to the greatest advocate of Christianity — his vision on the road to Damascus — is of such importance that the passages recording it deserve close scrutiny. In the earliest writings, Paul's own Epistles, where full and intimate details might be expected, such references are surprisingly scanty. But in The Acts this momentous episode is reported three separate times. The fullest account, the first of the three and given in the third person, is here reproduced. The other two, both speeches by Paul (22:6–21 and 26:12–20), are presented only in the comparisons which follow below.

The story of Paul's sudden blindness, for example, is amplified in the other two accounts, where the vision is said to have taken place at midday and under a dazzling

"light from heaven, above the brightness of the sun" (26:13). And the reports vary as to Paul's assignment to a Gentile mission. In this first account (9:6), Paul is ordered to Damascus, there to hear further commands (by Ananias). In the second, this instruction is followed by another trance, in the Temple in Jerusalem, where Paul "saw him [Jesus] saying unto me . . . I will send thee . . . unto the Gentiles" (22:18–21). In the third account, Paul, speaking to King Agrippa, asserts that his mandate to work among the Gentiles came to him in the initial vision on the Damascus Road (26:17).

What happened immediately after this implacable enemy astonished the Christians by joining their cause is also uncertain. In the first account, "straightway he preached Christ in the synagogues" at Damascus (9:20). In the second, when he came to Jerusalem he prayed and in a trance heard the Lord's advice to "get thee quickly out of Jerusalem: for they will not receive thy testament concerning me . . . I will send thee far hence unto the Gentiles" (22:18–21). In the third report, Paul tells Agrippa that he preached "first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles" (26:20).

But Paul's own story, written decades earlier in the first person and therefore to be preferred, gives a different impression. According to a significant passage in the Epistle to the Galatians (1:16 to 2:1), in which the events in Damascus are omitted and Ananias is not mentioned, the new convert first retired "into Arabia" (perhaps for meditation), returning briefly to Damascus; then "after three years" he spent two weeks in Jerusalem, seeing none of the leaders except Peter and "James the Lord's brother," and remaining "unknown by face unto the churches of Judea." Finally he disappeared into Syria and Cilicia until, perhaps fourteen years later, he went once more to Jerusalem with Barnabas (Gal. 2:1). See Maps IX, facing p. 1008, and X.

Sponsorship of Paul by Barnabas (9:27). Though not one of the original Apostles, Barnabas was a man of such devotion and energy that he was made the first leader of the missionary work outside Palestine. According to The Acts, however, he is particularly remembered for his championing of Paul. He it was who overcame the suspicion of the disciples in Jerusalem toward this new convert who had been the most violent persecutor of the faith (9:27); and he it was who enlisted Paul years later and brought him to Antioch (11:25–26).

Notable, too, is Paul's growing ascendancy shown in the text itself. "Barnabas and Paul" first becomes "Paul and Barnabas," and then just "Paul," either alone or with new companions. After years of effective collaboration, this missionary team is disrupted by a sharp contention over John Mark, but one may suppose less obvious reasons for the separation than those given in the text (see the note on p. 1036b). There Barnabas drops out of the narrative as he "sailed unto Cyprus," and nothing certain is known of his later activities. The theory, advanced long ago by Tertullian, that he may have been the author of the Epistle to the Hebrews, has never been generally accepted.

Gaps in the Record Concerning Paul (9:30). From Paul's own pen it is known that after his vision of Jesus he spent three years "in Arabia" (Gal. 1:17–18), a sojourn unmentioned in The Acts that should perhaps have found a place between verses 22 and 23. It is now also believed by some that Paul spent no less than a decade, presumably in missionary activity, in "the regions of Syria and Cilicia" (Gal. 1:21) before he was brought to Antioch by Barnabas (Acts 11:25–26).

"The Gentiles . . . Also Received the Word" (11:1). When Peter, stirred by the voice declaring "What God hath cleansed, that call not thou common" (10:15), received Cornelius into the new faith, his decision was revolutionary so far as the attitude of the Jerusalem Christians was concerned. But when on his return to the city they concurred, after some contention, that God had "also to the Gentiles granted repentance unto life" (11:18), the die was cast. (See also the two notes on p. 1036a.) That it was

a hard step for orthodox Jews, now Christians, to take is seen in Paul's accusation in Galatians, that Peter himself and others who had agreed with him were inconsistent in applying the new principle (2:11–13, p. 1055).

Antioch, Queen of the East (11:26). Antioch in Syria, then the most magnificent city in the East, stands out in the history of early Christianity for three main reasons. There the name "Christians" — perhaps in disparagement — was first used. According to The Acts it was the base from which the missionary work was launched, the starting point of each of Paul's tours and the one to which he returned to report. For a time, especially after the fall of Jerusalem in 70 A.D., it was the center of the Christian movement.

This Antioch was only one of sixteen cities of the same name founded centuries earlier by the Seleucid kings (pp. 712b, 733a). It had long been the capital of the powerful Greek kingdom, and was now the seat of the legate of Syria, ranking imperial officer in that area. On a navigable river, the Orontes, and only a few miles from the Mediterranean, it was a vast commercial metropolis. Untold wealth had been lavished upon its buildings, but in spite of its grandeur and size (over half a million inhabitants), writers of the time describe it as the worst city in the world. According to their accounts, Roman riches, Greek love of beauty and Oriental luxury provided no more than a glamorous veneer for the basest depravity. It was in any event the third city of the Roman Empire. Today it is a memory — a bedraggled town of six thousand souls.

Again, a Herod: Agrippa I (12:2). The Herod who executed James, son of Zebedee, first of the Apostles to suffer martyrdom, is usually known as Agrippa I. He was the grandson of Herod the Great and half-nephew of the trio, Achelaus, Antipas, and Philip, mentioned in the introduction to the New Testament, pp. 847b–48a. Under the Emperor's edict, he ruled vigorously from 41 to 44 most of the domain of his grandfather. The spectacular nature of his death (p. 1007), arrayed in a silver robe and hailed as a god, is confirmed by Josephus.

"Easter": a King James Anachronism (12:4). Here the word "Easter" makes its only appearance in the King James Version. Since in the first century there was no such set name or date for the annual commemoration of Jesus' resurrection, other translations use instead "the Passover." The word itself is of Anglo-Saxon origin, derived from the name of an old Teutonic goddess of spring. Although the celebration began very early, the date was not settled until 325, when the Council of Nicaea fixed upon the Sunday after the first full moon following the vernal equinox, which may fall anywhere between March 22 and April 25 according to the present calendar.

James, the Brother of Jesus (12:17). This verse introduces James, the first of Jesus' four brothers mentioned in Mk. 6:3 (his cousin according to Roman Catholics; see the note on that verse, p. 968a), and the only close kinsman known to have taken an active part in the Christian movement. There is no evidence that during Jesus' life James was in sympathy with his work (see Mt. 12:46–50, p. 895, and note on "Jesus and His Family," p. 965b). But he is thought to have been brought into the fellowship after seeing the risen Jesus (I Cor. 15:7). From non-Biblical sources the additional information has been gleaned that James was a Nazarite from birth, that he was known as "the Just," and that his years in prayer had made his knees as horny as those of a camel.

In The Acts (15:13 ff. and 21:18) and in Paul's Epistle to the Galatians (1:19 and 2:9) James appears to be the official head of the Jerusalem Christians, a position he held for some twenty years (perhaps from 44 to 63). Josephus asserts that he was stoned to death on the order of the High Priest Ananias. The New Testament, in addition to recognizing James' authority, implies that he remained completely loyal to Judaism. Paul's mention of men opposing him who "came from James" (Gal. 2:12) is thought to mean that the latter did not fully approve Paul's laxity in matters of the Law.

Change of Saul's Name to Paul (13:13). The

name "Saul," appearing first in 7:58 and used for several chapters, is replaced in an incidental reference in an omitted verse (13:9) which parenthetically states that he "also is called Paul," without giving an explanation. Thereafter this Roman form of the name is used. The New Testament is full of such bilingual names as, for example, Simon called Peter. Jews often had two names, one Hebrew used in religious ceremonials and a common name. Various reasons, some fantastic, have been offered for this change. One is that, now forced into first-hand dealings with the imperial authority and with Gentiles generally, a man named Paul, the Roman citizen, would receive much more consideration than one Saul, the Jew.

"Lo, We Turn to the Gentiles" (13:46). The defiant, clear-cut declaration here by Paul and Barnabas that the Gentiles would thereafter be their primary concern opened wide the door to non-Jews which Peter had first unlocked (see note on 11:1). That the Gentiles heard them and "were glad" (v. 48), while the Jews contradicted them (v. 45) and expelled them, only made certain that the break between Christianity and Israel would be irrevocable.

Barnabas as "Jupiter"; Paul as "Mercurius" (14:12). Unique in the New Testament is the quaint story of the near-identification of the two missionaries as visiting deities — the older, Barnabas, as Jupiter, father of the gods, and Paul, as Mercury, their messenger. Mercury is known for his charm in utterance and the title is given here to Paul as "the chief speaker." Hence some have thought that Paul gave posterity a wrong impression by quoting disparaging comments on his presence and speech (II Cor. 10:10, p. 1079).

The Decision Concerning Gentile Converts at the Jerusalem Council (15:19). The problem which here comes to focus plagued the new movement for decades: Should uncircumcised Gentiles be received into the Christian fellowship? The question was first raised in Caesarea at a time when, shortly after Stephen's death, Peter converted the centurion Cornelius and other Gentiles. Submitted to the Jerusalem church, it was answered in the affirmative (see note on 11:1, p. 1034b).

The broader position was further affirmed by the work of Paul and Barnabas in the Galatian churches (see note on 13:46). Following this, perhaps in the year 48, the issue had caused such division in Antioch that it was raised once more in the official council here reported. The "sentence" pronounced by James (vv. 19–20), then the head of the Jerusalem group, was to lighten the requirements for Gentile converts.

This important decision — "the Apostolic Decree" — did not relieve all contention. Not long after, Peter denied fellowship at table to Gentiles in Antioch (Gal. 2:11–16). In following years Paul complained that Christian emissaries from Jerusalem sought to undermine his labors among Gentiles in Asia Minor and in Europe. The problem was never quite settled. Only when the destruction of Jerusalem made it no longer a Jewish-Christian center and Christianity had become largely Gentile did the issue resolve itself. (See also note on Gal. 2:9, p. 1058a.)

Quarrel with Barnabas over John Mark (15:38). Paul's rejection of John Mark as a companion on the next tour goes back to an episode recorded in 13:13. The young man had not continued with his uncle Barnabas and Paul on the proposed journey into Galatia. Paul's opinion of Mark's action may have been that suggested by the translation of both Moffatt and Goodspeed, who replace the colorless "departed from" with the stinging "deserted."

Some have felt, however, that this sharp contention, causing a permanent break between two effective co-workers, may have been due to temper or stubbornness on Paul's part. They hold also that in this incident Paul may have judged Mark prematurely, for he later spoke of him with special esteem (Col. 4:10, II Tim. 4:11). Many have wondered what became of Barnabas after he "sailed unto Cyprus" (v. 39) and whether Paul ever made amends to his early sponsor beyond taking Mark back into his confidence. (See note on Barnabas, 9:27, p. 1034a, b.)

The matter is given such attention because of the plausible conjecture, supported by many scholars, that it was this Mark who later became Peter's companion and secretary in Rome and also was the author of the second Gospel. (On this see preface to Combined Gospels, pp. 858a, 859a, b.)

The Circumcision of Timotheus (16:3). Paul's decision to circumcise his new recruit Timothy, as he is usually known, is regarded as a practical step. The "sentence" of the Jerusalem council had relieved non-Jewish converts from full adherence to the Mosaic code (15:19–20 and note), but it may not have been certain whether this principle applied to a half-Jew, the son of a Jewish mother and a Greek father. Further, unless that ancient rite was accepted by Timothy, about to join Paul and Silas whose preaching normally began in the synagogues, his work would have been hampered or he might have been barred altogether from Jewish fellowship.

A Momentous Choice (16:8). Somewhere on the high plateau of what is now central Turkey, Paul faced a crucial question: Which way was he to go next? He might have turned east to expend his enormous energies on Mesopotamia and Persia. If he had, how different Christianity and, indeed, world history might have been! But when this dynamic leader turned almost due west to Troas, a port near the Macedonian mainland, his decision meant, according to Goodspeed, that Christianity "presently passes out of Asia, the continent of its origin, into Europe, the continent of its destiny."

The "We" Passages (16:10). The change from the third person to eye-witness narrative in the more intimate first person, passages listed earlier (p. 993a), appears here for the first time. It is also to be noted that Luke, the author of The Acts, is thought by many to be the "man of Macedonia" (v. 9) who joins Paul here at Troas.

Paul and the Areopagus (17:34). The term "Areopagus" (in English, "Mars' Hill") had a double meaning, for it referred to both a place and a group of people. It was the rostrum from which the noblest Athenian eloquence had been heard. A naked rock on the slope just below the gleaming Parthenon, it held in full view the superb statues and temples which symbolized the older glory of Hellenic culture and the old religion. It was also a council of leading citizens (of which the convert Dionysius was a member, v. 34) concerned with maintaining the cultural eminence of Athens.

On this occasion the speaker was a travel-stained Jew with a provincial accent, spoken of as a "babbler" and a "setter forth of strange gods" (v. 18). Aware of the challenge, Paul gave his audience his best — the first known Christian "apology" to Greek thinkers. Their eagerness always "to tell or to hear some new thing" (v. 21) had granted him a hearing. But their temper was insulation against his message and, shortly after, he left the city, never to return.

Challenge of the Polyglot Corinth (18:11). Paul in a day moved from what had been the seat of culture, Athens, to a glittering, sordid hive of commerce, Corinth. For at the middle of the first century, Corinth was the political capital of the Province of Achaia and famous for its wealth and gaudy vice. A welter of traders, politicians, slaves, pleasure-seekers, and Jews recently expelled from Rome by the edict of the Emperor Claudius, it presented new problems to the zealous missionary.

But Paul apparently made a poor start in Corinth, perhaps because of his disappointment in Athens, his anxiety over the Macedonian churches, and the depression he mentions in I Cor. 2:3. After the return of Silas and Timothy from the North (see v. 5, and also the preface to Thessalonians), he took new courage and thenceforth his following grew (v. 10). The hostility in the synagogue, here described, led him to an expression of exasperation (v. 6), which was far-reaching in its consequences.

This brief account in The Acts should be read both with Paul's Epistles to the Corinthians, which picture his struggles and victories there, and with his description of paganism in Romans (1:18–32, p. 1090).

Gallio and the "Insurrection" Against Paul (18:17). Gallio, "the deputy of Achaia," a man of the highest eminence and attainments, was the elder brother of the philosopher Seneca, prime minister of the infamous Nero. It has been pointed out that the proconsul is not necessarily showing disdain for religion, as some have thought from these verses, but merely adhering to the established policy in the provinces. The case was a Jewish affair and, since Judaism was protected by imperial edict, he properly refused to be a "judge of such matters" (v. 15).

A particular value of this episode is that it affords one of the few fixed dates of first-century Christianity. Since the discovery of an inscription in Delphi, made public in 1905, shows that Gallio was in office in the spring of 52, events in Paul's career may now be figured with greater accuracy.

"A Certain Jew Named Apollos" (18:24). Apollos is to many a mysterious figure because he has often been considered Paul's rival — as in fact he was in the eyes of some in the Corinthian church (I Cor. 1:12, 3:4–6). This brief passage tells all there is known of his background: first an orthodox Jew from Egypt, trained probably in Philo's allegorical method; then an affiliate in the movement founded by John the Baptist; and finally a Christian converted by Aquila and Priscilla in Paul's absence. The later friendly comments by the Apostle (I Cor. 4:6, 16:12) suggest that differences between him and Apollos may have been due not so much to divergent views as to contrasting ways of presenting the gospel message.

The place taken by Apollos in the expanding Christian movement may have been underestimated. Some believe that he was the first to fit into Christian theology Philo's far-reaching concept of the Logos, later developed in the Gospel of John (see note on Jn. 1:1, p. 1164a). Luther and others have regarded him as the author of the Epistle to the Hebrews.

The Baptism in Ephesus (19:2). The existence in Ephesus of a dozen disciples of John the Baptist, far from Palestine and decades after his death, is regarded by some as evidence that the movement founded by him had not died (see note on Lk. 3:3, p. 964b). Since they had been baptized by water and regarded Jesus as the Messiah whom John had foretold, they were Christians.

But their quaint reply to Paul's question, that they had "not so much as heard whether there be any Holy Ghost," shows that they were ignorant of the ecstatic speaking in tongues and prophesying which had come to mark the Christian fellowship. Their baptism by Paul "in the name of the Lord Jesus" (v. 5), in other words, baptism by the spirit, soon brought them these emotional experiences (v. 6).

"Ephesus the Picturesque" (19:26). Ephesus, capital of the Roman province of "Asia" (the western part of modern Asia Minor), was genuinely cosmopolitan. Its ancient Oriental tradition was shown by the popular and splendid Temple of Diana (a many-breasted fertility goddess not related to the Diana, chaste huntress, of Greek and Roman mythology). Its Hellenic influence was seen in its intellectual interests, its civic organization. Its relations to the Empire were evidenced by the military garrison protecting a thriving inland commerce and its broad tolerance of religion by the presence of a Jewish colony maintaining a large synagogue. A great city, linked with Corinth in spirit and by easy communication across the Aegean Sea, it was a convenient base for Paul's successful labors there and in the neighboring regions. (See Map X.)

First Observance of Sunday? (20:7). In the mention of "the first day of the week" here and also in I Cor. 16:2, scholars find hints that Saturday, the Sabbath observed under Jewish law (see note on Mt. 12:10, p. 966b), was already being replaced by Sunday. In Rev. 1:10 the phrase "the Lord's day," so called because it was the day of the resurrection, is held to be an even more definite indication of the change.

Other Authentic Sayings of Jesus (20:35). Paul closes his moving farewell to the Ephesian elders with a quotation from Jesus not mentioned in any of the Gospels. Does this indicate that there were other utterances

preserved in oral tradition or in writings now lost? There are many "sayings of Jesus" unrecorded in the Bible; they are known as *agrapha* and are scattered in early books, manuscripts and fragments. Some are regarded as authentic, others not (see discussion of Gnostic Gospels, p. Lii).

Ancient Tyre, Ptolemais and Caesarea (21:3–8). Tyre was a wealthy Phoenician seaport frequently mentioned in the Old Testament and the region was visited fleetingly by Jesus (Mk. 7, p. 905). Ptolemais, known in different periods as Accho, Acre and today Akka, the natural trade outlet from Galilee and Damascus, was dwindling in importance because of the great harbor a few miles to the south, built by Herod a half century before. Caesarea was the political capital of Palestine, where Paul was later imprisoned (23:31–27:2). Its fellowship, led by Philip the evangelist, had been founded some time earlier.

Paul's Insistence on Returning to Jerusalem (21:14). With his record of missionary achievement and his eagerness to press on to Rome, why is Paul so determined "to be at Jerusalem the day of Pentecost" (20:16)? He himself senses what might "befall" him there (20:22); disciples beseech him not to go; the prophet Agabus predicts certain disaster (21:4, 10–11, 12) — but all to no avail. His resolution, even though it might mean his death (21:13), is strangely parallel to that of Jesus himself.

The Epistles provide additional clues as to this inner compulsion, for "he had a vow" (18:18). One is a self-assumed obligation to fulfill a mission barely mentioned in The Acts (24:17). There had long been want and famine among the inhabitants of Jerusalem, including of course "the saints" — that is, believers — and Paul had been collecting moneys to aid them (see, for example, I Cor. 16:1–4, Rom. 15:26–28). But would it not have been sufficient to *send* the funds as a tangible token of the loyalty of the Gentile churches? Instead, he gathers at Troas a deputation from several cities and from there they all journey together as a pilgrim band — bearing offerings to the Holy City.

Perhaps, too, he was impelled to put forth a last, courageous effort to win over those of the Jerusalem leaders whose emissaries had opposed him for years, and thus to remove the chief obstacle to Christian solidarity. Choosing the day of Pentecost for his return — when they would all be present — he was perhaps hoping to show them the wonders he had been able to perform.

A Plan to Protect Paul (21:23–26). The scheme suggested by James, leader of the Jerusalem Christians, to offset the Jewish hostility, was for Paul to pay for and participate in a ceremony important in Israel's tradition. The vow mentioned in verse 23, to be taken by the four Jewish followers, was that of the Nazarite, involving separation and self-purification (see Num. 6:1–6 and note). It is a striking fact that the last act of Paul as a free man was the performance of a Jewish rite.

"*That Egyptian, Which . . . Madest an Uproar*" (21:38). The mention by the "chief captain" of a short-lived insurrection some time before Paul's arrest refers, according to Josephus, to a Jewish criminal (probably merely a rebel against Rome's tyranny) from Egypt who had gathered thirty thousand followers in an attempt to take Jerusalem.

"*Is It Lawful . . . to Scourge . . . a Roman . . . ?*" (22:25). Paul's imprisonment became embarrassing to the Roman officials when they learned that he was a Roman citizen. Hence Lysias, who had ordered that he be "examined" by torture (v. 24), was careful not to endanger his own future by disregarding Paul's timely query about his rights. The concern over Paul's security is seen when the conspiracy to kill him became known — 470 horsemen and foot-soldiers, as though for a king, to bring him unharmed to Caesarea, the Roman capital of Palestine (23:23). See Map IX, facing p. 1008.

"*Festus Came into Felix' Room*" (24:27). This expression means that Festus became the new governor. Felix, characterized by Tacitus as one of the worst of procurators, was removed by Nero after some six or

seven years of misrule. Festus, who is regarded as not much better than Felix, died in Judea after two years in office. The text suggests that both of these procurators were puzzled by the case but inclined to view it as a religious one and therefore not under their jurisdiction.

"Unto Caesar Shalt Thou Go" (25:12). When Festus attempted to remand Paul, already two years in prison, to the Sanhedrin on the ground that the case was a religious one, the Apostle exercised his prerogative as a Roman citizen to appeal before the supreme administrative court of the Empire in Rome. Once the formal appeal had been made, the case was no longer local or in the governor's hands. Thus Paul could be tried under civil law, and not by his enemies.

"Paul, Almost Thou Persuadest Me" (26:28). The vassal King Agrippa of this episode, in which Paul's eloquent plea wins an acquittal and almost a royal convert, is known in history as Marcus Julius Agrippa II. Son of Agrippa I, described in the note on chapter 12 (p. 1035a), he was the last prominent scion of the Herodian line. Confirmed as king in 56, he was, like many other members of his family, more of a Roman than a Jew. During the wars of 66–70, he was in the camp of the victorious Titus, and served one Emperor after another until his death at the end of the century.

Bernice, accompanying Agrippa in this story, is his full sister, not his wife, as the text might suggest. Beautiful and ambitious, she long tried to charm powerful Romans, notably Titus, but her bid for empire failed — hence her sobriquet as "the Jewish Cleopatra." A younger sister, Drusilla, mentioned in 24:24, was the third wife of the procurator Felix.

A Salty Tale of the Sea (27:20). Lovers of salt water have long found delight in Luke's eye-witness account of the stormy passage from Caesarea to Italy, one of the great sea tales of antiquity. It has been read and re read for the detail it gives of the battle with the elements and the primitive nautical equipment then used. The vessel, of the grain fleet plying regularly from Egypt to feed Rome's teeming population (v. 6), though perhaps three hundred feet long, was broad of beam and high of stern and could not sail close to the prevailing winds. Hence the devious course, indeed as far north as Asia Minor (v. 5). With only the stars for compass, with clumsy steering oars for rudder, with bailing buckets for pumps, the winter season was no time for such a perilous voyage — as "Paul admonished them" (v. 9). See Map X.

Although in this narrative Luke is primarily interested in the prisoner who in time of danger assumes leadership among 276 frightened souls aboard, the sailor will read it for its vivid descriptions — the hauling inboard of the small boat towed astern (v. 16), the bracing of the planking by ropes slung under the keel (v. 17), the lightening of the ship to avoid foundering (vv. 18, 19, 38), the technique of holding her off a lee shore (v. 29) until she could be driven aground at dawn.

Paul's Last Years (28:31). With the closing of The Acts, shortly after the year 60, Paul is in Rome living in his own hired house, under custody but with considerable freedom. Why does Luke's narrative stop with so much still to be told? Some regard the book as a brief for Paul's lawyer (perhaps the Theophilus to whom it is inscribed) brought just up to the time of the trial. However, it is pointed out that Paul was always his own advocate, and that the accepted date of composition is two or three decades later. Others believe that Luke's work was originally in three parts, the third of which was not preserved — accounting for the abrupt ending of the second portion. Still others hold that Luke, who throughout pictures Christianity as in no way seditious, was anxious to avoid trouble with Roman authorities and intentionally omitted Paul's condemnation.

The final disposition of Paul's troublesome case has been the subject of much scholarly debate. The charge was apparently that of inciting riots, on which evidence might easily have been amassed by his opponents. If he was actually arraigned before Caesar, there is difference of opinion

as to whether he was condemned or acquitted. Some, however, believe that the prosecutors failed to appear in court and Paul was never brought to trial at all. This position is based upon the recognized period after which a case, if not formally heard, was dismissed — the "two whole years" reported in Acts 28:30.

If Paul was acquitted, or released by default, what of his closing days? Some believe that he carried out his cherished plan to visit Spain (Rom. 15:24 and 28), a trip to the West supported by a surviving letter of Clement of Rome to Corinth in 96 A.D. Others, referring to his presence in Crete (Tit. 1:5) and in Nicopolis, Asia Minor (Tit. 3:12), not elsewhere mentioned, conclude that he returned to the East, perhaps after a journey to Rome. In any case, according to the earliest tradition, he was in the city at the time of Nero's persecution of Christians after the great fire of 64, and was decapitated — the "honorable death" accorded to Roman citizens — on the same day that Peter was crucified head-down, at his own request, in Nero's circus.

X

The Epistles



Early Christian Correspondence

Paul's Early Communications to His Churches

I AND II THESSALONIANS—GALATIANS—
I AND II CORINTHIANS

Paul's Message to a Church Independently Founded

ROMANS

Paul's Writings from Prison

COLOSSIANS—PHILEMON—EPHESIANS—
PHILIPPIANS

Documents Ascribed to Paul and to Others

I AND II TIMOTHY—TITUS—HEBREWS—I PETER—
JAMES—JUDE—II PETER

The Epistles

EARLY CHRISTIAN CORRESPONDENCE

THE EPISTLES, almost a third of the New Testament, merit much more consideration than they have ordinarily received. They are of the profoundest importance because of the doctrines, social attitudes and ethical standards they have impressed upon Western culture to this day. Indeed, many are surprised to learn that in them, rather than in the Gospels, are found some of the most familiar teachings. Examples are: "The wages of sin is death" (Rom. 6:23), "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55), "It is better to marry than to burn" (I Cor. 7:9), "The love of money is the root of all evil" (I Tim. 6:10), and "God is love" (I Jn. 4:8).

Of the Epistles, twenty-one in number, which differ greatly in length as well as in literary and religious quality, fourteen are ascribed to Paul as author, two to Peter, one to Jude, one to James, and three to John. Nine of the fourteen are almost universally held to be Paul's and a tenth (Ephesians), regarded as authentic by many though not all scholars, expresses central ideas of his. The remaining letters carrying his name are now commonly thought among liberal Protestants to be later documents, but Catholics and others hold the traditional view on authorship. Three (I and II Timothy and Titus) show Pauline influence. The fourth (Hebrews) does not affirm within the text itself that it was written by Paul and is now widely considered foreign to his thought.

Paul's Epistles, at times hurried and sometimes impassioned, are probably only a portion of those he actually wrote, but they provide a dynamic portrait of the personality that did most to shape early Christianity. Outpourings of an original and vigorous mind which vary in content and expression with the audiences addressed, they show him as the campaigner, the administrator, the teacher, the paternal leader, the theologian, the mystic and, at times, almost the poet. He is also the skillful debater, fully trained in the rabbinical tradition of Biblical citation and close reasoning. While to his contemporaries his letters were "weighty and powerful" (II Cor. 10:10), they did not become authoritative "Scripture" until many decades after his death (II Peter 3:16). Through the centuries his words, whether strait-laced injunctions as to sex and food or outbursts of religious ecstasy, have wielded an influence second only to those of Jesus himself.

Paul's letters were those of an executive, written for definite purposes, with an emphasis upon effectiveness rather than literary polish. To meet the specific problems and to answer the questions brought to him required further exposition of his ideas. He wrote for a public hearing and in most cases to folk personally known to him, thus taking for granted a certain mutual understanding. He dictated either to professional penmen, familiar figures in the market-place, or to his own travel comrades, adding at the end a few words in his own hand. The intimate and friendly nature of these personal letters, more apparent in their original and idiomatic Greek, is partly concealed in the draperies of the King James translation and by the formalities common in first-century correspondence.

Those interested in the beginnings of Christian theology always turn to Paul's Epistles as a primary source. For, as pointed out in the previous prefaces of the New

Testament, his letters are the earliest written records of the religion he preached. Since he rarely referred directly to Jesus' life and teachings, there has been question as to how familiar the Apostle was with the events later to be reported in the Gospels. Many assert that Paul, not Jesus, was responsible for the doctrinal structure of historic Christianity. (See on this point the introduction to The Acts, p. 992a.)

These writings are presented here, not in the sequence of the King James Version but in the approximate order of their composition, except for John's, which are placed with other documents bearing that name at the end of this volume. The eighteen in this section are divided conveniently into four groups, for reasons suggested by the titles and explained in the prefaces. The notes, numerous as they are, are fewer and shorter than they might well have been, in view of the number of significant passages in this portion of the New Testament which are sometimes obscure and are often disputed.

Paul's Early Communications to His Churches

I and II Thessalonians

THE FIRST PAGES OF CHRISTIAN LITERATURE

THE VISION at Troas, of "a man of Macedonia" who besought Paul to "Come over . . . and help us," initiated the harried tour that established Christianity on European soil (Acts 16:9 to 17:15). Churches were founded in three Macedonian cities — Philippi, Thessalonica and Berea — but in each case Paul was so bitterly attacked that he was forced to hurry away. He arrived at length in Athens alone, a fugitive, and worried about his uncompleted work in the North. There, summoning Silas and Timothy, co-workers left behind in Berea, he sent them back (I Thes. 3:2) to learn first-hand whether or not the church in Thessalonica (modern Salonica) had succumbed to hostile forces, as he feared.

The "good tidings" Timothy brought on his return to Paul, then in Corinth (Acts 18:1 and 5, I Thes. 3:6), was the occasion for the first Epistle to the Thessalonians, written perhaps in the year 51. The second letter seems to be a reply a few weeks later to further questions, although not all scholars have accepted it as entirely Paul's. These two short, human documents are placed first because, antedating the Gospels and The Acts by decades, they are thought by most authorities to be the earliest Christian writings known. And for several reasons they are an appropriate introduction to the vast body of Christian literature.

Of outstanding value is this first self-portrait of the missionary to the Gentiles. Here in many ways Paul reveals his intrepid spirit and leadership. His independence is shown by his assertion that, unlike the mercenary philosophers of the time, he supported himself by his own labor so that he "would not be chargeable unto any of you" (I Thes. 2:9, also II, 3:8). His pastoral concern is displayed in his treatment of questions submitted to him, in his advice to his converts to maintain a blameless reputation toward "them that are without" (I Thes. 4:12 and 5:22), and in his effort to protect the brethren against those within who were hostile to his teachings (II Thes. 3:6 and 14). Within small compass, the two Epistles portray enough of the personality and the methods of the Apostle, and of his effectiveness as a letter writer, to show how a small and precarious fellowship grew into a large and thriving church.

These messages reveal the contrasts between the early Christian communities and the pagan society in which they lived. For here the emphasis is upon sexual purity, honest dealing, and quiet, simple living. The command to "work with your own hands" (I Thes. 4:11), followed by the uncompromising injunction that "if any would not work, neither should he eat" (II Thes. 3:10), are calls to industry and frugality which have gone far in molding Christian character. As in most of Paul's Epistles, both of these letters close with personal counsel to practice patience, self-discipline and devotion.

THE FIRST EPISTLE OF PAUL TO THE

Thessalonians

"As a Nurse Cherisheth Her Children" (2:7)

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians
which is in God the Father, and in the Lord Jesus Christ: Grace be unto you,
2 and peace, from God our Father, and the Lord Jesus Christ. We give thanks
3 to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labor of love, and patience of
6 hope in our Lord Jesus Christ, in the sight of God and our Father; And ye
became followers of us, and of the Lord, having received the word in much
7 affliction, with joy of the Holy Ghost: So that ye were ensamples to all that
believe in Macedonia and Achaia.

8–10

2 For yourselves, brethren, know our entrance in unto you, that it was not
2 in vain: But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you
3 the gospel of God with much contention. For our exhortation was not of de-
4 ceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God,
5 which trieth our hearts. For neither at any time used we flattering words,
6 as ye know, nor a cloak of covetousness; God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been bur-
7 densome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children:
8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye
9 were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you,
10 we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that
11 believe: As ye know how we exhorted and comforted and charged every one
12 of you, as a father doth his children, That ye would walk worthy of God,
13 who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.
14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own coun-
15 trymen, even as they have of the Jews: Who both killed the Lord Jesus,

and their own prophets, and have persecuted us; and they please not God,
2:16 and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.
18 Wherefore we would have come unto you, even I Paul, once and again; but
19 Satan hindered us.* For what is our hope, or joy, or crown of rejoicing? Are
20 not even ye in the presence of our Lord Jesus Christ at his coming? For ye
3: 1 are our glory and joy. Wherefore when we could no longer forbear, we
2 thought it good to be left at Athens alone; And sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to estab-
3 lish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed there-
4 unto. For verily, when we were with you, we told you before that we should
5 suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us
7 always, desiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress by your
8,11 faith: For now we live, if ye stand fast in the Lord. Now God himself and
12 our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and to-
13 ward all men, even as we do toward you: To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

"*How Ye Ought to Walk and to Please God*" (4:1)

4 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God,
2 so ye would abound more and more. For ye know what commandments we
3 gave you by the Lord Jesus. For this is the will of God, even your sanctifica-
4 tion, that ye should abstain from fornication: That every one of you should
5 know how to possess his vessel in sanctification and honor; Not in the lust of
6 concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

* This curious expression may mean persecution or some other obstacle. But it is usually held to refer to the physical infirmity which Paul characterized later as "a thorn in the flesh, the messenger of Satan to buffet me" (II Cor. 12:7, p. 1080).

4:7,8 For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto
9 us his Holy Spirit. But as touching brotherly love ye need not that I write
10 unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we
11 beseech you, brethren, that ye increase more and more; And that ye study to be quiet, and to do your own business, and to work with your own hands,
12 as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which
14 are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus
15 will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not
16 prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of
17 God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in
18 the air: and so shall we ever be with the Lord.* Wherefore comfort one another with these words.

5 But of the times and the seasons, brethren, ye have no need that I write
2 unto you. For yourselves know perfectly that the day of the Lord so cometh
3 as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you
5 as a thief. Ye are all the children of light, and the children of the day: we are
6 not of the night, nor of darkness. Therefore let us not sleep, as do others;
7 but let us watch and be sober. For they that sleep sleep in the night; and they
8 that be drunken are drunken in the night. But let us, who are of the day, be

* In these two verses Paul sketches, with a few bold strokes, one of the most dramatic pictures of the Second Coming in the Bible — a scene in which "the Lord himself shall descend from heaven with a shout" and the faithful, alive and dead, will be swept up to the clouds "to meet the Lord in the air."

Such visions, which have stirred countless Christians, were not without danger to the early converts. The conviction that the end of the world was a matter of days turned the heads of the unstable and caused widespread excitement. To calm those fearful about deceased friends, Paul gives definite assurance that those who had died in the faith before the Great Day would be on equal terms with the living. He even asserts that those alive at the time would not "prevent" (precede) those who had died. To discourage extravagant or hysterical behavior, he counsels, at the end of both letters, quiet discharge of daily duties. (See note on Jn. 16:7, p. 1165b.)

Paul's strongest apocalyptic expressions are in the early Epistles. When years had elapsed without the eagerly awaited event, such predictions became less frequent and less colorful.

sober, putting on the breastplate of faith and love; and for a helmet, the hope
5: 9 of salvation. For God hath not appointed us to wrath, but to obtain salvation
10 by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep,
11 we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labor among you,
13 and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16–20 Rejoice evermore. Pray without ceasing. Quench not the Spirit. Despise
21,22 not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.

25–27 Brethren, pray for us. Greet all the brethren with a holy kiss. I charge
28 you by the Lord, that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

THE SECOND EPISTLE OF PAUL TO THE

Thessalonians

"Our God Would Count You Worthy of This Calling" (1:11)

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians
2 in God our Father and the Lord Jesus Christ: Grace unto you, and peace,
3 from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other abound-
4 eth; So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:
5 Which is a manifest token of the righteous judgment of God, that ye may be
11 counted worthy of the kingdom of God, for which ye also suffer: Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith
12 with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ,
2 and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as
3 that the day of Christ is at hand. Let no man deceive you by any means: for

that day shall not come, except there come a falling away first, and that man
2: 4 of sin be revealed, the son of perdition; Who opposeth and exalteth himself
above all that is called God, or that is worshipped; so that he as God sitteth
5 in the temple of God, showing himself that he is God. Remember ye not,
15 that, when I was yet with you, I told you these things? Therefore, brethren,
stand fast, and hold the traditions which ye have been taught, whether by
16 word, or our epistle. Now our Lord Jesus Christ himself, and God, even
our Father, which hath loved us, and hath given us everlasting consolation
17 and good hope through grace, Comfort your hearts, and stablish you in every
3: 5 good word and work. And the Lord direct your hearts into the love of God,
and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ,
that ye withdraw yourselves from every brother that walketh disorderly,
7 and not after the tradition which he received of us. For yourselves know how
ye ought to follow us: for we behaved not ourselves disorderly among you;
8 Neither did we eat any man's bread for nought; but wrought with labor and
9 travail night and day, that we might not be chargeable to any of you: Not
because we have not power, but to make ourselves an ensample unto you to
10 follow us. For even when we were with you, this we commanded you, that
11 if any would not work, neither should he eat. For we hear that there are
some which walk among you disorderly, working not at all, but are busy-
12 bodies. Now them that are such we command and exhort by our Lord Jesus
Christ, that with quietness they work, and eat their own bread.

13,14 But ye, brethren, be not weary in well doing. And if any man obey not our
word by this epistle, note that man, and have no company with him, that he
15 may be ashamed. Yet count him not as an enemy, but admonish him as a
16 brother. Now the Lord of peace himself give you peace always by all means.
The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every
18 epistle: so I write. The grace of our Lord Jesus Christ be with you all.
Amen.

Galatians

A DECLARATION OF CHRISTIAN INDEPENDENCE

Few documents have done so much to shape the course of the Christian religion as this tempestuous letter to the Galatian churches. It throbs with excitement. After a short greeting Paul plunges in with angry details and torrential arguments. Yet, in spite of its agitation, this is no unordered outburst but a reasoned exposition. For this short Epistle is the manifesto affirming the independence of Christianity from the Jewish traditional and legal framework within which it started, and within which it might conceivably have remained.

The Apostle probably wrote this missive in the year 52, but just where is uncertain. The occasion may be reconstructed. After nearly two years in Corinth, he had crossed the Aegean Sea to Ephesus and then followed the coast to Antioch in Syria, thus completing his second missionary journey (Acts 18:18–22). En route news came to him that the churches in the Roman province of Galatia, the first he is known to have founded, were being rent asunder. Which groups were here addressed — a question debated among scholars, known as "the Galatian controversy" — is an issue which need not be considered here. But it is known that in the churches involved, the strife was apparently caused by Jewish-Christian emissaries from Jerusalem who, seeking to keep the Christian movement as a part of Judaism, were denying Paul's apostolic authority and demanding that Gentile converts adhere to the complete Mosaic code. It was this crisis that precipitated Paul's blaze of indignant eloquence, to which, perhaps, some later theological passages were added.

Since this momentous Epistle is at times heavy and abstruse, a broad topical outline may be of aid. The first two chapters contain a heated retelling of facts in Paul's own career, to emphasize his former eminence in the Jewish community and his clear call from God, affirmed by leaders in the Jerusalem church, to be the Apostle to the Gentiles. Then the letter reviews Jewish restrictions, racial and religious, which were blocking his mission, and, declaring baldly that Christianity had outgrown its bondage from what it calls "the curse of the law" (3:13), it sets forth his revolutionary doctrine of "justification by faith" which centuries later was central in Martin Luther's revolt from Catholicism. It also introduces another important notion elaborated in later Epistles — a dualism coupling the Law with the flesh and faith with the Spirit (5:19–26), which has affected Christian behavior and ideals in curious ways.

The doctrinal portion of this letter (chs. 3 and 4) is a brief preview of the theory of salvation expanded in Romans (chs. 3–8). Writing here largely as a Pharisaic Jew, he supports his ideas by Scriptural references and by reasons rabbinical in character, as was the custom among many Jews of his time. Boldly these two chapters assert that the break from the Mosaic code was preordained by God and foretold in the Hebrew Scripture, and that the ancient covenant with "Abraham and his seed" is actually realized in Jesus, the true "seed" (3:16, 19 and 29). It states ingeniously that the Law was a temporary device until Christ should be revealed — merely a "schoolmaster" to prepare men for maturity and freedom (3:23–25) — and that now by faith in Jesus Christ alone, "not by the works of the law," is man, the child of God, redeemed from sin (2:16). Closing with a religious and ethical appeal to the faithful to subject this spiritual freedom to the rule of love, it proclaims Christianity as a universal fellowship transcending the limits of nation, law or race.

Galatians

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and
2 God the Father, who raised him from the dead;) And all the brethren which
3 are with me, unto the churches of Galatia: Grace be to you, and peace, from
4 God the Father, and from our Lord Jesus Christ, Who gave himself for our
sins, that he might deliver us from this present evil world, according to the
5 will of God and our Father: To whom be glory for ever and ever. Amen.

Paul's Defense of His Authority

6 I marvel that ye are so soon removed from him that called you into the
7 grace of Christ unto another gospel: Which is not another; but there be some
8 that trouble you, and would pervert the gospel of Christ. But though we, or
an angel from heaven, preach any other gospel unto you than that which we
9 have preached unto you, let him be accursed. As we said before, so say I
now again, If any man preach any other gospel unto you than that ye have
received, let him be accursed.
10 For do I now persuade men, or God? or do I seek to please men? for if I
11 yet pleased men, I should not be the servant of Christ. But I certify you,
12 brethren, that the gospel which was preached of me is not after man. For I
neither received it of man, neither was I taught it, but by the revelation of
Jesus Christ.
13 For ye have heard of my conversation in time past in the Jews' religion,
how that beyond measure I persecuted the church of God, and wasted it:
14 And profited in the Jews' religion above many my equals in mine own na-
15 tion, being more exceedingly zealous of the traditions of my fathers. But
when it pleased God, who separated me from my mother's womb, and called
16 me by his grace, To reveal his Son in me, that I might preach him among the
17 heathen; immediately I conferred not with flesh and blood: Neither went I
up to Jerusalem to them which were apostles before me; but I went into
Arabia, and returned again unto Damascus.
18 Then after three years I went up to Jerusalem to see Peter, and abode
19 with him fifteen days. But other of the apostles saw I none, save James the
20 Lord's brother. Now the things which I write unto you, behold, before God,
21,22 I lie not. Afterward I came into the regions of Syria and Cilicia; And was
23 unknown by face unto the churches of Judea which were in Christ: But they
had heard only, That he which persecuted us in times past now preacheth the
24 faith which once he destroyed. And they glorified God in me.
2 Then fourteen years after I went up again to Jerusalem with Barnabas,

2: 2 and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run,
6 or had run, in vain. But of those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for
7 they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw that the gospel of the uncircumcision was com-
9 mitted unto me, as the gospel of the circumcision was unto Peter; And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.†
10 Only they would that we should remember the poor; the same which I also was forward to do.
11 But when Peter was come to Antioch, I withstood him to the face, because
12 he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated
13 himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the
15 Gentiles to live as do the Jews? We who are Jews by nature, and not sinners
16 of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
19,20 For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:† and the life which I now live in the flesh I live by the faith of the Son of God,
21 who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

"*Before Faith Came, We Were Kept Under the Law*" (3:23)

3 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified
2 among you? This only would I learn of you, Receive ye the Spirit by the
3 works of the law, or by the hearing of faith? Are ye so foolish? having begun
6 in the Spirit, are ye now made perfect by the flesh? Even as Abraham be-
7 lieved God, and it was accounted to him for righteousness. Know ye there-
8 fore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith,

preached before the gospel unto Abraham, saying, In thee shall all nations
3: 9 be blessed. So then they which be of faith are blessed with faithful Abraham.
10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
13 Christ hath redeemed us from the curse of the law,† being made a curse
14 for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ;
16 that we might receive the promise of the Spirit through faith. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of
19 many; but as of one, And to thy seed, which is Christ. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; . . .
21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should
22 have been by the law. But the Scripture hath concluded all under sin, that the
23 promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which
24 should afterward be revealed. Wherefore the law was our schoolmaster to
25 bring us unto Christ, that we might be justified by faith. But after that faith
26 is come, we are no longer under a schoolmaster. For ye are all the children
27 of God by faith in Christ Jesus. For as many of you as have been baptized
28 into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in
29 Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

4 Now I say, That the heir, as long as he is a child, differeth nothing from a
2 servant, though he be lord of all; But is under tutors and governors until the
3 time appointed of the father. Even so we, when we were children, were in
4 bondage under the elements of the world: But when the fulness of the time
5 was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of
6 sons. And because ye are sons, God hath sent forth the Spirit of his Son into
7 your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son;† and if a son, then an heir of God through Christ.
12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not in-
13 jured me at all. Ye know how through infirmity of the flesh I preached the
14 gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ
15 Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and
16 have given them to me. Am I therefore become your enemy, because I tell you the truth?
18 But it is good to be zealously affected always in a good thing, and not only

4:19 when I am present with you. My little children, of whom I travail in birth
20 again until Christ be formed in you, I desire to be present with you now, and
to change my voice; for I stand in doubt of you.
21–31

"*Use Not Liberty for . . . the Flesh*" (5:13)

5 Stand fast therefore in the liberty wherewith Christ hath made us free,
2 and be not entangled again with the yoke of bondage. Behold, I Paul say unto
4 you, that if ye be circumcised, Christ shall profit you nothing. Christ is be-
come of no effect unto you, whosoever of you are justified by the law; ye
5 are fallen from grace. For we through the Spirit wait for the hope of right-
6 eousness by faith. For in Jesus Christ neither circumcision availeth any
thing, nor uncircumcision; but faith which worketh by love.
7 Ye did run well; who did hinder you that ye should not obey the truth?
8,9 This persuasion cometh not of him that calleth you. A little leaven leaveneth
10 the whole lump. I have confidence in you through the Lord, that ye will be
none otherwise minded: but he that troubleth you shall bear his judgment,
12 whosoever he be. I would they were even cut off which trouble you.†
13 For, brethren, ye have been called unto liberty; only use not liberty for an
14 occasion to the flesh, but by love serve one another. For all the law is ful-
15 filled in one word, even in this; Thou shalt love thy neighbor as thyself. But
if ye bite and devour one another, take heed that ye be not consumed one of
another.
16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the
17 flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh:
and these are contrary the one to the other; so that ye cannot do the things
that ye would.
18,19 But if ye be led of the Spirit, ye are not under the law. Now the works of
the flesh are manifest, which are these, Adultery, fornication, uncleanness,
20 lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath,
21 strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and
such like: of the which I tell you before, as I have also told you in time past,
that they which do such things shall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness,
23,24 goodness, faith, Meekness, temperance: against such there is no law.† And
25 they that are Christ's have crucified the flesh with the affections and lusts. If
26 we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of
vainglory, provoking one another, envying one another.
6 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore
such a one in the spirit of meekness; considering thyself, lest thou also be
2 tempted. Bear ye one another's burdens, and so fulfil the law of Christ.
3 For if a man think himself to be something, when he is nothing, he deceiveth
4 himself. But let every man prove his own work, and then shall he have re-

6: 5 joicing in himself alone, and not in another. For every man shall bear his own
7 burden. Be not deceived; God is not mocked: for whatsoever a man soweth,
8 that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life ever-
9 lasting. And let us not be weary in well doing: for in due season we shall
10 reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter† I have written unto you with mine own hand.
12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
13 For neither they themselves who are circumcised keep the law; but desire
14 to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the
15 world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks
18 of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

NOTES TO GALATIANS

Gentiles, the Law, and Paul's Commission (2: 9). The controversy that almost split the Christian movement — whether or not Gentiles must embrace Judaism before being admitted unto full fellowship — is discussed in the preface to The Acts, 990b, and in the note on Acts 15:19, p. 1036a.

The chief unsolved problem created by this passage, however, is the relation between Paul's references to the "pillars" in Jerusalem and the account in Acts 15. In asserting here that the gospel for the uncircumcised was committed to him (v. 7), was Paul referring to that council? Or was he thinking of an entirely different gathering, perhaps an earlier visit mentioned in Acts 12:25?

Paul's "Christ-Mysticism" (2:20). Paul bases his religious certainties not merely upon his vision of Jesus on the Damascus Road, nearly two decades before, but also upon a continuous experience expressed in the words, "Christ liveth in me" (v. 20). Often called his "Christ-mysticism," this sense of identification with his Risen Lord appears here for the first time in his writings. It is the foundation upon which he erected his whole theological structure — an approach which is religious rather than philosophical. His most elaborate development of this theme is in Rom. 3–8 (see note on "Salvation by Faith," Rom. 6:22, p. 1102a).

"The Curse of the Law" (3:13). Professor Enslin's notable study of Paul calls attention to "the pseudo-scientific distinction that is sometimes made today between the ceremonial law and the moral law," and denies the oft-repeated statement that Paul broke with the one and held to the other. Enslin states: "No Jew ever made such a distinction. For Paul law was law; and when he broke with it he broke with it as a unit."

From Slaves to Sons (4:7). These few verses, 1 to 7, present Jesus, Son of God, as the Redeemer of those who, hitherto in "bondage" to the law, may themselves become through him Sons of God and Heirs. Thus Paul attempts to bridge the gap between the ancient religious tradition and the new personal faith in Christ. (See also Rom. 8: 14–17, p. 1094.)

The Apostle in Anger (5:12). To mature readers, characters in the Bible seem less remote when seen in moments of exasperation. Here Paul vents his wrath upon those whom he regards as narrow concerning circumcision. Modern versions translate the words "cut off" as "emasculated" or "castrated," while the ARV delicately renders the last few words as "would even go beyond circumcision." To add to the color of this human document, this blast immediately precedes one of the tenderest passages in the Epistle.

Quintessence of the Christian Spirit (5:22–23). These two verses, compactly listing Christian virtues, and similarly concise passages in Col. 3:12, Phil. 4:8 and II Pet. 1:5–7, have been cited as containing the essence of the teaching of the New Testament.

"*How Large a Letter*" (6:11). The usual interpretation of this postscript (vv. 11–18) is that Paul, after dictating the body of the letter, takes the stylus from his amanuensis at this point to reaffirm his chief theme.

I Corinthians

RECORD OF AN UPHILL STRUGGLE FOR UNITY

PAUL'S DEALINGS with the unruly Corinthian group are recorded in a body of correspondence which reflects the growing-pains of a church in formation and embodies some of the ideas central to Christianity to the present day. In these letters — the largest block addressed to any one church — he develops a new mystic concept of the church, touches upon themes of universal interest such as atonement and immortality, and offers precepts as to Christian conduct on such intimate matters as relations between men and women. Revealing much of his own compelling faith, the moods in these writings range from impassioned irony to joyous affection, leading in exalted moments to some of his most inspired passages.

These Epistles were sent to a prosperous commercial city, strategically situated between the Aegean and Adriatic seas, also the capital of the Province of Achaia. The account of Paul's eighteen-month sojourn there (see Acts 18:1–18 and accompanying notes) suggests his confidence that, in spite of the prevailing materialism and vice, he had built up a sturdy fellowship. In Ephesus he learned, however, that the Corinthian church was wracked by dissension. To reestablish unity and his authority he wrote a series of vigorous letters, perhaps in the years 54 to 56.

The Bible presents this correspondence as only two Epistles. Many authorities, however, have found in them four different messages and have indicated their probable chronological sequence. The earliest, which would not be apparent to those unaware of modern scholarly analysis, is thought to be a mere fragment (II Cor. 6:14 to 7:1). This bit, an appeal to shun pagan entanglements and to remain a separate group, is given here to avoid later complications:

6:14 Be ye not unequally yoked together
with unbelievers: for what fellowship
hath righteousness with unrighteous-
ness? and what communion hath light
15 with darkness? And what concord
hath Christ with Belial? or what part
hath he that believeth with an infidel?
16 And what agreement hath the temple
of God with idols? for ye are the
temple of the living God; as God
hath said, I will dwell in them, and
walk in them; and I will be their God,
17 and they shall be my people. Where-
fore come out from among them, and
be ye separate, saith the Lord, and
touch not the unclean thing; and I
18 will receive you, And will be a Father
unto you, and ye shall be my sons
and daughters, saith the Lord Al-
7: 1 mighty. Having therefore these prom-
ises, dearly beloved, let us cleanse
ourselves from all filthiness of the
flesh and spirit, perfecting holiness in
the fear of God.

The second letter of the series, according to this approved arrangement, is the whole of I Corinthians, which follows. The third and fourth letters are discussed in the next preface, that to II Corinthians, p. 1078.

Corinthians

1 Paul, called to be an apostle of Jesus Christ through the will of God, and
2 Sosthenes our brother, Unto the church of God which is at Corinth, to them
that are sanctified in Christ Jesus, called to be saints, with all that in every
place call upon the name of Jesus Christ our Lord, both theirs and ours:
3 Grace be unto you, and peace, from God our Father, and from the Lord
Jesus Christ.

"THERE ARE CONTENTIONS AMONG YOU" (1:11)

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that
ye all speak the same thing, and that there be no divisions among you; but
that ye be perfectly joined together in the same mind and in the same judg-
11 ment. For it hath been declared unto me of you, my brethren, by them which
are of the house of Chloe, that there are contentions among you.
12 Now this I say, that every one of you saith, I am of Paul; and I of Apol-
13 los; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified
for you? or were ye baptized in the name of Paul?

"*The Wisdom of This World*" (1:20)

17 For Christ sent me not to baptize, but to preach the gospel: not with wis-
18 dom of words, lest the cross of Christ should be made of none effect. For the
preaching of the cross is to them that perish, foolishness; but unto us which
19 are saved, it is the power of God. For it is written,

I will destroy the wisdom of the wise,
and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this
22 world? hath not God made foolish the wisdom of this world? For the Jews
23 require a sign, and the Greeks seek after wisdom: But we preach Christ
crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
24 But unto them which are called, both Jews and Greeks, Christ the power of
25 God, and the wisdom of God. Because the foolishness of God is wiser than
men; and the weakness of God is stronger than men.
26 For ye see your calling, brethren, how that not many wise men after the
27 flesh, not many mighty, not many noble, are called: But God hath chosen
the foolish things of the world to confound the wise; and God hath chosen

1:28 the weak things of the world to confound the things which are mighty; And
base things of the world, and things which are despised, hath God chosen,
29 yea, and things which are not, to bring to nought things that are: That no
30 flesh should glory in his presence. But of him are ye in Christ Jesus, who of
God is made unto us wisdom, and righteousness, and sanctification, and re-
31 demption: That, according as it is written, He that glorieth, let him glory in
the Lord.

"The Wisdom of God" (2:7)

2 And I, brethren, when I came to you, came not with excellency of speech
2 or of wisdom, declaring unto you the testimony of God. For I determined
3 not to know any thing among you, save Jesus Christ, and him crucified. And
4 I was with you in weakness, and in fear, and in much trembling. And my
speech and my preaching was not with enticing words of man's wisdom, but
5 in demonstration of the Spirit and of power: That your faith should not
stand in the wisdom of men, but in the power of God.
6 Howbeit we speak wisdom among them that are perfect: yet not the wis-
7 dom of this world, nor of the princes of this world, that come to nought: But
we speak the wisdom of God in a mystery, even the hidden wisdom, which
8 God ordained before the world unto our glory; Which none of the princes
of this world knew: for had they known it, they would not have crucified the
9 Lord of glory. But as it is written,

> Eye hath not seen, nor ear heard,
> neither have entered into the heart of man,
> the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth
all things, yea, the deep things of God.
12 Now we have received, not the spirit of the world, but the Spirit which
is of God; that we might know the things that are freely given to us of God.
13 Which things also we speak, not in the words which man's wisdom teacheth,
but which the Holy Ghost teacheth; comparing spiritual things with spir-
14 itual. But the natural man receiveth not the things of the Spirit of God: for
they are foolishness unto him: neither can he know them, because they are
15 spiritually discerned. But he that is spiritual judgeth all things, yet he him-
16 self is judged of no man. For who hath known the mind of the Lord, that he
may instruct him? But we have the mind of Christ.

A Plea for Unity

3 And I, brethren, could not speak unto you as unto spiritual, but as unto
2 carnal, even as unto babes in Christ. I have fed you with milk, and not with

meat: for hitherto ye were not able to bear it, neither yet now are ye able.
3: 3 For ye are yet carnal: for whereas there is among you envying, and strife,
4 and divisions, are ye not carnal, and walk as men? For while one saith, I am
5 of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul,
and who is Apollos, but ministers by whom ye believed, even as the Lord
6 gave to every man? I have planted, Apollos watered; but God gave the in-
7 crease. So then neither is he that planteth any thing, neither he that watereth;
but God that giveth the increase.

9 For we are laborers together with God: ye are God's husbandry, ye are
10 God's building. According to the grace of God which is given unto me, as a
wise master-builder, I have laid the foundation, and another buildeth thereon.
11 But let every man take heed how he buildeth thereupon. For other founda-
12 tion can no man lay than that is laid, which is Jesus Christ. Now if any man
build upon this foundation gold, silver, precious stones, wood, hay, stubble;
13 Every man's work shall be made manifest: for the day shall declare it, be-
cause it shall be revealed by fire; and the fire shall try every man's work of
what sort it is.

18 Let no man deceive himself. If any man among you seemeth to be wise in
19 this world, let him become a fool, that he may be wise. For the wisdom of
this world is foolishness with God: for it is written, He taketh the wise in
21 their own craftiness. Therefore let no man glory in men: for all things are
22 yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death,
23 or things present, or things to come; all are yours; And ye are Christ's; and
Christ is God's.

4: 8 Now ye are full, now ye are rich, ye have reigned as kings without us: and
9 I would to God ye did reign, that we also might reign with you. For I think
that God hath set forth us the apostles last, as it were appointed to death: for
10 we are made a spectacle unto the world, and to angels, and to men. We are
fools for Christ's sake,† but ye are wise in Christ; we are weak, but ye are
11 strong; ye are honorable, but we are despised. Even unto this present hour
we both hunger, and thirst, and are naked, and are buffeted, and have no
12 certain dwelling place; And labor, working with our own hands: being re-
13 viled, we bless; being persecuted, we suffer it: Being defamed, we entreat:
we are made as the filth of the world, and are the offscouring of all things
unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.
15 For though ye have ten thousand instructors in Christ, yet have ye not many
16 fathers: for in Christ Jesus I have begotten you through the gospel. Where-
17 fore I beseech you, be ye followers of me. For this cause have I sent unto you
Timotheus, who is my beloved son, and faithful in the Lord, who shall bring
you into remembrance of my ways which be in Christ, as I teach every
18 where in every church. Now some are puffed up, as though I would not come
19 to you. But I will come to you shortly, if the Lord will, and will know, not
20 the speech of them which are puffed up, but the power. For the kingdom of

4:21 God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

COUNSEL ON PERSONAL CONDUCT

The Putting Away of Wicked Brethren

5 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should
2 have his father's wife. And ye are puffed up, and have not rather mourned,
3 that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as
4 though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my
5 spirit, with the power of our Lord Jesus Christ, To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day
9 of the Lord Jesus. I wrote unto you in an epistle not to company with forni-
10 cators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out
13 of the world. . . . Therefore put away from among yourselves that wicked person.†

Sex, Marriage and Divorce

6: 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effem-
10 inate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of
11 God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our
12 God. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.
13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.
15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid.
16 What! know ye not that he which is joined to a harlot is one body? for two,
17 saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.
18 Flee fornication. Every sin that a man doeth is without the body; but he that
19 committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye

6:20 have of God, and ye are not your own? For ye are bought with a price:
therefore glorify God in your body, and in your spirit, which are God's.

7 Now concerning the things whereof ye wrote unto me: It is good for a
2 man not to touch a woman. Nevertheless, to avoid fornication, let every man
3 have his own wife, and let every woman have her own husband. Let the hus-
band render unto the wife due benevolence: and likewise also the wife unto
4 the husband. The wife hath not power of her own body, but the husband:
and likewise also the husband hath not power of his own body, but the wife.
5 Defraud ye not one the other, except it be with consent for a time, that ye
may give yourselves to fasting and prayer; and come together again, that
6 Satan tempt you not for your incontinency. But I speak this by permission,
7 and not of commandment. For I would that all men were even as I myself.
But every man hath his proper gift of God, one after this manner, and an-
8 other after that. I say therefore to the unmarried and widows, It is good for
9 them if they abide even as I. But if they cannot contain, let them marry: for
it is better to marry than to burn.†

10 And unto the married I command, yet not I, but the Lord, Let not the
11 wife depart from her husband: But and if she depart, let her remain unmar-
ried, or be reconciled to her husband: and let not the husband put away his
12 wife. But to the rest speak I, not the Lord: If any brother hath a wife that
believeth not, and she be pleased to dwell with him, let him not put her
13 away. And the woman which hath a husband that believeth not, and if he be
14 pleased to dwell with her, let her not leave him. For the unbelieving husband
is sanctified by the wife, and the unbelieving wife is sanctified by the hus-
15 band: else were your children unclean; but now are they holy. But if the un-
believing depart, let him depart. A brother or a sister is not under bondage
16 in such cases: but God hath called us to peace. For what knowest thou, O
wife, whether thou shalt save thy husband? or how knowest thou, O man,
whether thou shalt save thy wife?†

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from
28 a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a
virgin marry, she hath not sinned. Nevertheless such shall have trouble in
29 the flesh: but I spare you. But this I say, brethren, the time is short: it re-
30 maineth, that both they that have wives be as though they had none; And
they that weep, as though they wept not; and they that rejoice, as though
31 they rejoiced not; and they that buy, as though they possessed not; And they
that use this world, as not abusing it: for the fashion of this world passeth
away.

32 But I would have you without carefulness. He that is unmarried careth for
33 the things that belong to the Lord, how he may please the Lord: But he that
is married careth for the things that are of the world, how he may please his
wife.

34 There is difference also between a wife and a virgin. The unmarried
woman careth for the things of the Lord, that she may be holy both in body

and in spirit: but she that is married careth for the things of the world, how
7:35 she may please her husband. And this I speak for your own profit; not that I
may cast a snare upon you, but for that which is comely, and that ye may at-
39 tend upon the Lord without distraction. The wife is bound by the law as long
as her husband liveth; but if her husband be dead, she is at liberty to be mar-
40 ried to whom she will; only in the Lord. But she is happier if she so abide,
after my judgment: and I think also that I have the Spirit of God.

"*So Run, That Ye May Obtain*" (9:24)

9 Am I not an apostle? am I not free? have I not seen Jesus Christ our
2 Lord? are not ye my work in the Lord? If I be not an apostle unto others,
yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
3,4 Mine answer to them that do examine me is this: Have we not power to eat
5 and to drink? Have we not power to lead about a sister, a wife, as well as
6 other apostles, and as the brethren of the Lord, and Cephas? Or I only and
Barnabas, have not we power to forbear working?
7 Who goeth a warfare any time at his own charges? who planteth a vine-
yard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth
12 not of the milk of the flock? If others be partakers of this power over you,
are not we rather? Nevertheless we have not used this power; but suffer all
13 things, lest we should hinder the gospel of Christ. Do ye not know that they
which minister about holy things live of the things of the temple? and they
14 which wait at the altar are partakers with the altar? Even so hath the Lord
15 ordained that they which preach the gospel should live of the gospel. But I
have used none of these things: neither have I written these things, that it
should be so done unto me: for it were better for me to die, than that any
16 man should make my glorying void. For though I preach the gospel, I have
nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I
preach not the gospel!
18 What is my reward then? Verily that, when I preach the gospel, I may
make the gospel of Christ without charge, that I abuse not my power in the
19 gospel. For though I be free from all men, yet have I made myself servant
20 unto all, that I might gain the more. And unto the Jews I became as a Jew,
that I might gain the Jews; to them that are under the law, as under the law,
21 that I might gain them that are under the law; To them that are without law,
as without law, (being not without law to God, but under the law to Christ,)
22 that I might gain them that are without law. To the weak became I as weak,
that I might gain the weak: I am made all things to all men, that I might by
23 all means save some. And this I do for the gospel's sake, that I might be
partaker thereof with you.
24 Know ye not that they which run in a race run all, but one receiveth the
25 prize? So run, that ye may obtain. And every man that striveth for the mas-

tery is temperate in all things. Now they do it to obtain a corruptible crown;
9:26 but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not
27 as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

10:23 All things are lawful for me, but all things are not expedient: all things are
24 lawful for me, but all things edify not. Let no man seek his own, but every
25 man another's wealth. Whatsoever is sold in the shambles, that eat, asking
26 no question for conscience' sake: For the earth is the Lord's, and the fulness
27 thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience'
28 sake. But if any man say unto you, This is offered in sacrifice unto idols, eat
29 not for his sake that showed it, and for conscience' sake: . . . Conscience, I
31 say, not thine own, but of the other: . . . Whether therefore ye eat, or
32 drink, or whatsoever ye do, do all to the glory of God. Give none offense,
33 neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Veiling of Women in Church

11: 2 Now I praise you, brethren, that ye remember me in all things, and keep
3 the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and
4 the head of Christ is God. Every man praying or prophesying, having his
5 head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered,† dishonoreth her head: for that is even all one
6 as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7 For a man indeed ought not to cover his head, forasmuch as he is the image
8 and glory of God: but the woman is the glory of the man. For the man is not
9 of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?
14 Doth not even nature itself teach you, that, if a man have long hair, it is a
15 shame unto him? But if a woman have long hair, it is a glory to her: for her
16 hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Behavior at the Communion Feast

17 Now in this that I declare unto you I praise you not, that ye come to-
18 gether not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly

11:20 believe it. When ye come together therefore into one place, this is not to eat
21 the Lord's supper. For in eating every one taketh before other his own sup-
22 per: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.
23 For I have received of the Lord that which also I delivered unto you, That
24 the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body,
25 which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance
26 of me. For as often as ye eat this bread, and drink this cup, ye do show the
27 Lord's death till he come.† Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
33 Wherefore, my brethren, when ye come together to eat, tarry one for an-
34 other. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

"MANY MEMBERS, YET BUT ONE BODY" (12:20)

12 Now concerning spiritual gifts, brethren, I would not have you ignorant.
2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
4,5 Now there are diversities of gifts, but the same Spirit. And there are dif-
8 ferences of administrations, but the same Lord. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same
9 Spirit; To another faith by the same Spirit; to another the gifts of healing by
10 the same Spirit; To another the working of miracles; to another prophecy, to another discerning of spirits; to another divers kinds of tongues; to an-
11 other the interpretation of tongues: But all these worketh that one and the
12 selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being
13 many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
14,15 For the body is not one member, but many. If the foot shall say, Because
16 I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it
17 therefore not of the body? If the whole body were an eye, where were the
20 hearing? If the whole were hearing, where were the smelling? But now are
21 they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need

12:22 of you. Nay, much more those members of the body, which seem to be
26 more feeble, are necessary: And whether one member suffer, all the members
suffer with it; or one member be honored, all the members rejoice with it.
27,28 Now ye are the body of Christ,† and members in particular. And God
hath set some in the church, first apostles, secondarily prophets, thirdly
teachers, after that miracles, then gifts of healings, helps, governments, di-
29 versities of tongues. Are all apostles? are all prophets? are all teachers? are
30 all workers of miracles? Have all the gifts of healing? do all speak with
31 tongues? do all interpret? But covet earnestly the best gifts: and yet show I
unto you a more excellent way.

THE HYMN TO LOVE

"A supreme passage" and "Paul's noblest utterance" are among the many tributes to this famous chapter. The spirit is that of lyric poetry. Therefore, following the lead of several editors, this classic is here printed in metrical form.

But the seventeenth-century term, "charity," the King James rendering of the Greek word *agape*, has confused readers as to the real theme of this passage. Recent versions translate it "love." Neither term, however, is an accurate translation, for "charity" is now a synonym for "philanthropy," while "love" is a word of too many meanings. To Paul the concept was one not merely of personal affection toward individuals but of an ethical devotion to one's fellow men.

This appeal, indubitably Paul's in expression, has its traces in the great Hebrew teachings and in such utterances of Jesus as his Great Commandments (Mk. 12:33, p. 936) and his Parable of the Good Samaritan (Lk. 10, p. 913).

13: 1 Though I speak with the tongues of men and of angels,
and have not charity,
I am become as sounding brass, or a tinkling cymbal.
2 And though I have the gift of prophecy,
and understand all mysteries, and all knowledge;
and though I have all faith, so that I could remove mountains,
and have not charity,
I am nothing.
3 And though I bestow all my goods to feed the poor,
and though I give my body to be burned,
and have not charity,
it profiteth me nothing.
4 Charity suffereth long, and is kind;
charity envieth not;
charity vaunteth not itself, is not puffed up,
5 Doth not behave itself unseemly,
seeketh not her own,
is not easily provoked,
thinketh no evil;

13: 6 Rejoiceth not in iniquity,
but rejoiceth in the truth;
7 Beareth all things,
believeth all things,
hopeth all things,
endureth all things.

8 Charity never faileth:
but whether there be prophecies, they shall fail;
whether there be tongues, they shall cease;
whether there be knowledge, it shall vanish away.
9 For we know in part,
and we prophesy in part.
10 But when that which is perfect is come,
then that which is in part shall be done away.

11 When I was a child, I spake as a child,
I understood as a child,
I thought as a child:
but when I became a man,
I put away childish things.
12 For now we see through a glass, darkly;
but then face to face;
now I know in part;
but then shall I know even as also I am known.
13 And now abideth faith, hope, charity, these three;
but the greatest of these is charity.

"*Desire Spiritual Gifts . . . That Ye May Prophesy*" (14:1)

14 Follow after charity, and desire spiritual gifts, but rather that ye may
2 prophesy. For he that speaketh in an unknown tongue speaketh not unto
men, but unto God: for no man understandeth him; howbeit in the spirit he
3 speaketh mysteries. But he that prophesieth speaketh unto men to edification,
6 and exhortation, and comfort. Now, brethren, if I come unto you speaking
with tongues, what shall I profit you, except I shall speak to you either by
8 revelation, or by knowledge, or by prophesying, or by doctrine? For if the
trumpet give an uncertain sound, who shall prepare himself to the battle?
9 So likewise ye, except ye utter by the tongue words easy to be understood,
how shall it be known what is spoken? for ye shall speak into the air.†
18,19 I thank my God, I speak with tongues more than ye all: Yet in the church
I had rather speak five words with my understanding, that by my voice I
might teach others also, than ten thousand words in an unknown tongue.

14:20 Brethren, be not children in understanding: howbeit in malice be ye chil-
23 dren, but in understanding be men. If therefore the whole church be come
together into one place, and all speak with tongues, and there come in those
that are unlearned, or unbelievers, will they not say that ye are mad?
26 How is it then, brethren? when ye come together, every one of you hath
a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpreta-
27 tion. Let all things be done unto edifying. If any man speak in an unknown
tongue, let it be by two, or at the most by three, and that by course; and let
28 one interpret. But if there be no interpreter, let him keep silence in the
33 church; and let him speak to himself, and to God. For God is not the author
34 of confusion, but of peace, as in all churches of the saints. Let your women
keep silence in the churches: for it is not permitted unto them to speak; but
35 they are commanded to be under obedience, as also saith the law. And if
they will learn any thing, let them ask their husbands at home: for it is a
40 shame for women to speak in the church. Let all things be done decently and
in order.

"IF CHRIST BE NOT RISEN, THEN IS OUR PREACHING VAIN" (15:14)

15 Moreover, brethren, I declare unto you the gospel which I preached unto
2 you, which also ye have received, and wherein ye stand; By which also ye
are saved, if ye keep in memory what I preached unto you, unless ye have
3 believed in vain. For I delivered unto you first of all that which I also re-
4 ceived, how that Christ died for our sins according to the Scriptures; And that
he was buried, and that he rose again the third day according to the Scriptures:
5,6 And that he was seen of Cephas, then of the twelve: After that, he was seen
of above five hundred brethren at once; of whom the greater part remain unto
7 this present, but some are fallen asleep. After that, he was seen of James;
8 then of all the apostles. And last of all he was seen of me also, as of one born
9 out of due time. For I am the least of the apostles, that am not meet to be
10 called an apostle, because I persecuted the church of God. But by the grace
of God I am what I am: and his grace which was bestowed upon me was not
in vain; but I labored more abundantly than they all: yet not I, but the grace
11 of God which was with me. Therefore whether it were I or they, so we
preach, and so ye believed.
12 Now if Christ be preached that he rose from the dead, how say some
13 among you that there is no resurrection of the dead? But if there be no resur-
14 rection of the dead, then is Christ not risen: And if Christ be not risen, then
15 is our preaching vain, and your faith is also vain. Yea, and we are found false
witnesses of God; because we have testified of God that he raised up Christ:
16 whom he raised not up, if so be that the dead rise not. For if the dead rise not,
17 then is not Christ raised: And if Christ be not raised, your faith is vain; ye

15:18 are yet in your sins. Then they also which are fallen asleep in Christ are
19 perished. If in this life only we have hope in Christ, we are of all men most
miserable.
20 But now is Christ risen from the dead, and become the firstfruits of them
21 that slept. For since by man came death, by man came also the resurrection
22 of the dead. For as in Adam all die, even so in Christ shall all be made alive.
24 Then cometh the end, when he shall have delivered up the kingdom to God,
even the Father; when he shall have put down all rule, and all authority and
25 power. For he must reign, till he hath put all enemies under his feet.
26,27 The last enemy that shall be destroyed is death. For he hath put all things
under his feet. But when he saith, All things are put under him, it is manifest
28 that he is excepted, which did put all things under him.† And when all things
shall be subdued unto him, then shall the Son also himself be subject unto
32 him that put all things under him, that God may be all in all. If after the
manner of men I have fought with beasts at Ephesus, what advantageth it
me, if the dead rise not? let us eat and drink; for to-morrow we die.

The Resurrection of the Faithful

35 But some man will say, How are the dead raised up? and with what body
36 do they come? Thou fool, that which thou sowest is not quickened, except it
37 die: And that which thou sowest, thou sowest not that body that shall be,
38 but bare grain, it may chance of wheat, or of some other grain: But God
giveth it a body as it hath pleased him, and to every seed his own body.
39 All flesh is not the same flesh: but there is one kind of flesh of men, an-
40 other flesh of beasts, another of fishes, and another of birds. There are also
celestial bodies, and bodies terrestrial: but the glory of the celestial is one,
41 and the glory of the terrestrial is another. There is one glory of the sun, and
another glory of the moon, and another glory of the stars; for one star differ-
eth from another star in glory.
42 So also is the resurrection of the dead. It is sown in corruption, it is raised
43 in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weak-
44 ness, it is raised in power: It is sown a natural body, it is raised a spiritual
body. There is a natural body, and there is a spiritual body.†
45 And so it is written, The first man Adam was made a living soul; the last
46 Adam was made a quickening spirit. Howbeit that was not first which is
spiritual, but that which is natural; and afterward that which is spiritual.
47 The first man is of the earth, earthy: the second man is the Lord from
48 heaven. As is the earthy, such are they also that are earthy: and as is the
49 heavenly, such are they also that are heavenly. And as we have borne the
image of the earthy, we shall also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom
51 of God; neither doth corruption inherit incorruption. Behold, I show you a

15:52 mystery; We shall not all sleep, but we shall all be changed, In a moment,
in the twinkling of an eye, at the last trump: for the trumpet shall sound, and
53 the dead shall be raised incorruptible, and we shall be changed. For this cor-
ruptible must put on incorruption, and this mortal must put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall
have put on immortality, then shall be brought to pass the saying that is writ-
55 ten, Death is swallowed up in victory. O death, where is thy sting?† O
56 grave, where is thy victory? The sting of death is sin; and the strength of
sin is the law.
57 But thanks be to God, which giveth us the victory through our Lord Jesus
58 Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always
abounding in the work of the Lord, forasmuch as ye know that your labor
is not in vain in the Lord.

16 Now concerning the collection for the saints,† as I have given order to the
2 churches of Galatia, even so do ye. Upon the first day of the week* let every
one of you lay by him in store, as God hath prospered him, that there be no
3 gatherings when I come. And when I come, whomsoever ye shall approve
4 by your letters, them will I send to bring your liberality unto Jerusalem. And
5 if it be meet that I go also, they shall go with me. Now I will come unto you,
6 when I shall pass through Macedonia: for I do pass through Macedonia. And
it may be that I will abide, yea, and winter with you, that ye may bring me
7 on my journey whithersoever I go. For I will not see you now by the way;
8 but I trust to tarry a while with you, if the Lord permit. But I will tarry at
9 Ephesus until Pentecost. For a great door and effectual is opened unto me,
and there are many adversaries.
10 Now if Timotheus come, see that he may be with you without fear: for he
12 worketh the work of the Lord, as I also do. As touching our brother Apollos,
I greatly desired him to come unto you with the brethren: but his will was
not at all to come at this time; but he will come when he shall have conven-
13,14 ient time. Watch ye, stand fast in the faith, quit you like men, be strong. Let
17 all your things be done with charity. I am glad of the coming of Stephanas
and Fortunatus and Achaicus: for that which was lacking on your part they
18 have supplied. For they have refreshed my spirit and yours: therefore ac-
knowledge ye them that are such.
19 The churches of Asia salute you. Aquila and Priscilla salute you much in
20 the Lord, with the church that is in their house. All the brethren greet you.
21 Greet ye one another with a holy kiss. The salutation of me Paul with
22 mine own hand. If any man love not the Lord Jesus Christ, let him be
23 Anathema, Maranatha.† The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.

* Was this Sunday? (See note on Acts 20:7, p. 1038b.)

NOTES TO I CORINTHIANS

"Fools for Christ's Sake" (4:10). Party strife, from which Christianity has so often suffered, here occasions what to this day many regard the most effective defense of religious faith against intellectual attack. The reports brought to Paul showed that this predominantly Hellenic group in Corinth was split over competing loyalties and schools of thought (1:10–12). Was he to meet them on the level of logic and rhetoric? Having found in Athens how difficult and unprofitable such disputation was, he moves the discussion to the plane of sheer religious experience.

The Apostle here affirms that "the Spirit which is of God" is not apprehended through the eye or the ear or the mental powers needed for "the spirit of the world" (2:12) but through a special gift "which God hath prepared for them that love him" (2:9). Asserting that "the things of the Spirit . . . are spiritually discerned" (2:14), he points beyond reason, the pride of those "wise in this world" (3:18), to revelation and union with Christ through faith.

Excommunication (5:13). To keep intact the groups he had established, Paul urged both that they withdraw themselves from contact with unbelief and immorality (II Cor. 6:14–17, p. 1060b), and also that they cast out those who did not conform, or walked "disorderly," as in II Thes. 3:6. This is the quarantine developed later, as Christianity attained dominance, into a powerful disciplinary measure and a weapon of vast importance in church and national relationships, especially in the Middle Ages.

The outlawing of recalcitrants in respect to ethical wrongdoing is found in Jewish practice, decreed repeatedly in Deuteronomy, as, for example, "so shalt thou put away evil from among you" (Deut. 21:21 and 22:21). Jesus prescribed this punishment, in a passage sometimes disputed (Mt. 18:17, p. 910). In turn, John's Gospel complained that the Jews "put out of the synagogue" those who confessed Christ (Jn. 9:22, p. 917).

Paul's Views on Sex (7:9). Paul's precepts on matters related to sex have stirred no end of controversy. He has been praised for raising moral standards and condemned for harmful narrowness of outlook. In a recent book otherwise sympathetic toward Paul, for example, Professor Edman says that the Apostle "bequeathed to the Western world a heritage which formed the least liberal portions of Calvinist and of Methodist morality. Paul cannot be acquitted of having identified the flesh with evil, and sex with wickedness." Since Paul's longest treatment of the subject occurs here (6:15 to 7:40), the passage warrants a careful appraisal.

An evaluation of Paul's teaching may properly begin with his basic assumptions. Most important is his conviction that the Second Coming was at hand. To make the best use of the precious time remaining (7:29), he seeks to prepare his followers spiritually for this supreme event by weaning them from indulgence. He writes as though for an emergency. Even marriage, honored in the Jewish heritage, is to him an entanglement best to be avoided: for, "he that is married careth . . . how he may please his wife" rather than "how he may please the Lord" (7:32–33). In I Cor. 9. Paul reflects that the Apostles had family cares but that he had renounced the power "to lead about . . . a wife" (9:5) for fear he might "hinder the Gospel of Christ" (9:12).

A second assumption is the dualism of flesh and spirit. The flesh is associated with sin — "in my flesh . . . dwelleth no good thing" (Rom. 7:18) — and sexual impurities are the first and most dangerous of the "works of the flesh" (Gal. 5:19). "They that are Christ's have crucified the flesh" (Gal. 5:24). Restrain therefore the natural impulses: "Mortify . . . your members" (Col. 3:5). But not to be overlooked are

Paul's own lack of sex-interest ("I would that all men were even as I myself," I Cor. 7:7), and his reaction to the depravity, notorious in Corinth, which had shocked him in his travels.

This is the background of his blunt command against illicit intercourse: "Flee fornication" (6:18). Yet, expressing not a commandment but his own opinion, he goes further when, decrying sex expression altogether, he states that "it is good for a man not to touch a woman" (7:1) — a chief Biblical support for the ascetic ideal. Marriage has its place "to avoid fornication" (7:2) and because "it is better to marry than to burn" (7:9). Compare, however, the Epistle to the Ephesians — if it was written by Paul. He strikes a tender note, urging husbands and wives to cherish one another and picturing the marriage bond as a symbol of the relation between Christ and the Church (Eph. 5:25, p. 1114).

Whatever the origin and intention of Paul's views, the fact remains that they have been read for nineteen hundred years, not as first-century counsel for early disciples but for all Christians. The acceptance of his teachings by the ancient Church led to the exaltation of celibacy, and from that day has fostered the implied obligation to restrain sex expression except for procreation. That strict asceticism is necessary for the highest Christian virtue is reiterated in Rev. 14:4. The effects of these passages have been deplored by sociologists as being neither natural nor wholesome.

Marriage with Unbelievers (7:16). Paul deals here with problems Jesus did not have to confront, those of mixed unions of believers and pagans. His opinion, which he admits is not a command of the Lord, is that such marriages should be maintained and that, in case of disagreement, separation should not be initiated by the believing partner. This passage is the basis for Roman Catholic regulations, known as "the Pauline privilege," which under certain conditions permit the marriage of a Catholic to a person divorced before baptism. (See also note, "Jesus on Divorce," Mt. 19:8, p. 974a.)

"With Her Head Uncovered" (11:5). Modern translations, including the ARV, use the words "veiled" and "unveiled" in this passage in respect to women. For Paul's attitude toward them see note on p. 1116a, b.

The Sacrament of the Communion (11:26). The most common form of the solemn "words of institution" of this historic rite is found in verses 23–25. The passage is also the first written evidence that the re-enacting of Jesus' last meal with his disciples was already established in the early fellowship. But Paul, inspired by reported abuses in Corinth, makes the ceremony more than a mere commemorative feast. The bread and wine, the "elements," here symbolize the redemption of mankind through the death and resurrection of Christ. (See the note on Sacraments, p. 1101b, and the discourse on "The Bread of Life" in Jn. 6, pp. 1154–55.)

Increasingly, therefore, as Christian communities grew, the common meal became symbolic and took various forms. The rite is known as the "Eucharist" (Greek, "thanksgiving") among Christians generally, and among Roman Catholics as "the Sacrifice of the Mass" or simply "the Mass." The most ornate ceremony is "the Divine Liturgy" of the Greek Orthodox Church, while in most Protestant groups the "Lord's Supper" is brief and simple. In both the eastern and western branches of Catholicism the priest alone drinks the wine, but distributes to the laity the consecrated wafer or "bread"; in Protestantism all receive both elements, the "wine" sometimes being unfermented grape juice.

Although interpretations of the sacrament are too varied and fine-spun to be discussed here, three may be mentioned. Two express differing views of a doctrine known as "The Real Presence." Catholic churches (Greek, Roman and Anglican) adhere to transubstantiation, believing that by a physical miracle the bread and wine, at the moment of the elevation of the Host (the sacred wafer), are by priestly consecration transformed into the actual (not symbolic) body and blood of Christ and that his sacrifice is renewed. Conservative Protestant

bodies maintain that Christ is not physically, but spiritually, present in the elements. Liberal Protestants regard the communion as a commemoration of the Last Supper, a reminder of Jesus' death, and an act of fellowship with faithful Christians over the centuries. (See also note on the Lord's Supper, Mk. 14:22, p. 978a.)

"*Ye Are the Body of Christ*" (12:27). John's comparable metaphor of the vine and its branches is found in 15:1–7, p. 1161.

Paul's Curb on "Tongues" (14:9). The strange term, "speaking with tongues" (v. 6), refers to ecstatic and incoherent utterance while under the spell of religious excitement. A phenomenon apparently as old as religion itself, it is reported in various ages and cultures and is common to this day among various Christian sects. Apart from its emotional contagion, it has been held in awe because of the belief that the Divine spirit is in this way speaking directly through the "possessed" person.

In the early Church this experience was quite frequent, as, for example, the mass conversion at Pentecost (discussed in notes on Acts 2), the effects of Peter's words in Caesarea (Acts 10:46) and of Paul's in Ephesus (Acts 19:6). Paul recognized its value and took pride in his own gift (14:18). But the Corinthians seem to have overdone this form of religious intoxication and Paul gives a long chapter to the problem.

The gist of his warning is that, since the purpose of public worship is to edify (v. 26), speaking with tongues is to be subordinated to "prophesying." If used at all in meetings, it is to be limited to no more than two or three men at a time, and only with proper "interpretation" (14:27). Thus Paul appeals for intelligible utterance. His curious command that "women keep silence in the churches" (v. 34), contradicting a previous permission that they might participate (I Cor. 11:5 and 13), may apply only to the use of "tongues" and reflect the Apostle's feeling that women were more susceptible than men to emotional excitement.

A Passage Cited by Unitarians (15:27). Few readers may realize that verses 27–28 are a Scriptural support for the Unitarian point of view. Paul's statement that God is "all in all" and that the Son is "subject unto him" is held to be a denial of three equal "persons" as constituting the Godhead. For further reference to this abstruse subject, see the note on the Doctrine of the Trinity, pp. 1086b–87b, and the one on the Doctrine of the Incarnation, p. 1119n.

"*There Is a Spiritual Body*" (15:44). This famous chapter, commonly read at Christian funerals, was Paul's reply to troublesome questions concerning life after death. Offering as the supreme example of resurrection that of Jesus, he mentions a list of separate appearances of the Risen Lord fuller than recorded anywhere else in the New Testament. He then meets the skeptical contention that the dead cannot rise by asserting that such disbelief is a denial of Jesus' resurrection — just proved — and of the glorious future open to those who do believe.

The knottiest phase of the problem seems to have been, "*How* are the dead raised up?" (v. 35). Was the afterlife to be physical resurrection of the human body, a Jewish concept at certain periods (see Hebrew ideas on the subject, p. 508b)? Was it to be some sort of immortal soul, as dimly pictured in Greek philosophy? Or was it to be a sharing in the immortality of a dying-rising deity, through initiation rites, as in some mystery cults (see p. 988a, b)?

Paul's contribution is an original synthesis of these ideas. The "natural body" is changed at death into a "spiritual body," identifiable and eternal. The analogy of the "seed" (vv. 36–38) is of Jewish origin. The belief that the Divine in man persists after death, unhampered by human limitations, reflects Greek thought. The conviction that the immortal life of the faithful is achieved through mystical communion with the Lord Jesus Christ (vv. 51–52) springs, it is held, from the mysteries. At the end, reasoning gives place to poetry — a stirring paean of triumph over death, which has

been of infinite comfort to believers over the centuries.

"*O Death, Where Is Thy Sting?*" (15:55). This is the more familiar expression. That concerning the "sting of death" in verse 56 seems to be a later interpolation, perhaps by someone other than Paul, for it is an anticlimax and a digression. Dr. Moffatt regards it as a mere marginal note, made by the Apostle himself.

"*Collection for the Saints*" (16:1). Paul's plea for funds for the poverty-stricken believers ("saints") of Jerusalem, presented more fully in II Cor. 8 and 9, is in accord with his long-cherished plan. (See note on Acts 21:19, p. 1039a.)

"*Anathema, Maranatha*" (16:22). The first of these two words, which is Greek, is familiar and means "cursed." The second, Aramaic and not found elsewhere in the Bible, is thought to mean "the Lord is at hand." Correctly rendered the two words should be separated by a period.

II Corinthians

A CHRONOLOGICAL REARRANGEMENT

THE PREVIOUS PREFACE pointed out that while the Epistles to the Corinthians are named in most Bibles First and Second, the two actually consist of four separate ones. The third and fourth are found in the present book, usually known as II Corinthians. Their order is apparent only by rearrangement of the text, requiring chapters 10–13 to precede chapters 1–9, except that the closing verses of chapter 13 are left in their place at the end, p. 1085.

In the vehement chapters of the third letter (chs. 10–13, next to be read), the reproofs, poured out in "affliction and anguish" (2:4, p. 1082), are better understood if preceding events are sketched. Timothy's mission to Corinth, including the delivery of the long second letter (I Cor.), had apparently failed to overcome the party spirit inspired, presumably, by agents of the Jerusalem church who were "boasting" of their superior claims. When Paul learned that his character and his apostolic authority were under attack, he is thought to have made a hurried and painful journey to Corinth, unrecorded in The Acts but implied in II Cor. 12:14 and 13:1. His efforts seem to have been futile. On his return to Ephesus, he rose to the challenge with vigor and sent, this time by Titus, a heated third letter.

Careful reading of these chapters, in which Paul flays his critics, reveals the mood of satire and irony which is tempered and even hidden by the King James renderings of particular passages. This is one item on the debit side of that translation, as compared with the high literary quality of most of it. The letter must have been effective in the original, for it had happy results in Corinth, as will shortly be seen.

During the long and anxious wait after Titus' departure for Corinth with the severe third letter, Paul's distress was deepened by an undefined peril mentioned in 1:8, p. 1081. Then, too impatient to linger in Ephesus or to develop the promising field opened to him at Troas (2:12–13, p. 1082), he crossed into Macedonia and met the returning Titus, probably in Philippi. Gladdened by the tidings of reconciliation, Paul dispatched a fourth letter of grateful exaltation, the last of the four, and soon followed it in person.

The final Epistle of the series (II Cor. 1–9, excepting a brief passage already presented, 6:14 to 7:1, in the earlier preface, p. 1060b), is not without its difficulties for the reader. There is the confusing use of the editorial "we" and "us," some broken sequences (as at 2:13, resumed at 7:2), and some unexplained references. But it contains also notable examples of Paul's gifts of expression.

THE SECOND EPISTLE OF PAUL TO THE

Corinthians

ATTACKS UPON THE "FALSE APOSTLES" (11:13)

10 Now I Paul myself beseech you by the meekness and gentleness of Christ,
who in presence am base among you, but being absent am bold toward you:
7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's,

10: 8 even so are we Christ's. For though I should boast somewhat more of our
authority, which the Lord hath given us for edification, and not for your de-
9 struction, I should not be ashamed: That I may not seem as if I would terrify
10 you by letters. For his letters, say they, are weighty and powerful; but his
11 bodily presence is weak, and his speech contemptible. Let such a one think
this, that, such as we are in word by letters when we are absent, such will
13 we be also in deed when we are present. But we will not boast of things with-
out our measure, but according to the measure of the rule which God hath
distributed to us, a measure to reach even unto you.

14–18

11 Would to God ye could bear with me a little in my folly: and indeed bear
2 with me. For I am jealous over you with godly jealousy: for I have espoused
you to one husband, that I may present you as a chaste virgin to Christ.†
3 But I fear, lest by any means, as the serpent beguiled Eve through his sub-
tility, so your minds should be corrupted from the simplicity that is in Christ.
4 For if he that cometh preacheth another Jesus, whom we have not preached,
or if ye receive another spirit, which ye have not received, or another gos-
5 pel, which ye have not accepted, ye might well bear with him. For I suppose
6 I was not a whit behind the very chiefest apostles.† But though I be rude in
speech, yet not in knowledge; but we have been thoroughly made manifest
among you in all things.
7 Have I committed an offense in abasing myself that ye might be exalted,
8 because I have preached to you the gospel of God freely? I robbed other
9 churches, taking wages of them, to do you service. And when I was present
with you, and wanted, I was chargeable to no man: for that which was lack-
ing to me the brethren which came from Macedonia supplied: and in all
things I have kept myself from being burdensome unto you, and so will I
keep myself.
10 As the truth of Christ is in me, no man shall stop me of this boasting in the
11 regions of Achaia. Wherefore? because I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off occasion from them which
desire occasion; that wherein they glory, they may be found even as we.
13 For such are false apostles, deceitful workers, transforming themselves into
14 the apostles of Christ. And no marvel; for Satan himself is transformed into
an angel of light.
16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive
17 me, that I may boast myself a little. That which I speak, I speak it not after
18 the Lord, but as it were foolishly, in this confidence of boasting. Seeing that
19 many glory after the flesh, I will glory also. For ye suffer fools gladly, see-
ing ye yourselves are wise.

"I Take Pleasure in Infirmities, . . . in Persecutions" (12:10)

11:21 I speak as concerning reproach, as though we had been weak. Howbeit,
22 whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they
Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abra-
23 ham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more;
in labors more abundant, in stripes above measure, in prisons more frequent,
24,25 in deaths oft. Of the Jews five times received I forty stripes save one. Thrice
was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a
26 night and a day I have been in the deep; In journeyings often, in perils of
waters, in perils of robbers, in perils by mine own countrymen, in perils by
the heathen, in perils in the city, in perils in the wilderness, in perils in the
27 sea, in perils among false brethren; In weariness and painfulness, in watch-
28 ings often, in hunger and thirst, in fastings often, in cold and nakedness. Be-
side those things that are without, that which cometh upon me daily, the
care of all the churches.
29,30 Who is weak, and I am not weak? who is offended, and I burn not? If I
must needs glory, I will glory of the things which concern mine infirmities.
31 The God and Father of our Lord Jesus Christ, which is blessed for ever-
32 more, knoweth that I lie not. In Damascus the governor under Aretas the
king kept the city of the Damascenes with a garrison, desirous to apprehend
33 me: And through a window in a basket was I let down by the wall, and es-
caped his hands.

12 It is not expedient for me doubtless to glory. I will come to visions and
2 revelations of the Lord. I knew a man in Christ above fourteen years ago,
(whether in the body, I cannot tell; or whether out of the body, I cannot
4 tell: God knoweth;) such a one caught up to the third heaven. How that he
was caught up into paradise, and heard unspeakable words, which it is not
5 lawful for a man to utter. Of such a one will I glory: yet of myself I will
not glory, but in mine infirmities.
7 And lest I should be exalted above measure through the abundance of the
revelations, there was given to me a thorn in the flesh,† the messenger of
8 Satan to buffet me, lest I should be exalted above measure. For this thing I
9 besought the Lord thrice, that it might depart from me. And he said unto me,
My grace is sufficient for thee: for my strength is made perfect in weakness.
Most gladly therefore will I rather glory in my infirmities, that the power of
10 Christ may rest upon me. Therefore I take pleasure in infirmities, in re-
proaches, in necessities, in persecutions, in distresses for Christ's sake: for
when I am weak, then am I strong.
11 I am become a fool in glorying; ye have compelled me: for I ought to have
been commended of you: for in nothing am I behind the very chiefest apos-
12 tles, though I be nothing. Truly the signs of an apostle were wrought among
13 you in all patience, in signs, and wonders, and mighty deeds. For what is it

wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

"If I Come Again, I Will Not Spare" (13:2)

12:14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to
15 lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you,
20 the less I be loved. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings,
21 tumults: And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

13 This is the third time I am coming to you. In the mouth of two or three
2 witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again,
5 I will not spare: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you,
10 except ye be reprobates? Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

The four verses which remain in chapter 13 are put at the end, p. 1085, in accordance with the rearrangement explained in the preface, p. 1078a.

"NOW I REJOICE" (7:9)

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints
2 which are in all Achaia: Grace be to you, and peace, from God our Father,
3 and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord
7 Jesus Christ, the Father of mercies, and the God of all comfort; And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inso-
9 much that we despaired even of life: But we had the sentence of death† in ourselves, that we should not trust in ourselves, but in God which raiseth the

1:10 dead: Who delivered us from so great a death, and doth deliver: in whom we
11 trust that he will yet deliver us; Ye also helping together by prayer for us,
that for the gift bestowed upon us by the means of many persons thanks may
14 be given by many on our behalf. As also ye have acknowledged us in part,
that we are your rejoicing, even as ye also are ours in the day of the Lord
Jesus.
23 Moreover I call God for a record upon my soul, that to spare you I came
24 not as yet unto Corinth. Not for that we have dominion over your faith, but
2: 1 are helpers of your joy: for by faith ye stand. But I determined this with
4 myself, that I would not come again to you in heaviness. For out of much
affliction and anguish of heart I wrote unto you with many tears; not that ye
should be grieved, but that ye might know the love which I have more abun-
dantly unto you.
12 Furthermore, when I came to Troas to preach Christ's gospel, and a door
13 was opened unto me of the Lord, I had no rest in my spirit, because I found
not Titus my brother; but taking my leave of them, I went from thence into
Macedonia.
14–17
3 Do we begin again to commend ourselves? or need we, as some others,
2 epistles of commendation to you, or letters of commendation from you? Ye
3 are our epistle written in our hearts, known and read of all men: Forasmuch
as ye are manifestly declared to be the epistle of Christ ministered by us,
written not with ink, but with the Spirit of the living God; not in tables of
4 stone, but in fleshly tables of the heart. And such trust have we through
5 Christ to God-ward: Not that we are sufficient of ourselves to think any
6 thing as of ourselves; but our sufficiency is of God; Who also hath made us
able ministers of the new testament; not of the letter, but of the spirit: for
17 the letter killeth, but the spirit giveth life. Now the Lord is that Spirit: and
where the Spirit of the Lord is, there is liberty.
18

"Delivered unto Death for Jesus' Sake" (4:11)

4 Therefore, seeing we have this ministry, as we have received mercy, we
2 faint not; But have renounced the hidden things of dishonesty, not walking in
craftiness, nor handling the word of God deceitfully; but, by manifestation
of the truth, commending ourselves to every man's conscience in the sight of
3,4 God. But if our gospel be hid, it is hid to them that are lost: In whom the god
of this world hath blinded the minds of them which believe not, lest the light
of the glorious gospel of Christ, who is the image of God, should shine unto
6 them. For God, who commanded the light to shine out of darkness, hath
shined in our hearts, to give the light of the knowledge of the glory of God
in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the excellency of the

power may be of God, and not of us. We are troubled on every side, yet not
distressed; we are perplexed, but not in despair; Persecuted, but not for-
saken; cast down, but not destroyed; Always bearing about in the body the
dying of the Lord Jesus, that the life also of Jesus might be made manifest in
our body. For we which live are alway delivered unto death for Jesus' sake,
that the life also of Jesus might be made manifest in our mortal flesh. So then
death worketh in us, but life in you.

For which cause we faint not; † but though our outward man perish, yet the
inward man is renewed day by day. For our light affliction, which is but for
a moment, worketh for us a far more exceeding and eternal weight of glory;
While we look not at the things which are seen, but at the things which are
not seen: for the things which are seen are temporal; but the things which
are not seen are eternal. For we know that, if our earthly house of this tab-
ernacle were dissolved, we have a building of God, a house not made with
hands, eternal in the heavens. Therefore we are always confident, knowing
that, whilst we are at home in the body, we are absent from the Lord: (For
we walk by faith, not by sight:)

"God . . . Reconciled Us to Himself by Jesus Christ" (5:18)

For the love of Christ constraineth us; because we thus judge, that if one
died for all, then were all dead: And that he died for all, that they which live
should not henceforth live unto themselves, but unto him which died for
them, and rose again. Therefore if any man be in Christ, he is a new crea-
ture: old things are passed away; behold, all things are become new. And all
things are of God, who hath reconciled us† to himself by Jesus Christ, and
hath given to us the ministry of reconciliation; For he hath made him to be
sin for us, who knew no sin; that we might be made the righteousness of God
in him.

We then, as workers together with him, beseech you also that ye receive
not the grace of God in vain. But in all things approving ourselves as the
ministers of God, in much patience, in afflictions, in necessities, in dis-
tresses, In stripes, in imprisonments, in tumults, in labors, in watchings, in
fastings; By pureness, by knowledge, by long-suffering, by kindness, by the
Holy Ghost, by love unfeigned, By the word of truth, by the power of God,
by the armor of righteousness on the right hand and on the left, By honor and
dishonor, by evil report and good report: as deceivers, and yet true; As un-
known, and yet well known; as dying, and, behold, we live; as chastened,
and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many
rich; as having nothing, and yet possessing all things.

For verses 14–18 and the first verse in chapter 7, regarded as the earliest bit of the Corinthian correspondence, see the preface to I Corinthians, p. 1060b.

7: 2 Receive us; we have wronged no man, we have corrupted no man, we
3 have defrauded no man. I speak not this to condemn you: for I have said be-
4 fore, that ye are in our hearts to die and live with you. Great is my boldness
of speech toward you, great is my glorying of you: I am filled with comfort,
5 I am exceeding joyful in all our tribulation. For, when we were come into
Macedonia, our flesh had no rest, but we were troubled on every side; with-
6 out were fightings, within were fears. Nevertheless God, that comforteth
7 those that are cast down, comforted us by the coming of Titus; And not by
his coming only, but by the consolation wherewith he was comforted in you,
when he told us your earnest desire, your mourning, your fervent mind to-
8 ward me; so that I rejoiced the more. For though I made you sorry with a
letter, I do not repent, though I did repent: for I perceive that the same epis-
9 tle hath made you sorry, though it were but for a season. Now I rejoice, not
that ye were made sorry, but that ye sorrowed to repentance: for ye were
made sorry after a godly manner, that ye might receive damage by us in
10 nothing. For godly sorrow worketh repentance to salvation not to be re-
pented of: but the sorrow of the world worketh death.
11–16

AN APPEAL FOR THE POOR

8 Moreover, brethren, we do you to wit of the grace of God bestowed on
2 the churches of Macedonia; How that in a great trial of affliction, the abun-
dance of their joy and their deep poverty abounded unto the riches of their
3 liberality. For to their power, I bear record, yea, and beyond their power
4 they were willing of themselves; Praying us with much entreaty that we
would receive the gift, and take upon us the fellowship of the ministering to
5 the saints. And this they did, not as we hoped, but first gave their own
6 selves to the Lord, and unto us by the will of God. Insomuch that we de-
sired Titus, that as he had begun, so he would also finish in you the same
grace also.
7 Therefore, as ye abound in every thing, in faith, and utterance, and know-
ledge, and in all diligence, and in your love to us, see that ye abound in this
8 grace also. I speak not by commandment, but by occasion of the forward-
9 ness of others, and to prove the sincerity of your love. For ye know the
grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes
10 he became poor, that ye through his poverty might be rich. And herein I give
my advice: for this is expedient for you, who have begun before, not only to
11 do, but also to be forward a year ago. Now therefore perform the doing of
it; that as there was a readiness to will, so there may be a performance also
out of that which ye have.
12 For if there be first a willing mind, it is accepted according to that a man
13 hath, and not according to that he hath not. For I mean not that other men
14 be eased, and ye burdened: But by an equality, that now at this time your

abundance may be a supply for their want, that their abundance also may be
8:15 a supply for your want; that there may be equality: † As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

23 Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our brethren be inquired of, they are the messengers of the
24 churches, and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

9 For as touching the ministering to the saints, it is superfluous for me to
2 write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal
3 hath provoked very many. Yet have I sent the brethren, lest our boasting
4 of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

6 But this I say, He which soweth sparingly shall reap also sparingly; and
7 he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of neces-
8 sity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may
11 abound to every good work: Being enriched in every thing to all bountiful-
12 ness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also
13 by many thanksgivings unto God; While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of
14 Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God
15 in you. Thanks be unto God for his unspeakable gift.

* * * *

13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one
12 mind, live in peace; and the God of love and peace shall be with you. Greet
13,14 one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, † be with you all. Amen.

NOTES TO II CORINTHIANS

The Bride of Christ (11:2). This allegory, familiar in Christian history, finds concrete expression in the taking of marriage vows and the wearing of the ring by nuns in certain religious orders. Chronologically the verse in Corinthians is the first mention in the New Testament of this figure of speech, which is Hebrew and may be traced back to the prophet Hosea (2:19). There, and in other Old Testament books, the marital relation is between Israel and God, while in Paul's writings, as in Eph. 5:22–32, the bond is between the Church Universal and Christ (see p. 1114).

"*The Very Chiefest Apostles*" (11:5). This is thought by some to be an ironic reference to the emissaries from Jerusalem, with whom Paul compares himself as to religious experience and missionary achievement.

"*A Thorn in the Flesh*" (12:7). Since Paul never describes the recurrent infirmity to which he refers in this metaphor, its nature remains a matter of speculation. Many believe that the Apostle was one of the men of great attainment who were subject to seizures, perhaps epilepsy, but other ailments have been suggested. His reference to his weakness as a special source of strength (v. 10) is further developed in II Cor. 4:7–12, pp. 1082–83.

"*We Had the Sentence of Death*" (1:9). This passing reference to "so great a death" (v. 10), a perilous experience in or near Ephesus, has aroused much speculation. Was it one of Paul's periodic seizures, more violent than usual? Was it some calamity following the riot described in Acts 19:23–41? Or was it one of the misfortunes listed in II Cor. 11, but not elsewhere reported? In any event, deliverance was so unexpected that Paul speaks of it as almost a miracle.

"*We Faint Not*" (4:16). Paul's suggestion that his sufferings have a purpose similar to those of Jesus reveals the source of his strength in times of persecution and ill health. Presenting his life as merely a medium for transmitting the light of Christ, he views it as an identification of himself with the death and the resurrection of Jesus. This theme recurs elsewhere in the Corinthian correspondence and in other Epistles.

Paul's Doctrine of Atonement (5:18). These few verses are the first declaration of Paul's interpretation of the death of Jesus Christ as God's plan for the atonement for sin and the redemption of mankind — a basic affirmation of the Christian religion. He returns to this central theme repeatedly in other letters, but his fullest treatment of his theory of salvation through Christ is found in Romans 3 to 8, pp. 1091–95.

"*That There May Be Equality*" (8:14). In his eagerness to raise money for the impoverished brethren in Jerusalem, to be delivered in person (explained in notes on Acts 21:19 and on I Cor. 16:3), Paul uses an appeal of large implications. For in emphasizing the liberality of the Macedonian churches as a spur to the generosity of the Corinthians (8:1–4 and 9:1–4), he invokes the principle of promoting economic security through sharing (v. 14).

The Doctrine of the Trinity (13:14). The closing verse of II Corinthians, perhaps the most popular of Biblical benedictions, is the earliest of several passages in which the three elements of what later became "the Holy Trinity" — the Father, the Son, and the Holy Spirit — are combined in a single sentence. Throughout Christendom, except among *Uni*tarians, this *Tri*nitarian formula is generally used. But the term "trinity" is not found in the New Testament, and the doctrine defining the relations between the three "Persons," not explicitly stated in Scripture, was not finally formulated for several centuries. Paul's sequence — "the

Son" first instead of second — is held to be the expression of his conversion through the vision of the Risen Christ.

The Gospel of John, written perhaps a half century after this Epistle, shows the direction theological thought was moving. There Jesus is reported as saying, "I am in the Father, and the Father is in me" (14:11, p. 1160), also promising "the Comforter, which is the Holy Ghost" (14:26). The difficulties of reconciling the three separate Persons and yet preserving the Divine Unity have led to the position, held by Catholic and some Protestant theologians, that the Trinity is a truth above reason, a mystery to be accepted even though not fully comprehended. To others the doctrine interprets man's experience of God's threefold activity: God is the Father and Creator; God is supremely revealed in human life by the Son; and God is forever at work in the life of the individual through the Holy Spirit. A minority of Christians deny altogether the idea of a three-in-one Deity.

Paul's Message to a Church Independently Founded

Romans

THE SYSTEMATIC FORMULATION OF PAUL'S THEOLOGY

When Paul arrived in Corinth following his letter (see preface to II Cor.), he was at the height of his powers and was finished with his pioneer work in Asia, Macedonia and Greece. Now, in 57 or 58 A.D., his eyes turned to the West ("I must also see Rome," Acts 19:21), and even to such far fields as Spain (Rom. 15:24). But that cherished design was to be deferred, for he was determined first to carry to the "saints in Jerusalem" the collections from his Gentile churches (see note on II Cor. 8:14, p. 1086b). All that he could do then, therefore, was to write to the Romans. This Epistle, his longest, contains his most comprehensive statement of the new religion.

In writing to the Christians in the Imperial City, Paul was in a delicate position. The Roman fellowship was already established — when and by whom remains obscure — and he was unwilling to "build upon another man's foundation" (15:20). He was in this case apparently writing on his own initiative, not answering questions referred to him, as in preceding letters. Thus he was not speaking to his own converts, as before, but to a group largely unknown to him whom he sought to interest in his further work in Spain. He knew that it was mostly Gentile, but it included also an influential Jewish minority "that know the law" (7:1). Therefore, he went to unusual lengths to prepare his readers for his appearance, picturing himself as anxious not only to teach but to learn. He formulated his thought with such care that this document has been used for centuries as a manual for missionary effort. This Epistle, more of a treatise than a personal letter, is consequently less intimate than Paul's other writings.

The body of the Epistle consists of three parts. The first (1:16 to 8:39), Paul's gospel in doctrinal terms, is a detailed exposition of ideas first sketched in Galatians (see preface to that Epistle). Here Paul's main concern is to show how the natural man, living in the "flesh" and therefore always under sin, may become a spiritual being through inner communion with the Risen Christ. The second part (chs. 9 to 11) is a discussion of a problem that weighed heavily upon him, the ultimate acceptance of Jesus by the Jews. The third section (12:1 to 15:13) presents the practical applications of his doctrine in everyday living, the "salvation through Christ." Chapter 16, listing many names which have since been discovered in first-century inscriptions, is thought by many scholars to be a separate missive addressed perhaps to Ephesus.

Important as the Epistle to the Romans is, it contains some of the hardest reading in the Bible. Several of the passages of argument, filled with Scriptural citations, rabbinical and laborious in character, have been omitted. But still to be overcome are the obstacles of Paul's distinctive phraseology. Metaphorical, highly individual expressions with mystical overtones, these terms became the basic vocabulary of Christian theology. Since they are difficult to understand fully and even harder to define adequately, a glossary is essential to the general reader. The definitions below, elementary and oversimple, are offered to encourage more careful reading of this notable document.

The Righteousness of God: not merely God's character but his moral power, manifested in history and in the life of individuals, through such acts of grace as the sending of Jesus and through such expressions of wrath as the punishment of sinners.

Grace: God's largesse poured out toward men in providing unmerited salvation, solely through their faith in Jesus Christ.

Faith: not the intellectual acceptance of a body of doctrine but the attitude of receiving wholeheartedly the grace of God, in trust and self-commitment, and thus "believing" in Jesus. (See note on "Fools for Christ's Sake," I Cor. 4:10, p. 1074a.)

The Spirit (variously called the Spirit of Christ, the Spirit of God, the Spirit of life): the Divine power working upon men's souls or the Spirit dwelling within believers, for their salvation. (See note on Acts 1:5, p. 1031a.)

Sin: the universal condition (before the bestowal of "grace") of man's bondage to the "flesh," which alienates him from God.

Justification: God's act in having acquitted man through grace from the guilt of sin, releasing him from its bondage. Elements in this process were *Propitiation*, the blood offering of Jesus for the remission of sins, reflecting the traditional practice of sacrifice in which the priest makes expiation for the evildoer, and *Redemption*, the ransoming of mankind from sin, like a benefactor's payment for the freedom of a slave.

Reconciliation: the initial "peace with God" attained by man when, so long alienated by sin from God, he has received fully the indwelling Spirit.

Sanctification: growth in grace, the continuing process in which "justified" and "reconciled" men increasingly approach Christlikeness. Hence the use of the term "saints" for those who show by their faith and their behavior that they have received grace.

THE EPISTLE OF PAUL TO THE

Romans

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the
7 gospel of God, To all that be in Rome, beloved of God, called to be saints:
Grace to you, and peace, from God our Father and the Lord Jesus Christ.
8 First, I thank my God through Jesus Christ for you all, that your faith is
9 spoken of throughout the whole world.† For God is my witness, whom I serve
with my spirit in the gospel of his Son, that without ceasing I make mention
10 of you always in my prayers; Making request, if by any means now at
length I might have a prosperous journey by the will of God to come unto
11 you. For I long to see you, that I may impart unto you some spiritual gift, to
12 the end ye may be established; That is, that I may be comforted together
with you by the mutual faith both of you and me.

"SALVATION TO EVERY ONE THAT BELIEVETH" (1:16)

13 Now I would not have you ignorant, brethren, that oftentimes I purposed
to come unto you, (but was let hitherto,) that I might have some fruit

1:14 among you also, even as among other Gentiles. I am debtor both to the
15 Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as
much as in me is, I am ready to preach the gospel to you that are at Rome
16 also. For I am not ashamed of the gospel of Christ: for it is the power of God
unto salvation to every one that believeth; to the Jew first, and also to the
17 Greek. For therein is the righteousness of God revealed from faith to faith:
as it is written, The just shall live by faith.

"*Jews and Gentiles . . . Are All Under Sin*" (3:9)

18 For the wrath of God is revealed from heaven against all ungodliness and
22 unrighteousness of men, who hold the truth in unrighteousness; Professing
23 themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

26 For this cause God gave them up unto vile affections: for even their
27 women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.
28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil
31 things, disobedient to parents, Without understanding, covenant-breakers,
32 without natural affection, implacable, unmerciful: Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.†

2 Therefore thou art inexcusable, O man, whosoever thou art that judgest:
for wherein thou judgest another, thou condemnest thyself; for thou that
3 judgest doest the same things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the
4 judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth
5 thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the
6 righteous judgment of God; Who will render to every man according to his
7 deeds: To them who by patient continuance in well doing seek for glory and
8 honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew
10 first, and also of the Gentile; But glory, honor, and peace, to every man that

2:11 worketh good; to the Jew first, and also to the Gentile: For there is no respect of persons with God.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast
18 of God, And knowest his will, and approvest the things that are more excel-
19 lent, being instructed out of the law; And art confident that thou thyself art
20 a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the
21 truth in the law. Thou therefore which teachest another, teachest thou not
22 thyself? thou that preachest a man should not steal, dost thou steal? For he is not a Jew, which is one outwardly; neither is that circumcision, which is
29 outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what profit is there of circum-
2 cision? Much every way: chiefly, because that unto them were committed
3 the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect?

9 What then? are we better than they? No, in no wise: for we have before
10 proved both Jews and Gentiles, that they are all under sin; As it is written,
11 There is none righteous, no, not one: There is none that understandeth,
12 there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
13 Their throat is an open sepulchre; with their tongues they have used deceit;
14 the poison of asps is under their lips: Whose mouth is full of cursing and bit-
15,16 terness: Their feet are swift to shed blood: Destruction and misery are in
17,18 their ways: And the way of peace have they not known: There is no fear of
19 God before their eyes.† Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be
20 stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.†

"*Man Is Justified by Faith*" (3:28)

21 But now the righteousness of God without the law is manifested, being
22 witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for
23 there is no difference: For all have sinned, and come short of the glory of
24 God; Being justified freely by his grace through the redemption that is in
25 Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past,
26 through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3:28 Therefore we conclude that a man is justified by faith without the deeds
29 of the law. Is he the God of the Jews only? is he not also of the Gentiles?
30 Yes, of the Gentiles also: Seeing it is one God, which shall justify the cir-
31 cumcision by faith, and uncircumcision through faith. Do we then make void
the law through faith? God forbid: yea, we establish the law.

5 Therefore being justified by faith, we have peace with God through our
2 Lord Jesus Christ: By whom also we have access by faith into this grace
3 wherein we stand, and rejoice in hope of the glory of God. And not only so,
but we glory in tribulations also; knowing that tribulation worketh patience;
4,5 And patience, experience; and experience, hope: And hope maketh not
ashamed; because the love of God is shed abroad in our hearts by the Holy
Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the
8 ungodly. But God commendeth his love toward us, in that, while we were
9 yet sinners, Christ died for us. Much more then, being now justified by his
10 blood, we shall be saved from wrath through him. For if, when we were en-
emies, we were reconciled to God by the death of his Son; much more, being
11 reconciled, we shall be saved by his life. And not only so, but we also joy in
God through our Lord Jesus Christ, by whom we have now received the
atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin;
19 and so death passed upon all men, for that all have sinned: . . . so by the obe-
20 dience of one shall many be made righteous. Moreover the law entered, that
the offense might abound. But where sin abounded, grace did much more
21 abound: That as sin hath reigned unto death, even so might grace reign
through righteousness unto eternal life by Jesus Christ our Lord.

"*Reckon . . . Yourselves . . . Dead . . . unto Sin, but Alive unto God*" (6:11)

6 What shall we say then? Shall we continue in sin, that grace may abound?
2 God forbid. How shall we, that are dead to sin, live any longer therein?
3 Know ye not, that so many of us as were baptized into Jesus Christ were
4 baptized into his death? Therefore we are buried with him by baptism† into
death: that like as Christ was raised up from the dead by the glory of the
5 Father, even so we also should walk in newness of life. For if we have been
planted together in the likeness of his death, we shall be also in the likeness
6 of his resurrection: Knowing this, that our old man is crucified with him,
that the body of sin might be destroyed, that henceforth we should not serve
sin.

8 Now if we be dead with Christ, we believe that we shall also live with
9 him: Knowing that Christ being raised from the dead dieth no more; death
10 hath no more dominion over him. For in that he died, he died unto sin once:
11 but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves

to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the
14 lusts thereof. For sin shall not have dominion over you: for ye are not under
22 the law, but under grace. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting
23 life.† For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7 Know ye not, brethren, (for I speak to them that know the law,) how that
2 the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but
3 if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that
4 she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that
6 we should bring forth fruit unto God. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

"*In My Flesh . . . Dwelleth No Good Thing*" (7:18)

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had
8 said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was
12 dead. Wherefore the law is holy, and the commandment holy, and just, and
13 good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that
14 sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.
17,18 Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is
19 present with me; but how to perform that which is good I find not. For the
20 good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
21,22 I find then a law, that, when I would do good, evil is present with me. For I
23 delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captiv-
24 ity to the law of sin which is in my members. O wretched man that I am!
25 who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

"The Spirit . . . Hath Made Me Free" (8:2)

8 There is therefore now no condemnation to them which are in Christ Jesus,
2 who walk not after the flesh, but after the Spirit. For the law of the Spirit of
3 life in Christ Jesus hath made me free from the law of sin and death. For
what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in
5 the flesh: For they that are after the flesh do mind the things of the flesh; but
6 they that are after the Spirit, the things of the Spirit. For to be carnally
10 minded is death; but to be spiritually minded is life and peace. And if Christ
be in you, the body is dead because of sin; but the Spirit is life because of
11 righteousness. But if the Spirit of him that raised up Jesus from the dead
dwell in you, he that raised up Christ from the dead shall also quicken your
13 mortal bodies by his Spirit that dwelleth in you. For if ye live after the flesh,
ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have
16 received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit
17 itself beareth witness with our spirit, that we are the children of God: And
if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.
18 For I reckon that the sufferings of this present time are not worthy to be
22 compared with the glory which shall be revealed in us. For we know that the
23 whole creation groaneth and travaileth in pain together until now. And not
only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the re-
24 demption of our body. For we are saved by hope: but hope that is seen is not
25 hope: for what a man seeth, why doth he yet hope for? But if we hope for
26 that we see not, then do we with patience wait for it. Likewise the Spirit
also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which
28 cannot be uttered. And we know that all things work together for good to
them that love God, to them who are the called* according to his purpose.
29 For whom he did foreknow, he also did predestinate to be conformed to the
image of his Son, that he might be the firstborn among many brethren.
30 Moreover, whom he did predestinate, them he also called: and whom he
called, them he also justified: and whom he justified, them he also glorified.
31 What shall we then say to these things? If God be for us, who can be
32 against us? He that spared not his own Son, but delivered him up for us all,

* These three verses (vv. 28–30) are a compact statement of Paul's view of predestination, which is elaborated in Eph. 1, further explained in a note on p. 1116a.

8:34 how shall he not with him also freely give us all things? . . . It is Christ that
died, yea rather, that is risen again, who is even at the right hand of God,
35 who also maketh intercession for us. Who shall separate us from the love of
Christ? shall tribulation, or distress, or persecution, or famine, or nakedness,
36 or peril, or sword? As it is written, For thy sake we are killed all the day
37 long; we are accounted as sheep for the slaughter. Nay, in all these things we
38 are more than conquerors through him that loved us. For I am persuaded,
that neither death, nor life, nor angels, nor principalities, nor powers, nor
39 things present, nor things to come, Nor height, nor depth, nor any other
creature, shall be able to separate us from the love of God, which is in Christ
Jesus our Lord.

"MY . . . PRAYER . . . FOR ISRAEL" (10:1)

9 I say the truth in Christ, I lie not, my conscience also bearing me witness
2 in the Holy Ghost, That I have great heaviness and continual sorrow in my
30 heart. . . . That the Gentiles, which followed not after righteousness, have
31 attained to righteousness, even the righteousness which is of faith. But Israel,
which followed after the law of righteousness, hath not attained to the law of
32 righteousness. Wherefore? Because they sought it not by faith, but as it were
by the works of the law. For they stumbled at that stumblingstone;
33

10 Brethren, my heart's desire and prayer to God for Israel is, that they
2 might be saved. For I bear them record that they have a zeal of God, but not
3 according to knowledge. For they, being ignorant of God's righteousness,
and going about to establish their own righteousness, have not submitted
4 themselves unto the righteousness of God. For Christ is the end of the law
5 for righteousness to every one that believeth. For Moses describeth the
righteousness which is of the law, That the man which doeth those things
6 shall live by them. But the righteousness which is of faith speaketh on this
9 wise, . . . That if thou shalt confess with thy mouth the Lord Jesus, and
shalt believe in thine heart that God hath raised him from the dead, thou
10 shalt be saved. For with the heart man believeth unto righteousness; and
12 with the mouth confession is made unto salvation. For there is no difference
between the Jew and the Greek: for the same Lord over all is rich unto all
13 that call upon him. For whosoever shall call upon the name of the Lord shall
be saved.
14 How then shall they call on him in whom they have not believed? and
how shall they believe in him of whom they have not heard? and how shall
15 they hear without a preacher? And how shall they preach, except they be
sent? as it is written, How beautiful are the feet of them that preach the
16 gospel of peace, and bring glad tidings of good things! But they have not all
17 obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So
then faith cometh by hearing, and hearing by the word of God.

18–21

11 I say then, Hath God cast away his people? God forbid. For I also am
2 an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not
cast away his people which he foreknew. Wot ye not what the Scripture
saith of Elias? how he maketh intercession to God against Israel, saying,
3 Lord, they have killed thy prophets,† and digged down thine altars; and I
4 am left alone, and they seek my life. But what saith the answer of God unto
him? I have reserved to myself seven thousand men, who have not bowed the
5 knee to the image of Baal. Even so then at this present time also there is a
6 remnant according to the election of grace. And if by grace, then is it no
more of works: otherwise grace is no more grace. But if it be of works, then
7 is it no more grace: otherwise work is no more work. What then? Israel
hath not obtained that which he seeketh for; but the election hath obtained
8 it, and the rest were blinded (According as it is written, God hath given
them the spirit of slumber, eyes that they should not see,† and ears that they
should not hear;) unto this day.

11 I say then, Have they stumbled that they should fall? God forbid: but
rather through their fall salvation is come unto the Gentiles, for to provoke
12 them to jealousy. Now if the fall of them be the riches of the world, and the
diminishing of them the riches of the Gentiles; how much more their ful-
13 ness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gen-
14 tiles, I magnify mine office: If by any means I may provoke to emulation
15 them which are my flesh, and might save some of them. For if the casting
away of them be the reconciling of the world, what shall the receiving of
them be, but life from the dead?

22 Behold therefore the goodness and severity of God: on them which fell,
severity; but toward thee, goodness, if thou continue in his goodness: other-
23 wise thou also shalt be cut off. And they also, if they abide not still in unbe-
24 lief, shall be graffed in: for God is able to graff them in again. For if thou
wert cut out of the olive tree which is wild by nature, and wert graffed con-
trary to nature into a good olive tree; how much more shall these, which be
25 the natural branches, be graffed into their own olive tree? For I would not,
brethren, that ye should be ignorant of this mystery, lest ye should be wise
in your own conceits, that blindness in part is happened to Israel, until the
26 fulness of the Gentiles be come in. And so all Israel shall be saved: as it is
written, There shall come out of Sion the Deliverer, and shall turn away un-
godliness from Jacob:

32 For God hath concluded them all in unbelief, that he might have mercy
33 upon all. O the depth of the riches both of the wisdom and knowledge of God!
34 how unsearchable are his judgments, and his ways past finding out! For who
36 hath known the mind of the Lord? or who hath been his counselor? For of
him, and through him, and to him, are all things: to whom be glory for ever.
Amen.

"BE YE TRANSFORMED BY THE... PERFECT WILL OF GOD" (12:2)

12 I beseech you therefore, brethren, by the mercies of God, that ye present
your bodies a living sacrifice, holy, acceptable unto God, which is your
2 reasonable service. And be not conformed to this world: but be ye trans-
formed by the renewing of your mind, that ye may prove what is that good,
3 and acceptable, and perfect will of God. For I say, through the grace given
unto me, to every man that is among you, not to think of himself more
highly than he ought to think; but to think soberly, according as God hath
4 dealt to every man the measure of faith. For as we have many members in
5 one body, and all members have not the same office: So we, being many,
6 are one body in Christ, and every one members one of another. Having then
gifts differing according to the grace that is given to us, whether prophecy,
7 let us prophesy according to the proportion of faith; Or ministry, let us wait
8 on our ministering; or he that teacheth, on teaching; Or he that exhorteth,
on exhortation: he that giveth, let him do it with simplicity; he that ruleth,
with diligence; he that showeth mercy, with cheerfulness.
9 Let love be without dissimulation. Abhor that which is evil; cleave to that
10 which is good. Be kindly affectioned one to another with brotherly love; in
11 honor preferring one another; Not slothful in business; fervent in spirit;
12 serving the Lord; Rejoicing in hope; patient in tribulation; continuing in-
13 stant in prayer; Distributing to the necessity of saints; given to hospitality.
14,15 Bless them which persecute you: bless, and curse not. Rejoice with them
16 that do rejoice, and weep with them that weep. Be of the same mind one
toward another. Mind not high things, but condescend to men of low estate.
17 Be not wise in your own conceits. Recompense to no man evil for evil. Pro-
18 vide things honest in the sight of all men. If it be possible, as much as lieth in
19 you, live peaceably with all men. Dearly beloved, avenge not yourselves, but
rather give place unto wrath: for it is written, Vengeance is mine; I will re-
20 pay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst,
21 give him drink: for in so doing thou shalt heap coals of fire on his head. Be
not overcome of evil, but overcome evil with good.

"*Pay Ye Tribute*" (13:6)

13 Let every soul be subject unto the higher powers.† For there is no power
2 but of God: the powers that be are ordained of God. Whosoever therefore
resisteth the power, resisteth the ordinance of God: and they that resist shall
3 receive to themselves damnation. For rulers are not a terror to good works,
but to the evil. Wilt thou then not be afraid of the power? do that which is
4 good, and thou shalt have praise of the same: For he is the minister of God
to thee for good. But if thou do that which is evil, be afraid; for he beareth

not the sword in vain: for he is the minister of God, a revenger to execute
13: 5 wrath upon him that doeth evil. Wherefore ye must needs be subject, not
6 only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very
7 thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

"*Love Is the Fulfilling of the Law*" (13:10)

8 Owe no man any thing, but to love one another: for he that loveth another
9 hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.
10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the
11 law. And that, knowing the time, that now it is high time to awake out of
12 sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: † let us therefore cast off the works of darkness, and let us put on the armor of light.

13–14

"*The Things Which Make for Peace*" (14:19)

14 Him that is weak in the faith receive ye, but not to doubtful disputations.
2 For one believeth that he may eat all things: another, who is weak, eateth
3 herbs. Let not him that eateth despise him that eateth not; and let not him
5 which eateth not judge him that eateth: for God hath received him. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.
7,8 For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord:
9 whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and
10 living. But why dost thou judge thy brother? or why dost thou set at nought
14 thy brother? for we shall all stand before the judgment seat of Christ. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.
17 For the kingdom of God is not meat and drink; but righteousness, and peace,
19 and joy in the Holy Ghost. Let us therefore follow after the things which
21 make for peace, and things wherewith one may edify another. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22–23

15 We then that are strong ought to bear the infirmities of the weak, and not
3,4 to please ourselves. For even Christ pleased not himself; . . . For whatsoever
things were written aforetime were written for our learning, that we through
13 patience and comfort of the Scriptures might have hope. Now the God of
hope fill you with all joy and peace in believing, that ye may abound in hope,
through the power of the Holy Ghost.

"I HAVE BEEN MUCH HINDERED FROM COMING TO YOU" (15:22)

14 And I myself also am persuaded of you, my brethren, that ye also are full
of goodness, filled with all knowledge, able also to admonish one another.
15 Nevertheless, brethren, I have written the more boldly unto you in some
sort, as putting you in mind, because of the grace that is given to me of God,
16 That I should be the minister of Jesus Christ to the Gentiles, ministering the
gospel of God, that the offering up of the Gentiles might be acceptable, being
sanctified by the Holy Ghost.
17 I have therefore whereof I may glory through Jesus Christ in those things
18 which pertain to God. For I will not dare to speak of any of those things
which Christ hath not wrought by me, to make the Gentiles obedient, by
19 word and deed, Through mighty signs and wonders, by the power of the
Spirit of God; so that from Jerusalem, and round about unto Illyricum, I
20 have fully preached the gospel of Christ. Yea, so have I strived to preach the
gospel, not where Christ was named, lest I should build upon another man's
21 foundation: But as it is written, To whom he was not spoken of, they shall
22 see: and they that have not heard shall understand. For which cause also I
have been much hindered from coming to you.
23 But now having no more place in these parts, and having a great desire
24 these many years to come unto you; Whensoever I take my journey into
Spain, I will come to you: for I trust to see you in my journey, and to be
brought on my way thitherward by you, if first I be somewhat filled with
25,26 your company. But now I go unto Jerusalem to minister unto the saints. For
it hath pleased them of Macedonia and Achaia to make a certain contribution
27 for the poor saints which are at Jerusalem. It hath pleased them verily; and
their debtors they are. For if the Gentiles have been made partakers of their
spiritual things, their duty is also to minister unto them in carnal things.
28 When therefore I have performed this, and have sealed to them this fruit, I
will come by you into Spain.
30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for
the love of the Spirit, that ye strive together with me in your prayers to God
31 for me; That I may be delivered from them that do not believe in Judea; and
that my service which I have for Jerusalem may be accepted of the saints;
32 That I may come unto you with joy by the will of God, and may with you
33 be refreshed. Now the God of peace be with you all. Amen.

GREETINGS AND BENEDICTION

16 I commend unto you Phebe our sister, which is a servant of the church
2 which is at Cenchrea: † That ye receive her in the Lord, as becometh saints,
and that ye assist her in whatsoever business she hath need of you: for she
3 hath been a succorer of many, and of myself also. Greet Priscilla and Aquila,
4 my helpers in Christ Jesus: Who have for my life laid down their own necks:
unto whom not only I give thanks, but also all the churches of the Gentiles.
5 Likewise greet the church that is in their house. Salute my well-beloved
6 Epenetus, who is the firstfruits of Achaia unto Christ. Greet Mary, who be-
7 stowed much labor on us. Salute Andronicus and Junia, my kinsmen, and my
fellow prisoners, who are of note among the apostles, who also were in
16 Christ before me. Salute one another with a holy kiss. The churches of
Christ salute you.
17 Now I beseech you, brethren, mark them which cause divisions and of-
18 fenses contrary to the doctrine which ye have learned; and avoid them. For
they that are such serve not our Lord Jesus Christ, but their own belly; and
19 by good words and fair speeches deceive the hearts of the simple. For your
obedience is come abroad unto all men. I am glad therefore on your behalf:
but yet I would have you wise unto that which is good, and simple concern-
20 ing evil. And the God of peace shall bruise Satan under your feet shortly.
The grace of our Lord Jesus Christ be with you. Amen.
25 Now to him that is of power to stablish you according to my gospel, and
the preaching of Jesus Christ, according to the revelation of the mystery,
26 which was kept secret since the world began, But now is made manifest, and
by the Scriptures of the prophets, according to the commandment of the ever-
27 lasting God, made known to all nations for the obedience of faith: To God
only wise, be glory through Jesus Christ for ever. Amen.

NOTES TO ROMANS

"Your Faith Is Spoken Of Throughout the Whole World" (1:8). The Christian movement, spreading primarily in the cities, was at this stage probably confined to small, humble groups meeting in private houses. It had not yet aroused the interest of contemporary historians. Paul's statement here may mean merely that the zeal of Roman Christians had made a strong impression upon followers elsewhere.

Paul's Emphasis upon Pagan Depravity (1:32). Historians have pondered whether Paul's picture of the wickedness of the Mediterranean lands, given to idolatry, is that of an extraordinarily depraved epoch, or is a personal reaction of horror by one who was a celibate, perhaps an ascetic, and in any event an inexorable moralist. Some, reconstructing the situation from various evidences, regard the account as containing an overemphasis on the seamy side of a civilization which, though accompanied by moral obliquity, produced also Seneca and Epictetus, Plutarch and the Plinys. (See also the note on the subject, Wisd. 14, p. 836b.)

Paul's Use of Hebrew Scripture (3:18). The Hebrew Bible was Paul's supreme written authority, which he relied upon continuously for instruction, illustration or argument. But seldom does he compress so much Scripture into such a brief passage (vv. 10–18) — six separate excerpts from as many Psalms and one from II Isaiah. Citing always the Greek text (the Septuagint), his quotations are often exact but in some cases free renderings. It is in the meanings which he has given to various passages in which debate has arisen. For some believe that sometimes he distorts the sense in order to support his contentions, resulting in an unfair picture of Judaism. For other examples of disputed quotation, see notes on p. 1102b.

The Law as a Means of Recognizing Sin (3:20). To prove that God's plan of redemption through Christ was not contrary to Jewish tradition, Paul here adds a new function of the Hebrew Law. Earlier described as merely the "schoolmaster to bring us unto Christ" (Gal. 3:24), the Law also reveals to man "the knowledge of sin," an essential step toward his salvation.

The First of the Sacraments: Baptism (6:4). Paul's treatment of baptism helps to explain the supreme importance in Christianity of this rite of initiation. Applied in that period by Jews to proselytes and notably by John the "Baptist" (see note on Lk. 3:3, p. 964b), the new movement adopted it as its first formal ceremony, starting with Peter's baptizing of "three thousand souls" at Pentecost (Acts 2:41). Acquiring deeper meanings and aided by Paul's interpretation, the ceremony finally reached full status as a "sacrament."

This word (Latin *sacramentum*, an "oath" or "a sacred thing") does not appear in the Bible, and definitions of it vary. The sacraments are usually distinguished from other ceremonies on two main grounds: most Christians regard them as instituted by Christ himself and, more than merely symbolic acts, as visible means whereby spiritual power is actually imparted to recipients. Protestants observe as sacraments only Baptism and the Lord's Supper (see note on I Cor. 11:26). Roman Catholics recognize in addition five others: Confirmation, Penance, Holy Orders (ordination to the priesthood), Matrimony and Extreme Unction (a rite for the mortally ill).

Baptism, the most widely observed sacrament, varies in both practice and interpretation. The rite may be administered by sprinkling, by pouring, or by full immersion (see p. 1107n). Under certain circumstances laymen may baptize. Some regard the ceremony, symbolic of inner cleansing, as efficacious even without the knowledge of the individual baptized. Others look upon it as an act of self-dedication to Christ or the Church and, in the case of infants, of dedication by the parents. Some

denominations do not baptize children before the age of understanding.

To Paul baptism signified a spiritual transformation — the death of the old life of flesh and sin, the beginning of a new life in Christ and the sharing of his death and resurrection. The Gospel of John minimizes the ceremonial aspect and more fully interprets its spiritual significance: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (3:5, p. 1151; see also note on Mk. 14:22, p. 978a.)

Salvation by Faith Alone? (6:22). Paul's doctrine of salvation, expounded most fully in this Epistle (chs. 3–8), is a live issue to this day. It is the central element in what is often called *evangelistic* Christianity to which a strong minority adhere. The chief points usually mentioned are that man is helplessly enmeshed in sin, from which he cannot escape by his own strength or by obedience to rules or laws; that man must be saved by God's grace, as a consequence of faith alone ("justified by faith," 5:1, and elsewhere); that those who have faith and are thus truly baptized have actually emerged into a new life (6:3–8) and have been made "free from sin"; and that, once the Spirit dwells within, it inevitably expressed itself in Christian living.

The contrasting interpretation is that salvation rests primarily upon good works. Its supporters have objected to Paul's teaching as inconsistent, incapable of objective verification, and likely to encourage license. They have asked: If salvation depends only upon faith and mystical assurance, why should one feel obligated to live the moral life? How does Paul account for those who had publicly declared that they had been "saved" and later lapsed into conduct he condemned?

Critics of even that time pointed to a growing "antinomian" movement (see note on Rev. 2:15); that is, groups of avowed Christians who were using Paul's words to condone or support immoral practices in the name of his "liberty" (Gal. 5:1; see also note on predestination and free will, p. 1116a). To meet this "libertine" tendency (which was before long branded as heretical), Church leaders proclaimed ethical principles as of the first importance and demanded obedience to a moral code (see II Tim. 2:15–26, Jas. 1:22–27, 2:14–26). That is why their position is called, perhaps not too happily, "legalistic."

The differences between these views, which appear in all branches of Christendom, are a matter of emphasis. From the second century, the Church expected faith but it also offered salvation through proper conduct, confession, indulgences, absolution, and, above all, the sacraments. Luther and other evangelistic Protestants in the sixteenth century discarded the Catholic requirements except all but two of the sacraments, and laid a fresh emphasis upon Paul's "salvation by faith" and his Christ-mysticism as springs of Christian living (see note on Gal. 2:20, p. 1058a).

"They Have Killed Thy Prophets" (11:3). In citing here the experience of Elias (Elijah) with God, Paul seems to imply that the "they" who persecuted "thy prophets" were Israelites of Elijah's time. This charge appears repeatedly in the New Testament (as, for example, in Stephen's speech, Acts 7:52). But the meaning of the passage in the Old Testament (I Kgs. 19:10) is clearly an attack upon adherents of Baalism who were seeking to destroy the worship of Yahweh. (See also note, 3:18, p. 1101a.)

"Eyes That . . . Should Not See" (11:8). Paul's quotations, presumably from the authoritative Hebrew Scripture rather than from miscellaneous writings, have often bothered scholars because of their inexactness or the interpretations given. Thus, although prefaced by the words "according as it is written," this verse is both different in language and intention from Jer. 5:21, Ps. 115:5–6, or, for that matter, Jesus' more correct usage in Mt. 13:13, p. 895.

Paul's Counsel of Implicit Obedience to the State (13:1). Paul's startling dictum that "the powers that be are ordained by God" and that to resist them is to receive damnation (vv. 1 and 2) poses the age-old issue of the obligations of the individual and the

Church to government. Paul's statement is to be compared with Jesus' moderate words, "Render . . . unto Caesar" (see note carrying that title, p. 976a).

The Apostle's position has been explained in various ways. Up to this time there had been little friction between the State and the new movement. For a century Rome had been protecting both Christians and Jews under edicts first issued by Julius Caesar, for the two religions were not differentiated in the Roman mind until after the fall of Jerusalem. Moreover, to many, Paul's extreme language reflects his expectation that the Second Coming was at hand and that resistance to imperial power was an entanglement, like marriage, best avoided (see Paul on marriage, p. 1074b, and on slavery, p. 1116b).

Paul's attitude affords a sharp contrast with later outbursts of fierce hatred toward the Caesars in the Book of Revelation. For the persecutions of Nero (64–65) and of Domitian (90–96) had so inflamed Christians that by the end of the first century the Empire had become the very antichrist.

"The Night Is Far Spent, the Day Is at Hand" (13:12). This direct prediction of the Second Coming is the only passage of the sort in this long Epistle. (See on the subject, I Thes. 4:16–17, p. 1050n.)

Recent Evidence on the Last Chapter (16:1). The closing chapter of Romans has long been regarded by scholars as an independent document, probably part of a missive to the Ephesian church, where Paul had done his most effective work. An early manuscript recently discovered is thought to affirm that opinion. A papyrus copy of Romans, dated a century or more before the Vaticanus and Sinaiticus codices (until 1931 deemed the earliest known manuscripts of the New Testament), places the final doxology (16:25–27) at the end of chapter 15. (See the discussion of the Chester Beatty collection in the opening chapter, p. xxxiib.)

Paul's Writings from Prison

THE PRISON EPISTLES

THERE ARE SEVEN EPISTLES which, according to tradition, were written by Paul while he was in prison. Four of them, Colossians, Philemon, Ephesians and Philippians, are usually held to be authentic, although Ephesians is thought by some scholars to be the work of a disciple of the Apostle. The remaining three, known as the Pastoral Epistles (I and II Timothy, Titus) and containing much Pauline teaching, are now regarded by many as of later date.

Just when and where the authentic letters were written has often been debated, for in them there is no hint as to where the author was incarcerated as he wrote. During Paul's last visit to Corinth, he had expected soon to visit Rome, but he arrived there some three years later and as a prisoner on a capital charge. There he lived many months in his hired house, awaiting his trial before the imperial tribunal. Meanwhile he had spent two years under arrest in Caesarea (Acts 23:33–27:2), and there are intimations of an unreported detention in Ephesus earlier still.

Those who place these letters in one of the earlier imprisonments, either in Palestine or in the Province of Asia, argue that the distances from Rome to the cities addressed were too great for such easy interchange of ideas. The supporters of the traditional view that these documents were written in Rome at the close of Paul's life point out that communication between the capital and remote portions of the Empire at that time was continuous. If the latter opinion, held by the majority of scholars, is correct, these four letters were written probably between the years 61 and 64. These brief "Prison Epistles," regarded as Paul's "last will and testament," reveal a riper wisdom than before, a deeper humility, a greater confidence and the peaceful spirit of a parting benediction.

The first two letters of this group, Colossians and Philemon, are inseparable. They were written at the same time and place, carried by the same messenger (Tychicus, Col. 4:7) and sent to the same city, Colossae, near Laodicea and Hieropolis in the Lycus Valley, about a hundred miles east of Ephesus. The Epistle to the Ephesians is so similar to these two in thought and language that it too, when regarded as Paul's, is usually dated in the early part of Paul's sojourn in Rome, when he was allowed considerable freedom of action. But the tone of Philippians has led many to believe that it is Paul's last word, written when his condemnation was at hand.

Colossians

A REPLY TO A THREATENING HERESY

THE OCCASION for the Epistle to the Colossians was the appearance in Rome of a convert and friend of Paul's, Epaphras, who had established the church in Colossae (Col. 1:7, 4:12). Although the Apostle had not personally met the Christian groups in the Lycus Valley (2:1), he regarded them definitely as *his* churches, nurtured in his teaching. Paul's pleasure was tempered, however, by the report by Epaphras of a growing heretical movement in that region. He responds by a letter, to be read there and in neighboring Laodicea (4:16). See Map X.

All that is known about this local heresy is gleaned from this letter. The spokesmen Paul opposes, though regarding themselves as Christians, were apparently combining ideas and practices derived from Jewish and pagan sources (2:8–10, 16–18). They taught the common belief in what Paul calls "the rudiments of the world" (2:8 and 20), a hierarchy of heavenly beings variously called thrones, dominions, principalities, powers (1:16), through which alone man might find access to God. Further, they urged ceremonies and rules of conduct which to Paul were commandments of men, not of God (2:22). Thus they deemed Christ alone insufficient for salvation and made of Christianity merely one element in a composite religion. These are the beginnings of what became in the next century the chief challenge to orthodoxy (see paragraph on Gnosticism in the preface to The Acts, p. 988b).

To meet these issues, Paul declares, more vigorously than elsewhere, the cosmic significance of Christ as the "image of the invisible God" and as the creator of all in heaven and on earth (1:15–16). Here too is the full-fledged conception of Christ as the pre-existent force, pictured as the only true intermediary between man and God. (Compare with "the Word," the Logos, in John's Gospel, discussed in note on Jn. 1:1, p. 1164a.) Without denying the existence of superhuman powers, Paul makes Christ supreme over them because all were created by him.

In the spirit of the early Christian fellowship, Paul, though a prisoner, opens with the now familiar triad — faith, hope and love or "charity" (1:4–5), celebrated in the Hymn to Love (I Cor. 13) — and enjoins upon his readers patience and joyful thanksgiving. The doctrinal portion of the Epistle is followed as usual (at 3:5) by pastoral advice, part of which is here omitted because it is so similar to the longer passage on the subject in Ephesians.

The letter closes with an interesting series of personal greetings. Among those listed is Onesimus (4:9), who is the subject of the next letter, that to Philemon. Marcus (4:10) is the John Mark, nephew of Barnabas, to whom Paul objected a decade before (see the note on p. 1036b); now he is a friend of the Apostle and, according to many, later becomes the secretary to Peter and the author of the second Gospel. Luke, "the beloved physician" (4:14), long Paul's travel companion, is thought to be the author of the third Gospel and The Acts.

THE EPISTLE OF PAUL TO THE

Colossians

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our
2 brother, To the saints and faithful brethren in Christ which are at Colosse:
Grace be unto you, and peace, from God our Father and the Lord Jesus
3 Christ. We give thanks to God and the Father of our Lord Jesus Christ,
4 praying always for you, Since we heard of your faith in Christ Jesus, and of
5 the love which ye have to all the saints, For the hope which is laid up for you
in heaven, whereof ye heard before in the word of the truth of the gospel;
6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as
it doth also in you, since the day ye heard of it, and knew the grace of God
7 in truth: As ye also learned of Epaphras our dear fellow servant, who is for
8 you a faithful minister of Christ; Who also declared unto us your love in the
Spirit.
9 For this cause we also, since the day we heard it, do not cease to pray for
you, and to desire that ye might be filled with the knowledge of his will in
10 all wisdom and spiritual understanding; That ye might walk worthy of the
Lord unto all pleasing, being fruitful in every good work, and increasing in
12 the knowledge of God; Giving thanks unto the Father, which hath made
13 us meet to be partakers of the inheritance of the saints in light: Who hath
delivered us from the power of darkness, and hath translated us into the
14 kingdom of his dear Son: In whom we have redemption through his blood,
15 even the forgiveness of sins: Who is the image of the invisible God, the first-
16 born of every creature: For by him were all things created, that are in
heaven, and that are in earth, visible and invisible, whether they be thrones,
or dominions, or principalities, or powers: all things were created by him,
17,18 and for him: And he is before all things, and by him all things consist: And he
is the head of the body, the church: who is the beginning, the firstborn from
19 the dead; that in all things he might have the preeminence. For it pleased the
Father that in him should all fulness dwell;
21 And you, that were sometime alienated and enemies in your mind by
22 wicked works, yet now hath he reconciled In the body of his flesh through
death, to present you holy and unblamable and unreprovable in his sight:
23 If ye continue in the faith grounded and settled, and be not moved away from
the hope of the gospel, which ye have heard, and which was preached to
every creature which is under heaven; whereof I Paul am made a minister;
24 Who now rejoice in my sufferings for you, and fill up that which is behind of
the afflictions of Christ in my flesh for his body's sake, which is the church:
26 Even the mystery which hath been hid from ages and from generations, but
27 now is made manifest to his saints: To whom God would make known what
is the riches of the glory of this mystery among the Gentiles; which is Christ

1:28 in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in
29 Christ Jesus: Whereunto I also labor, striving according to his working, which worketh in me mightily.

2 For I would that ye knew what great conflict I have for you, and for them
2 at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the
3 mystery of God, and of the Father, and of Christ; In whom are hid all the
4 treasures of wisdom and knowledge. And this I say, lest any man should be-
5 guile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness
6 of your faith in Christ. As ye have therefore received Christ Jesus the Lord,
7 so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
9,10 For in him dwelleth all the fulness of the Godhead bodily. And ye are com-
12 plete in him, which is the head of all principality and power: Buried with him in baptism,* wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
16 Let no man therefore judge you in meat, or in drink, or in respect of a holy-
17 day, or of the new moon, or of the sabbath days: Which are a shadow of
18 things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,
20 Wherefore if ye be dead with Christ from the rudiments of the world, why,
21 as though living in the world, are ye subject to ordinances, (Touch not; taste
22 not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?
23

3 If ye then be risen with Christ, seek those things which are above, where
2 Christ sitteth on the right hand of God. Set your affection on things above,
3 not on things on the earth. For ye are dead, and your life is hid with Christ in
4 God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness,
6 which is idolatry: For which things' sake the wrath of God cometh on the
7 children of disobedience: In the which ye also walked sometime, when ye
8 lived in them. But now ye also put off all these; anger, wrath, malice, blas-

* Denominations which insist upon complete immersion in baptizing members regard this verse and Rom. 6:4 as the chief Scriptural supports for their position. (See note on baptism, Rom. 6:4, p. 1101b.)

3: 9 phemy, filthy communication out of your mouth. Lie not one to another, see-
10 ing that ye have put off the old man with his deeds; And have put on the new
man, which is renewed in knowledge after the image of him that created him:
11 Where there is neither Greek nor Jew, circumcision nor uncircumcision,
Barbarian, Scythian, bond nor free: but Christ is all, and in all.
12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies,
13 kindness, humbleness of mind, meekness, long-suffering; Forbearing one an-
other, and forgiving one another, if any man have a quarrel against any: even
14 as Christ forgave you, so also do ye. And above all these things put on char-
15 ity, which is the bond of perfectness. And let the peace of God rule in your
16 hearts, to the which also ye are called in one body; and be ye thankful. Let
the word of Christ dwell in you richly in all wisdom; teaching and admonish-
ing one another in psalms and hymns and spiritual songs, singing with grace
17 in your hearts to the Lord. And whatsoever ye do in word or deed, do all in
the name of the Lord Jesus, giving thanks to God and the Father by him.
18–25
4:5,6 Walk in wisdom toward them that are without, redeeming the time. Let
your speech be always with grace, seasoned with salt, that ye may know how
ye ought to answer every man.
7 All my state shall Tychicus declare unto you, who is a beloved brother,
8 and a faithful minister and fellow servant in the Lord: Whom I have sent
unto you for the same purpose, that he might know your estate, and comfort
9 your hearts; With Onesimus, a faithful and beloved brother, who is one of
10 you. They shall make known unto you all things which are done here. Aris-
tarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barna-
bas, (touching whom ye received commandments: if he come unto you, re-
11 ceive him;) And Jesus, which is called Justus, who are of the circumcision.
These only are my fellow workers unto the kingdom of God, which have
12 been a comfort unto me. Epaphras, who is one of you, a servant of Christ,
saluteth you, always laboring fervently for you in prayers, that ye may stand
13 perfect and complete in all the will of God. For I bear him record, that he
hath a great zeal for you, and them that are in Laodicea, and them in Hierap-
14 olis. Luke, the beloved physician, and Demas, greet you.
15 Salute the brethren which are in Laodicea, and Nymphas, and the church
16 which is in his house. And when this epistle is read among you, cause that it
be read also in the church of the Laodiceans; and that ye likewise read the
17 epistle from Laodicea. And say to Archippus, Take heed to the ministry
18 which thou hast received in the Lord, that thou fulfil it. The salutation by
the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Philemon

AN INTERCESSION FOR A RUNAWAY SLAVE

The only surviving letter on a personal matter by Paul is that to Philemon, an old friend, whose house was the meeting place of the church in Colossae. One of his slaves, Onesimus, after robbing him, had fled to Rome and there been converted by Paul. Although the Apostle knew the severe punishments prescribed by law for runaways, he sent the fugitive back, not as a criminal but as "a brother beloved" (v. 16), appealing for forgiveness and Christian love. Neither here nor elsewhere does Paul question the ethics of slavery, the chief social evil of his time. The success of his plea is not reported, but some believe that the Bishop Onesimus, prominent in the church of Ephesus early in the second century, was none other than the slave set free in Colossae thirty or forty years before this time.

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon
2 our dearly beloved, and fellow laborer, And to our beloved Apphia, and Ar-
3 chippus our fellow soldier, and to the church in thy house: Grace to you, and
peace, from God our Father and the Lord Jesus Christ.
4,5 I thank my God, making mention of thee always in my prayers, Hearing
of thy love and faith, which thou hast toward the Lord Jesus, and toward all
6 saints; That the communication of thy faith may become effectual by the
7 acknowledging of every good thing which is in you in Christ Jesus. For we
have great joy and consolation in thy love, because the bowels of the saints
are refreshed by thee, brother.
8 Wherefore, though I might be much bold in Christ to enjoin thee that which
9 is convenient, Yet for love's sake I rather beseech thee, being such a one as
10 Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my
11 son Onesimus, whom I have begotten in my bonds: Which in time past was
12 to thee unprofitable, but now profitable to thee and to me: Whom I have
13 sent again: thou therefore receive him, that is, mine own bowels: Whom I
would have retained with me, that in thy stead he might have ministered
14 unto me in the bonds of the gospel: But without thy mind would I do nothing;
that thy benefit should not be as it were of necessity, but willingly.
15 For perhaps he therefore departed for a season, that thou shouldest receive
16 him for ever; Not now as a servant, but above a servant, a brother beloved,
specially to me, but how much more unto thee, both in the flesh, and in the
17,18 Lord? If thou count me therefore a partner, receive him as myself. If he hath
19 wronged thee, or oweth thee aught, put that on mine account; I Paul have

written it with mine own hand, I will repay it: albeit I do not say to thee how
thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the
21 Lord. Having confidence in thy obedience I wrote unto thee, knowing that
22 thou wilt also do more than I say. But withal prepare me also a lodging: for
23 I trust that through your prayers I shall be given unto you. There salute thee
24 Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas,
25 Lucas, my fellow laborers. The grace of our Lord Jesus Christ be with your
spirit. Amen.

Ephesians

A VISION OF THE DESTINY OF THE CHURCH UNIVERSAL

THE EPISTLE to the Ephesians is notable for its portrayal of the Church as the instrument through which God's purpose in heaven and earth is to be accomplished. The earlier metaphor of the "Body of Christ" (see I Cor. 12) is here elaborated, emphasizing the headship of the eternal Lord Jesus presiding over this mystical unity. This conception is a key to a thousand years of history, for upon it was founded a system of thought and practice which long dominated Christian life in the West. And even after the Reformation in the sixteenth century, there remained the ideal of solidarity, "the unity of the Spirit in the bond of peace" (4:3), as the modern message of this document.

The Epistle is known as the one "to the Ephesians," but many scholars hold that it was not intended solely for "the saints which are at Ephesus" (1:1). In the best manuscripts the name of the city is missing. In such passages as 3:2 the readers are referred to almost as strangers — and yet Paul had labored in Ephesus for three years (Acts 19) and must have known most of the group. This writing is therefore thought by some to be the letter to Laodicea mentioned in Col. 4:16. Or, since it seems to be directed to Christian communities in the Province of Asia, some believe that it was an encyclical, circulated by Tychicus (6:21–22), with a blank in the first verse where the name of the receiving church might be inserted.

There has also been a question whether Paul himself wrote it or one of his disciples after his death. It differs from other Epistles in its relative lack of personal references, contentious material or church business. Its meditative mood, with several passages in the form of prayer, has led many careful students to call it the climax of Paul's religious thought.

THE EPISTLE OF PAUL TO THE

Ephesians

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are
2 at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

"Ye Are No More . . . Foreigners, but Fellow Citizens" (2:19)

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed
4 us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be
5 holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleas-

1:7 ure of his will, In whom we have redemption through his blood, the forgive-
8 ness of sins, according to the riches of his grace; Wherein he hath abounded
9 toward us in all wisdom and prudence; Having made known unto us the
mystery of his will, according to his good pleasure which he hath purposed in
10 himself: That in the dispensation of the fulness of times he might gather to-
gether in one all things in Christ, both which are in heaven, and which are on
11 earth; even in him: In whom also we have obtained an inheritance, being pre-
destinated according to the purpose of him who worketh all things after the
12 counsel of his own will: † That we should be to the praise of his glory, who
first trusted in Christ.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love
16 unto all the saints, Cease not to give thanks for you, making mention of you
17 in my prayers; That the God of our Lord Jesus Christ, the Father of glory,
may give unto you the spirit of wisdom and revelation in the knowledge of
18 him: The eyes of your understanding being enlightened; that ye may know
what is the hope of his calling, and what the riches of the glory of his inherit-
19 ance in the saints, And what is the exceeding greatness of his power to us-
20 ward who believe, according to the working of his mighty power, Which he
wrought in Christ, when he raised him from the dead, and set him at his own
21 right hand in the heavenly places, Far above all principality, and power, and
might, and dominion, and every name that is named, not only in this world,
22 but also in that which is to come: And hath put all things under his feet, and
23 gave him to be the head over all things to the church, Which is his body, the
fulness of him that filleth all in all.

2:1,2 And you hath he quickened, who were dead in trespasses and sins; Wherein
in time past ye walked according to the course of this world, according to the
prince of the power of the air, the spirit that now worketh in the children of
4 disobedience: But God, who is rich in mercy, for his great love wherewith he
5 loved us, Even when we were dead in sins, hath quickened us together with
6 Christ, (by grace ye are saved;) And hath raised us up together, and made us
8 sit together in heavenly places in Christ Jesus: For by grace are ye saved
9 through faith; and that not of yourselves: it is the gift of God: Not of works,
lest any man should boast.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who
are called Uncircumcision by that which is called the Circumcision in the
12 flesh made by hands; That at that time ye were without Christ, being aliens
from the commonwealth of Israel, and strangers from the covenants of prom-
13 ise, having no hope, and without God in the world: But now, in Christ Jesus,
14 ye who sometime were far off are made nigh by the blood of Christ. For he is
our peace, who hath made both one, and hath broken down the middle wall
18 of partition between us; For through him we both have access by one Spirit
19 unto the Father. Now therefore ye are no more strangers and foreigners, but
20 fellow citizens with the saints, and of the household of God; And are built
upon the foundation of the apostles and prophets, Jesus Christ himself being

2:21 the chief corner stone; In whom all the building fitly framed together grow-
22 eth unto a holy temple in the Lord: In whom ye also are builded together for
a habitation of God through the Spirit.
3:1,2 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye
have heard of the dispensation of the grace of God which is given me to you-
3 ward: How that by revelation he made known unto me the mystery; (as I
4 wrote afore in few words; Whereby, when ye read, ye may understand my
6 knowledge in the mystery of Christ,) That the Gentiles should be fellow
heirs, and of the same body, and partakers of his promise in Christ by the
7 gospel: Whereof I was made a minister, according to the gift of the grace of
8 God given unto me by the effectual working of his power. Unto me, who am
less than the least of all saints, is this grace given, that I should preach among
9 the Gentiles the unsearchable riches of Christ; And to make all men see what
is the fellowship of the mystery, which from the beginning of the world hath
13 been hid in God, who created all things by Jesus Christ: Wherefore I desire
that ye faint not at my tribulations for you, which is your glory.
14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15,17 Of whom the whole family in heaven and earth is named, That Christ may
dwell in your hearts by faith; that ye, being rooted and grounded in love,
18 May be able to comprehend with all saints what is the breadth, and length,
19 and depth, and height; And to know the love of Christ, which passeth know-
20 ledge, that ye might be filled with all the fulness of God. Now unto him that
is able to do exceeding abundantly above all that we ask or think, according
21 to the power that worketh in us, Unto him be glory in the church by Christ
Jesus throughout all ages, world without end. Amen.

"*Walk Worthy of the Vocation*" (4:1)

4 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of
2 the vocation wherewith ye are called, With all lowliness and meekness, with
3 long-suffering, forbearing one another in love; Endeavoring to keep the unity
4 of the Spirit in the bond of peace. There is one body, and one Spirit, even as
5 ye are called in one hope of your calling; One Lord, one faith, one baptism,
6 One God and Father of all, who is above all, and through all, and in you all.
7 But unto every one of us is given grace according to the measure of the gift of
Christ.
11 And he gave some, apostles; and some, prophets; and some, evangelists;
12 and some, pastors and teachers; For the perfecting of the saints, for the work
13 of the ministry, for the edifying of the body of Christ: Till we all come in
the unity of the faith, and of the knowledge of the Son of God, unto a perfect
14 man, unto the measure of the stature of the fulness of Christ: That we hence-
forth be no more children, tossed to and fro, and carried about with every
wind of doctrine, by the sleight of men, and cunning craftiness, whereby they

4:15 lie in wait to deceive; But speaking the truth in love, may grow up into him
in all things, which is the head, even Christ:
17 This I say therefore, and testify in the Lord, that ye henceforth walk not
18 as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that
19 is in them, because of the blindness of their heart: Who being past feeling
have given themselves over unto lasciviousness, to work all uncleanness with
25 greediness. Wherefore putting away lying, speak every man truth with his
26 neighbor: for we are members one of another. Be ye angry, and sin not: let
27,31 not the sun go down upon your wrath: Neither give place to the devil. Let all
bitterness, and wrath, and anger, and clamor, and evil speaking, be put away
32 from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.
5:1,2 Be ye therefore followers of God, as dear children; And walk in love, as
Christ also hath loved us, and hath given himself for us an offering and a sac-
6 rifice to God for a sweetsmelling savor. Let no man deceive you with vain
words: for because of these things cometh the wrath of God upon the chil-
7,8 dren of disobedience. Be not ye therefore partakers with them. For ye were
sometime darkness, but now are ye light in the Lord: walk as children of
16,17 light; Redeeming the time, because the days are evil. Wherefore be ye not
unwise, but understanding what the will of the Lord is.
18 And be not drunk with wine, wherein is excess; but be filled with the
19 Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, sing-
20 ing and making melody in your heart to the Lord; Giving thanks always for
all things unto God and the Father in the name of our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.
22 Wives, submit yourselves unto your own husbands, as unto the Lord.†
23 For the husband is the head of the wife, even as Christ is the head of the
24 church: and he is the saviour of the body. Therefore as the church is subject
25 unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave him-
26 self for it; That he might sanctify and cleanse it with the washing of water
27 by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and with-
28 out blemish. So ought men to love their wives as their own bodies. He that
29 loveth his wife loveth himself. For no man ever yet hated his own flesh; but
30 nourisheth and cherisheth it, even as the Lord the church: For we are mem-
31 bers of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall
32 be one flesh. This is a great mystery: but I speak concerning Christ and the church.†
33
6:1,2 Children, obey your parents in the Lord: for this is right. Honor thy father
3 and mother; which is the first commandment with promise; That it may be

6: 4 well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants,† be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;
6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the
7 will of God from the heart; With good will doing service, as to the Lord,
8 and not to men: Knowing that whatsoever good thing any man doeth, the
9 same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

"*Put On the Whole Armor of God*" (6:11)

10 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armor of God, that ye may be able to stand against the wiles
12 of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
13 Wherefore take unto you the whole armor of God, that ye may be able to
14 withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of right-
15 eousness;† And your feet shod with the preparation of the gospel of peace;
16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
17 And take the helmet of salvation, and the sword of the Spirit, which is the
18 word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
19 And for me, that utterance may be given unto me, that I may open my mouth
20 boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

* * * *

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.
23 Peace be to the brethren, and love with faith, from God the Father and
24 the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

NOTES TO EPHESIANS

Predestination Versus Free Will (1:11). Paul's assurance to his followers that they were "chosen . . . before the foundation of the world" (v. 4) is a clear statement of the important idea of predestination. Elsewhere the same thought is expressed in such terms as "foreordination," "foreknowledge" or "election" (see, for example, Rom. 8:28–29). These utterances imply that Divine grace was granted regardless of personal conduct, hence some have objected to the idea as an encouragement to transgression. In other passages, however, Paul follows the Old Testament in assuming that man is free to choose between good and evil and is therefore inevitably involved in the moral struggle.

Christian theologians have been furiously divided on the issue. The "predestinarians," notably Augustine and Calvin, used Paul's words to support their belief that God's omnipotence was such that he decided even before Creation which men should be saved and which condemned. Others have asked, then, what would happen to the rewards or punishments for conduct? The "libertarians," such as Pelagius in Augustine's time and Arminius in Calvin's, rejected rigid predestination on the ground that it would undermine ethical incentive.

Some scholars point out that what appears here to be inconsistency is not confined to Paul but is found throughout the New Testament. It emphasizes Divine "call" or choice, often as an unmerited grace, and yet puts an equally strong emphasis upon moral responsibility. Paul exhibits this parallel thinking. He was first a mystic, convinced that his release from sin was the result not of his own effort but of God's predestined plan. But he was also a practical leader of a growing movement and insisted upon proper behavior by his converts.

Paul's Attitude Toward Women (5:22). Sharp criticisms have been levelled at Paul for certain of his utterances concerning women. Protest has been made against his view that woman was created expressly for man (I Cor. 11:9), and his insistence upon a subservience illustrated by the present verse. Resentment has been felt against the blunt command, "Let your women be silent in the churches" (I Cor. 14:34, and note), and against strictures in I Timothy (an Epistle perhaps not his in its present form but containing much of his thought) which order that "women learn silence with all subjection," scold them for their love of adornment (2:9–11), and put heavy restraints upon young widows (5:11–13).

In contrast to these views, other passages from Paul champion woman's cause. His insistence upon chastity and fidelity in monogamous marriage for both men and women (I Cor. 7:2–5) denies Biblical support for the "double standard" in sex morals. His words, "there is neither male nor female . . . in Christ Jesus" (Gal. 3:28), have frequently been cited in behalf of sex equality. And his concept of wedlock as a holy and mystic union has affirmed its mutual obligations as a spiritual partnership (Eph. 5:22–32).

Marriage as a Sacrament (5:32). Paul's teaching here, that marriage is a holy union like Christ's mystical bond to his church, is recognized in Christian wedding services. On the basis of this passage Catholics have included matrimony as one of the sacraments (see note on Rom. 6:4, p. 1101b.)

Paul and Slavery (6:5). Paul's injunction to "servants" to be obedient, in which recent translators substitute the word "slaves," must be read against the background of widespread bondage in the Roman Empire. To many it has seemed strange that no New Testament voice directly challenged such a conspicuous iniquity. And Paul in particular has been criticized, for as a Roman citizen

and world traveller he could not have been blind to the degradation of human values caused by the slave system.

Defenders of Paul hold, however, that to him bondage was inconsequential because it was temporary — the Second Coming was so nigh (I Cor. 7:29). They point to his positive declaration that the converted slave is "the Lord's freeman" (I Cor. 7:22, omitted) and that in the eyes of the Lord there is neither bond nor free (Col. 3:11), and also to his request that Philemon receive the runaway Onesimus as "a partner . . . as myself" (Philemon 17).

Among others, Professor Ernest F. Scott has stated that Paul by his general attitude "did more than any other man for the abolition of slavery."

"*The Breastplate of Righteousness*" (6:14). This extended metaphor on the soldier's armor (vv. 11–17), one of the most familiar and effective in the Epistles, recalls a similar passage at least a century earlier contained in The Apocrypha. There the reference is to one who "shall put on righteousness as a breastplate, and . . . holiness for an invincible shield" (Wisd. 5:18–19, p. 831).

Philippians

AN EXHORTATION AND BENEDICTION

THE EPISTLE TO PHILIPPI, a Roman colony in Macedonia, is addressed to the first church Paul had founded on the continent of Europe (Acts 16:12–40) and the one closest to his heart. Grateful for generous gifts of money and for the sending of Epaphroditus to attend to his wants (4:10–18 and 2:25–30), he responds in a letter, the most personal and affectionate of his writings, which reveals the benign spirit of a "last word."

Although Philippians is commonly dated in Paul's closing months in Rome, some scholars assert that it was written some years before when Paul was imprisoned in Ephesus. In the first two chapters, deprecating his own sufferings and perils, he allays the anxieties of these friends who had always supported him in his work and encourages them in their hours of trouble. Analysis of the third chapter has led many to conclude that verses 16–19, different from the rest in style and temper, are an excerpt from an earlier message to Philippi. The best-known part of the Epistle is chapter 4, especially the poetic passage (vv. 5–9), with its rejoicing, thanksgiving and "the peace . . . which passeth all understanding."

THE EPISTLE OF PAUL TO THE

Philippians

1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ
2 Jesus which are at Philippi, with the bishops and deacons: Grace be unto you,
3 and peace, from God our Father and from the Lord Jesus Christ. I thank my
4 God upon every remembrance of you, Always in every prayer of mine for
5 you all making request with joy, For your fellowship in the gospel from the
6 first day until now; Being confident of this very thing, that he which hath
begun a good work in you will perform it until the day of Jesus Christ:

"Whether I Come . . . or Else Be Absent, . . . Stand Fast" (1:27)

12 But I would ye should understand, brethren, that the things which hap-
13 pened unto me have fallen out rather unto the furtherance of the gospel; So
that my bonds in Christ are manifest in all the palace, and in all other places;
14 And many of the brethren in the Lord, waxing confident by my bonds, are
much more bold to speak the word without fear.
19 For I know that this shall turn to my salvation through your prayer, and
20 the supply of the Spirit of Jesus Christ, According to my earnest expectation
and my hope, that in nothing I shall be ashamed, but that with all boldness, as
always, so now also Christ shall be magnified in my body, whether it be by
21,22 life, or by death. For to me to live is Christ, and to die is gain. But if I live

in the flesh, this is the fruit of my labor: yet what I shall choose I wot not.
1:23 For I am in a strait betwixt two, having a desire to depart, and to be with
24 Christ; which is far better: Nevertheless to abide in the flesh is more needful
25 for you. And having this confidence, I know that I shall abide and continue
26 with you all for your furtherance and joy of faith; That your rejoicing may
be more abundant in Jesus Christ for me by my coming to you again.
27 Only let your conversation be as it becometh the gospel of Christ: that
whether I come and see you, or else be absent, I may hear of your affairs,
that ye stand fast in one spirit, with one mind striving together for the faith
28 of the gospel; And in nothing terrified by your adversaries: which is to them
29 an evident token of perdition, but to you of salvation, and that of God. For
unto you it is given in the behalf of Christ, not only to believe on him, but
30 also to suffer for his sake; Having the same conflict which ye saw in me, and
now hear to be in me.
2 If there be therefore any consolation in Christ, if any comfort of love, if
2 any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that
ye be likeminded, having the same love, being of one accord, of one mind.
3 Let nothing be done through strife or vainglory; but in lowliness of mind let
each esteem other better than themselves.
5,6 Let this mind be in you, which was also in Christ Jesus:* Who, being in
7 the form of God, thought it not robbery to be equal with God: But made him-
self of no reputation, and took upon him the form of a servant, and was made
8 in the likeness of men: And being found in fashion as a man, he humbled him-
9 self, and became obedient unto death, even the death of the cross. Wherefore
God also hath highly exalted him, and given him a name which is above every
10 name: That at the name of Jesus every knee should bow, of things in heaven,
11 and things in earth, and things under the earth; And that every tongue should
confess that Jesus Christ is Lord, to the glory of God the Father.
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence
only, but now much more in my absence, work out your own salvation with
13 fear and trembling: For it is God which worketh in you both to will and to
14 do of his good pleasure. Do all things without murmurings and disputings:
15 That ye may be blameless and harmless, the sons of God, without rebuke, in
the midst of a crooked and perverse nation, among whom ye shine as lights
16 in the world; Holding forth the word of life; that I may rejoice in the day of

* Paul presents here his fullest statement of what is known in Christian theology as the Doctrine of Incarnation. The passage (vv. 5–11), obscure in expression, may be clarified by a simple paraphrase of verses 6–8. These may be read: "Jesus, although originally Divine by nature, instead of insisting upon equality with God, emptied himself of his Divine prerogatives and humbled himself by taking on man's nature, even the status of a slave. Appearing then in human form, he became so abjectly obedient that he died the worst of deaths, that upon the cross."

A more familiar statement of the Incarnation is that of John: "And the Word was made flesh, and dwelt among us" (1:14, p. 1150).

2:17 Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with
18 you all. For the same cause also do ye joy, and rejoice with me.

The Two Messengers

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I
20 also may be of good comfort, when I know your state. For I have no man
21 likeminded, who will naturally care for your state. For all seek their own,
22 not the things which are Jesus Christ's. But ye know the proof of him, that,
23 as a son with the father, he hath served with me in the gospel. Him therefore
24 I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly.
25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that min-
26 istered to my wants. For he longed after you all, and was full of heaviness,
27 because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also,
28 lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less
29 sorrowful. Receive him therefore in the Lord with all gladness; and hold such
30 in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

"*Beware of Evil Workers*" (3:2)

3 Finally, my brethren, rejoice in the Lord. To write the same things to you,
2 to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of
3 evil workers, beware of the concision.* For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence
4 in the flesh. Though I might also have confidence in the flesh. If any other
5 man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a
6 Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law,
7 blameless. But what things were gain to me, those I counted loss for Christ.

* Paul's insulting epithet, "dogs," in the context here used, is thought to apply to Jewish converts who were still demanding that all be circumcised. His strange term "concision" seems to refer to the ancient rite as merely an external laceration, as compared with his idea of true circumcision, an inward experience. (See Rom. 2:28–31, p. 1092, and the note on circumcision, Gen. 17:14, p. 73b.)

3: 8 Yea doubtless, and I count all things but loss for the excellency of the
knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all
10 things, and do count them but dung, that I may win Christ, That I may know
him, and the power of his resurrection, and the fellowship of his sufferings,
11 being made conformable unto his death; If by any means I might attain unto
13 the resurrection of the dead. Brethren, I count not myself to have appre-
hended: but this one thing I do, forgetting those things which are behind, and
14 reaching forth unto those things which are before, I press toward the mark
for the prize of the high calling of God in Christ Jesus.
15 Let us therefore, as many as be perfect, be thus minded: and if in any thing
16 ye be otherwise minded, God shall reveal even this unto you. Nevertheless,
whereto we have already attained, let us walk by the same rule, let us mind
the same thing.

"*Those Things . . . Ye Have . . . Seen in Me, Do*" (4:9)

17 Brethren, be followers together of me, and mark them which walk so as ye
18 have us for an ensample. (For many walk, of whom I have told you often,
and now tell you even weeping, that they are the enemies of the cross of
19 Christ: Whose end is destruction, whose God is their belly, and whose glory
20 is in their shame, who mind earthly things.) For our conversation is in heav-
21 en;* from whence also we look for the Saviour, the Lord Jesus Christ: Who
shall change our vile body, that it may be fashioned like unto his glorious
body, according to the working whereby he is able even to subdue all things
4: 1 unto himself. Therefore, my brethren dearly beloved and longed for, my joy
and crown, so stand fast in the Lord, my dearly beloved.
4,5 Rejoice in the Lord always: and again I say, Rejoice. Let your moderation
6 be known unto all men. The Lord is at hand. Be careful for nothing; but in
every thing by prayer and supplication with thanksgiving let your requests
7 be made known unto God. And the peace of God, which passeth all under-
standing, shall keep your hearts and minds through Christ Jesus.
8 Finally, brethren, whatsoever things are true, whatsoever things are hon-
est, whatsoever things are just, whatsoever things are pure, whatsoever
things are lovely, whatsoever things are of good report; if there be any vir-
9 tue, and if there be any praise, think on these things. Those things, which ye
have both learned, and received, and heard, and seen in me, do: and the God
of peace shall be with you.

* The rendering of this phrase in other versions carries the idea of "our main relationship is with heaven."

"Your Care of Me Hath Flourished Again" (4:10)

4:10 But I rejoiced in the Lord greatly, that now at the last your care of me
hath flourished again; wherein ye were also careful, but ye lacked opportu-
11 nity. Not that I speak in respect of want: for I have learned, in whatsoever
12 state I am, therewith to be content. I know both how to be abased, and I
know how to abound: every where and in all things I am instructed both to
13 be full and to be hungry, both to abound and to suffer need. I can do all things
14 through Christ which strengtheneth me. Notwithstanding, ye have well done,
that ye did communicate with my affliction.
15 Now ye Philippians know also, that in the beginning of the gospel, when
I departed from Macedonia, no church communicated with me as concerning
16 giving and receiving, but ye only. For even in Thessalonica ye sent once and
17 again unto my necessity. Not because I desire a gift: but I desire fruit that
18 may abound to your account. But I have all, and abound: I am full, having re-
ceived of Epaphroditus the things which were sent from you, an odor of a
19 sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall
supply all your need according to his riches in glory by Christ Jesus.

* * * *

21 Salute every saint in Christ Jesus. The brethren which are with me greet
22 you. All the saints salute you, chiefly they that are of Caesar's household.
23 The grace of our Lord Jesus Christ be with you all. Amen.

I and II Timothy, and Titus

THE PASTORAL LETTERS

WHILE THE CHRISTIAN MOVEMENT in Paul's lifetime was informally led by the Apostles, after his death its expansion required more formal organization and raised many problems. Although there is surprisingly little information about this period, it is known that churches were founded along the Mediterranean seaboard from Egypt to Italy and that many ideas other than Paul's were being taught. Christian leaders became increasingly occupied with church administration and with inculcating the prevailing doctrine and standards of Christian conduct. The Epistles to Timothy and Titus, trusted lieutenants of Paul, are known as the Pastoral Letters because they are concerned with such matters.

I Timothy deals mainly with administration, then already established with bishops, elders and the like. II Timothy, actually the earliest of these three documents and richest in Pauline elements, assumes an accepted code of behavior. Titus emphasizes the importance of "sound doctrine" (Tit. 2:1), presenting it as a standardized body of teaching.

These letters, long ascribed to Paul, are now dated by liberal Protestants at about 100 A.D. Though relying upon the prestige of Paul's name, the writers neglect his distinctive concept of the Christian life, as freed from "flesh" and "law" and to be realized through identification with Christ in his death and resurrection. Nonetheless, these writings contain much of Paul's thought and their lucid counsels on the religious and ethical problems of daily living have made them of wide appeal. In one passage, toward the end of II Timothy, regarded as indubitably Paul's, he speaks touchingly of his impending death (see particularly II Tim. 4:6–8).

THE FIRST EPISTLE OF PAUL TO

Timothy

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour,
2 and Lord Jesus Christ, which is our hope; Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.
3 As I besought thee to abide still at Ephesus, when I went into Macedonia,
4 that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.
5 Now the end of the commandment is charity out of a pure heart, and of a
6 good conscience, and of faith unfeigned: From which some having swerved

1: 7 have turned aside unto vain jangling; Desiring to be teachers of the law; un-
8 derstanding neither what they say, nor whereof they affirm. But we know
9 that the law is good, if a man use it lawfully; Knowing this, that the law is
not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and
10 murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured per-
11 sons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus
16 came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him
17 to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;
19 Holding faith, and a good conscience; which some having put away, concern-
20 ing faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 I exhort therefore, that, first of all, supplications, prayers, intercessions,
2 and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and
3 honesty. For this is good and acceptable in the sight of God our Saviour;
4 Who will have all men to be saved, and to come unto the knowledge of the
5 truth. For there is one God, and one mediator between God and men,
6 the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.

The Subordination of Women

8 I will therefore that men pray every where, lifting up holy hands, without
9 wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or
10 gold, or pearls, or costly array; But (which becometh women professing god-
11 liness) with good works. Let the woman learn in silence with all subjection.
12 But I suffer not a woman to teach, nor to usurp authority over the man, but
13,14 to be in silence. For Adam was first formed, then Eve. And Adam was not
15 deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Precepts for Church Leaders

3 This is a true saying, If a man desire the office of a bishop, he desireth a
2 good work. A bishop then must be blameless, the husband of one wife, vig-
3 ilant, sober, of good behavior, given to hospitality, apt to teach; Not given to
wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not
4 covetous; One that ruleth well his own house, having his children in subjec-
5 tion with all gravity; (For if a man know not how to rule his own house,
how shall he take care of the church of God?)
8 Likewise must the deacons be grave, not double-tongued, not given to
9 much wine, not greedy of filthy lucre; Holding the mystery of the faith in a
10 pure conscience. And let these also first be proved; then let them use the
11 office of a deacon, being found blameless. Even so must their wives be grave,
12 not slanderers, sober, faithful in all things. Let the deacons be the husbands
of one wife, ruling their children and their own houses well.
13–16
4 Now the Spirit speaketh expressly, that in the latter times some shall de-
part from the faith, giving heed to seducing spirits, and doctrines of devils;
2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;
3 Forbidding to marry, and commanding to abstain from meats, which God
hath created to be received with thanksgiving of them which believe and
4 know the truth. For every creature of God is good, and nothing to be refused,
if it be received with thanksgiving:
6 If thou put the brethren in remembrance of these things, thou shalt be a
good minister of Jesus Christ, nourished up in the words of faith and of good
7 doctrine, whereunto thou hast attained. But refuse profane and old wives'
8 fables, and exercise thyself rather unto godliness. For bodily exercise profit-
eth little: but godliness is profitable unto all things, having promise of the life
that now is, and of that which is to come.
12 Let no man despise thy youth; but be thou an example of the believers, in
13 word, in conversation, in charity, in spirit, in faith, in purity. Till I come,
14 give attendance to reading, to exhortation, to doctrine. Neglect not the gift
that is in thee, which was given thee by prophecy, with the laying on of the
15 hands of the presbytery. Meditate upon these things; give thyself wholly to
16 them; that thy profiting may appear to all. Take heed unto thyself, and unto
the doctrine; continue in them: for in doing this thou shalt both save thyself,
and them that hear thee.

Younger Widows and Older Widows

5 Rebuke not an elder, but entreat him as a father; and the younger men as
2 brethren; The elder women as mothers; the younger as sisters, with all pur-

5:3,5 ity. Honor widows that are widows indeed. Now she that is a widow indeed,
and desolate, trusteth in God, and continueth in supplications and prayers
6,8 night and day. But she that liveth in pleasure is dead while she liveth. But if
any provide not for his own, and specially for those of his own house, he hath
denied the faith, and is worse than an infidel.
9 Let not a widow be taken into the number under threescore years old,
10 having been the wife of one man, Well reported of for good works; if she
have brought up children, if she have lodged strangers, if she have washed
the saints' feet, if she have relieved the afflicted, if she have diligently fol-
lowed every good work.
11 But the younger widows refuse: for when they have begun to wax wanton
12 against Christ, they will marry; Having damnation, because they have cast
13 off their first faith. And withal they learn to be idle, wandering about from
house to house; and not only idle, but tattlers also and busybodies, speaking
14 things which they ought not. I will therefore that the younger women marry,
bear children, guide the house, give none occasion to the adversary to speak
15,16 reproachfully. For some are already turned aside after Satan. If any man or
woman that believeth have widows, let them relieve them, and let not the
church be charged; that it may relieve them that are widows indeed.

"*Godliness with Contentment Is Great Gain*" (6:6)

17 Let the elders that rule well be counted worthy of double honor, especially
18 they who labor in the word and doctrine. For the Scripture saith, Thou shalt
not muzzle the ox that treadeth out the corn. And, The laborer is worthy of
his reward.
23 Drink no longer water, but use a little wine for thy stomach's sake and
thine often infirmities.
24–25
6: 5 Perverse disputings of men of corrupt minds, and destitute of the truth,
6 supposing that gain is godliness: from such withdraw thyself. But godliness
7 with contentment is great gain. For we brought nothing into this world, and
8 it is certain we can carry nothing out. And having food and raiment, let us
9 be therewith content. But they that will be rich fall into temptation and a
snare, and into many foolish and hurtful lusts, which drown men in destruc-
10 tion and perdition. For the love of money is the root of all evil: which while
some coveted after, they have erred from the faith, and pierced themselves
11 through with many sorrows. But thou, O man of God, flee these things; and
12 follow after righteousness, godliness, faith, love, patience, meekness. Fight
the good fight of faith, lay hold on eternal life, whereunto thou art also called,
and hast professed a good profession before many witnesses.
17 Charge them that are rich in this world, that they be not high-minded, nor
trust in uncertain riches, but in the living God, who giveth us richly all things

6:18 to enjoy; That they do good, that they be rich in good works, ready to dis-
19 tribute, willing to communicate; Laying up in store for themselves a good
foundation against the time to come, that they may lay hold on eternal life.
20 O Timothy, keep that which is committed to thy trust, avoiding profane and
21 vain babblings, and oppositions of science falsely so called: Which some pro-
fessing have erred concerning the faith. Grace be with thee. Amen.

THE SECOND EPISTLE OF PAUL TO

Timothy

1 Paul, an apostle of Jesus Christ by the will of God, according to the prom-
2 ise of life which is in Christ Jesus, To Timothy, my dearly beloved son:
Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.
3 I thank God, whom I serve from my forefathers with pure conscience, that
without ceasing I have remembrance of thee in my prayers night and day;

"*Hold Fast . . . Sound Words*" (1:13)

13 Hold fast the form of sound words, which thou hast heard of me, in faith
14 and love which is in Christ Jesus. That good thing which was committed
unto thee keep by the Holy Ghost which dwelleth in us.

15–18

2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.
2 And the things that thou hast heard of me among many witnesses, the same
3 commit thou to faithful men, who shall be able to teach others also. Thou
4 therefore endure hardness, as a good soldier of Jesus Christ. No man that
warreth entangleth himself with the affairs of this life; that he may please
him who hath chosen him to be a soldier.
15 Study to show thyself approved unto God, a workman that needeth not
16 to be ashamed, rightly dividing the word of truth. But shun profane and vain
17 babblings: for they will increase unto more ungodliness. And their word will
18 eat as doth a canker: of whom is Hymeneus and Philetus; Who concerning
the truth have erred, saying that the resurrection is past already; and over-
19 throw the faith of some. Nevertheless the foundation of God standeth sure,
having this seal, The Lord knoweth them that are his. And, Let every one
that nameth the name of Christ depart from iniquity.
22 Flee also youthful lusts: but follow righteousness, faith, charity, peace,
23 with them that call on the Lord out of a pure heart. But foolish and unlearned
24 questions avoid, knowing that they do gender strifes. And the servant of the
25 Lord must not strive; but be gentle unto all men, apt to teach, patient; In

meekness instructing those that oppose themselves; if God peradventure will
2:26 give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

3:1,2 This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,
3 disobedient to parents, unthankful, unholy, Without natural affection, truce-
4 breakers, false accusers, incontinent, fierce, despisers of those that are good,
5 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;
6 Having a form of godliness, but denying the power thereof: from such turn
7 away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-
11 suffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of
12 them all the Lord delivered me. Yea, and all that will live godly in Christ
13 Jesus shall suffer persecution. But evil men and seducers shall wax worse and
14 worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast
15 learned them; And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in
16 Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
17 That the man of God may be perfect, thoroughly furnished unto all good works.

4 I charge thee therefore before God, and the Lord Jesus Christ, who shall
2 judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all
3 long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves
4 teachers, having itching ears; And they shall turn away their ears from the
5 truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

"I Have Fought a Good Fight" (4:7)

6 For I am now ready to be offered, and the time of my departure is at hand.
7 I have fought a good fight, I have finished my course, I have kept the faith:
8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9,10 Do thy diligence to come shortly unto me: For Demas hath forsaken me,

having loved this present world, and is departed unto Thessalonica; Crescens
4:11 to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and
13 bring him with thee: for he is profitable to me for the ministry. The cloak
that I left at Troas with Carpus, when thou comest, bring with thee, and the
books, but especially the parchments.
14 Alexander the coppersmith did me much evil: the Lord reward him accord-
15 ing to his works: Of whom be thou ware also; for he hath greatly withstood
16 our words. At my first answer no man stood with me, but all men forsook
17 me: I pray God that it may not be laid to their charge. Notwithstanding the
Lord stood with me, and strengthened me; that by me the preaching might
be fully known, and that all the Gentiles might hear: and I was delivered out
22 of the mouth of the lion. The Lord Jesus Christ be with thy spirit. Grace be
with you. Amen.

THE EPISTLE OF PAUL TO

Titus

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the
faith of God's elect, and the acknowledging of the truth which is after god-
4 liness; To Titus, mine own son after the common faith: Grace, mercy, and
peace, from God the Father and the Lord Jesus Christ our Saviour.
5 For this cause left I thee in Crete, that thou shouldest set in order the
things that are wanting, and ordain elders in every city, as I had appointed
10 thee: For there are many unruly and vain talkers and deceivers, specially
11 they of the circumcision: Whose mouths must be stopped, who subvert
whole houses, teaching things which they ought not, for filthy lucre's sake.
12 One of themselves, even a prophet of their own, said, The Cretians are al-
13 ways liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke
them sharply, that they may be sound in the faith;
15 Unto the pure all things are pure: but unto them that are defiled and unbe-
lieving is nothing pure; but even their mind and conscience is defiled.
16
2:1,2 But speak thou the things which become sound doctrine: That the aged
3 men be sober, grave, temperate, sound in faith, in charity, in patience. The
aged women likewise, that they be in behavior as becometh holiness, not
4 false accusers, not given to much wine, teachers of good things; That they
may teach the young women to be sober, to love their husbands, to love their
5 children, To be discreet, chaste, keepers at home, good, obedient to their
6 own husbands, that the word of God be not blasphemed. Young men likewise
7 exhort to be sober-minded. In all things showing thyself a pattern of good

2:15 works: in doctrine showing uncorruptness, gravity, sincerity, These things
speak, and exhort, and rebuke with all authority. Let no man despise thee.
3 Put them in mind to be subject to principalities and powers, to obey magis-
2 trates, to be ready to every good work, To speak evil of no man, to be no
9 brawlers, but gentle, showing all meekness unto all men. But avoid foolish
questions, and genealogies, and contentions, and strivings about the law; for
10 they are unprofitable and vain. A man that is a heretic, after the first and sec-
11 ond admonition, reject; Knowing that he that is such is subverted, and sin-
12 neth, being condemned of himself. When I shall send Artemas unto thee, or
Tychicus, be diligent to come unto me to Nicopolis: for I have determined
there to winter.
15 All that are with me salute thee. Greet them that love us in the faith.
Grace be with you all. Amen.

Hebrews and I Peter

A CALL FOR STEADFASTNESS UNDER PERSECUTION

FOR THREE DECADES after the death of Jesus, the missionary program of the new religion met little interference by the State. But in 64 A.D., when the capital was more than half destroyed by fire, Nero accused the Christians of starting it and a brutal persecution ensued throughout the city. Though later cleared of that charge, the Christians found thenceforth that their position in the whole Empire was precarious. Under Domitian (81 to 96 A.D.), who demanded Emperor-worship, both Jews and Christians suffered in Rome and in the eastern provinces, and avowal of the Christian faith became a peril. This is reflected in New Testament documents: the two which follow counsel obedience to the State, in the hope that exemplary conduct might disarm the hostility; others, like the Book of Revelation, burning with hatred, cry for the downfall of the satanic oppressor.

The stately and polished Epistle to the Hebrews was apparently written in a time when martyrdom was frequent and apostasy was growing. The authorship of this work has been in question ever since the second century, and Barnabas, Apollos and others have been suggested. Though called an "epistle," the document is more like an oration, except at the end. The author argues from historical Judaism, but he relies little upon the religious ideas and practices of the Jews, and his numerous Scriptural quotations are not from the Hebrew Bible but from the Greek Septuagint. He seems to be addressing second-generation Christians, not "Hebrews," whether Palestinian or Dispersion Jews. The Epistle reflects the influence of Philo's school of thought in Egypt. It shows a knowledge of several of Paul's letters, but, though traditionally ascribed to Paul, many of its teachings are at variance with his — for example, the presentation of the will of God almost as an external body of law to be obeyed, and the implication that salvation is not present but future. The most distinctive emphasis is upon ritualistic ideas, picturing Christ as the all-sufficient High Priest and Mediator between man and God.

This book is dated by many scholars after 90 A.D., when Paul's Epistles are thought to have been "published" (see Acts preface, p. 993b), and before 96, when it was quoted by Clement of Rome. Evidently connected with the church in Italy (13:24), whose later dominance is foreshadowed, the document may have been sent from Rome to eastern churches or written for the Roman congregation by a leader then travelling in the Province of Asia. The purpose of this work was to offset apathy and backsliding. Its most famous passage is that on the heroes of faith (ch. 11).

The so-called Epistle of Peter may have been written, as many believe, by Peter in Rome before his martyrdom under Nero. But it is argued that an unlettered fisherman from Galilee could hardly have written such finished Greek and there is evidence for a much later date. The letter reflects a widespread persecution in the eastern provinces and that condition probably prevailed for the first time in Domitian's reign. Further, it is closer to Paul's thought than any other New Testament book and betrays intimate knowledge of the great Pauline Epistles. Many conclude, therefore, that an unknown author wrote it in Rome (or "Babylon," 5:13) for churches in Asia Minor, shortly after Hebrews and Revelation — that is, close to the year 96.

This letter, taking the attitude of loyalty to the Empire counselled in Paul's writings, urges blameless conduct even amidst fiery trials and it promises ultimate victory to those who remain steadfast. Filled with the spirit of forgiveness, patience and hope, it helped to counteract any tendency of Christianity, under persecution, to become a religion of hate.

Hebrews

"We Have a Great High Priest" (4:14)

1 God, who at sundry times and in divers manners spake in time past unto
2 the fathers by the prophets, Hath in these last days spoken unto us by his
Son, whom he hath appointed heir of all things, by whom also he made the
8 worlds; But unto the Son he saith,

Thy throne, O God, is for ever and ever:
a sceptre of righteousness is the sceptre of thy kingdom.
9 Thou hast loved righteousness, and hated iniquity;
therefore God, even thy God, hath anointed thee with the oil of
gladness above thy fellows.
10 And, Thou, Lord, in the beginning hast laid the foundation of the
earth;
and the heavens are the works of thine hands.
11 They shall perish, but thou remainest:
and they all shall wax old as doth a garment;
12 And as a vesture shalt thou fold them up, and they shall be changed:
but thou art the same, and thy years shall not fail.

13–14

4 Let us therefore fear, lest, a promise being left us of entering into his rest,
11 any of you should seem to come short of it. Let us labor therefore to enter
12 into that rest, lest any man fall after the same example of unbelief. For the
word of God is quick, and powerful, and sharper than any two-edged sword,
piercing even to the dividing asunder of soul and spirit, and of the joints and
13 marrow, and is a discerner of the thoughts and intents of the heart. Neither
is there any creature that is not manifest in his sight: but all things are naked
and opened unto the eyes of him with whom we have to do.
14 Seeing then that we have a great high priest, that is passed into the heavens,
15 Jesus the Son of God, let us hold fast our profession. For we have not a high
priest which cannot be touched with the feeling of our infirmities; but was in
16 all points tempted like as we are, yet without sin. Let us therefore come
boldly unto the throne of grace, that we may obtain mercy, and find grace to
help in time of need.
5: 5 So also Christ glorified not himself to be made a high priest; but he that
7 said unto him, Thou art my Son, to-day have I begotten thee. Who in the
days of his flesh, when he had offered up prayers and supplications with
strong crying and tears unto him that was able to save him from death, and
8 was heard in that he feared; Though he were a Son, yet learned he obedience

5:9 by the things which he suffered; And being made perfect, he became the
author of eternal salvation unto all them that obey him.
10–14
7:26 For such a high priest became us, who is holy, harmless, undefiled, sepa-
27 rate from sinners, and made higher than the heavens; Who needeth not
daily, as those high priests, to offer up sacrifice, first for his own sins, and
then for the people's: for this he did once, when he offered up himself.
28
8 Now of the things which we have spoken this is the sum: We have such a
high priest, who is set on the right hand of the throne of the Majesty in the
6 heavens; But now hath he obtained a more excellent ministry, by how much
also he is the mediator of a better covenant, which was established upon bet-
10 ter promises. For this is the covenant that I will make with the house of
Israel after those days, saith the Lord; I will put my laws into their mind,
and write them in their hearts: and I will be to them a God, and they shall be
11 to me a people: And they shall not teach every man his neighbor, and every
man his brother, saying, Know the Lord: for all shall know me, from the
12 least to the greatest. For I will be merciful to their unrighteousness, and
their sins and their iniquities will I remember no more.
13
10:16 This is the covenant that I will make with them after those days, saith the
Lord; I will put my laws into their hearts, and in their minds will I write
17,18 them; And their sins and iniquities will I remember no more. Now where re-
19 mission of these is, there is no more offering for sin. Having therefore, breth-
20 ren, boldness to enter into the holiest by the blood of Jesus, By a new and
living way, which he hath consecrated for us, through the veil, that is to say,
21,22 his flesh; And having a high priest over the house of God; Let us draw near
with a true heart in full assurance of faith, having our hearts sprinkled from
an evil conscience, and our bodies washed with pure water.
23 Let us hold fast the profession of our faith without wavering; for he is
24 faithful that promised; And let us consider one another to provoke unto love
25 and to good works: Not forsaking the assembling of ourselves together, as
the manner of some is; but exhorting one another: and so much the more,
26 as ye see the day approaching. For if we sin wilfully after that we have re-
ceived the knowledge of the truth, there remaineth no more sacrifice for sins,
27 But a certain fearful looking for of judgment and fiery indignation, which
30 shall devour the adversaries. For we know him that hath said, Vengeance be-
longeth unto me, I will recompense, saith the Lord. And again, The Lord
31 shall judge his people. It is a fearful thing to fall into the hands of the living God.
35 Cast not away therefore your confidence, which hath great recompense of
36 reward. For ye have need of patience, that, after ye have done the will of
37 God, ye might receive the promise. For yet a little while, and he that shall
38 come will come, and will not tarry. Now the just shall live by faith: but if
any man draw back, my soul shall have no pleasure in him.
39

The Valor of Faith

11 Now faith is the substance of things hoped for, the evidence of things not
2,3 seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts:
6 and by it he being dead yet speaketh. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not know-
9 ing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with
10 him of the same promise: For he looked for a city which hath foundations,
11 whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past
12 age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed
14 that they were strangers and pilgrims on the earth. For they that say such
15 things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had
16 opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had
20 received the promises offered up his only begotten son. By faith Isaac blessed
21 Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top
22 of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the
24 king's commandment. By faith Moses, when he was come to years, refused
25 to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt:
27 for he had respect unto the recompense of the reward. By faith he forsook
Egypt, not fearing the wrath of the king: for he endured, as seeing him who
29 is invisible. By faith they passed through the Red sea as by dry land: which
30 the Egyptians assaying to do were drowned. By faith the walls of Jericho fell
down, after they were compassed about seven days.
32 And what shall I more say? for the time would fail me to tell of Gideon,
and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and
33 of the prophets: Who through faith subdued kingdoms, wrought righteous-
34 ness, obtained promises, stopped the mouths of lions, Quenched the violence
of fire, escaped the edge of the sword, out of weakness were made strong,
35 waxed valiant in fight, turned to flight the armies of the aliens. Women re-
ceived their dead raised to life again: and others were tortured, not accepting
36 deliverance; that they might obtain a better resurrection: And others had
trial of cruel mockings and scourgings, yea, moreover of bonds and impris-
37 onment: They were stoned, they were sawn asunder, were tempted, were
slain with the sword: they wandered about in sheepskins and goatskins;
38 being destitute, afflicted, tormented; Of whom the world was not worthy:
they wandered in deserts, and in mountains, and in dens and caves of the
39 earth. And these all, having obtained a good report through faith, received
40 not the promise: God having provided some better thing for us, that they
without us should not be made perfect.

12 Wherefore, seeing we also are compassed about with so great a cloud of
witnesses, let us lay aside every weight, and the sin which doth so easily be-
2 set us, and let us run with patience the race that is set before us, Looking unto
Jesus the author and finisher of our faith; who for the joy that was set before
him endured the cross, despising the shame, and is set down at the right hand
of the throne of God.
4,5 Ye have not yet resisted unto blood, striving against sin. And ye have for-
gotten the exhortation which speaketh unto you as unto children,

My son, despise not thou the chastening of the Lord,
nor faint when thou art rebuked of him:
6 For whom the Lord loveth he chasteneth,
and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is
8 he whom the father chasteneth not? But if ye be without chastisement,
whereof all are partakers, then are ye bastards, and not sons.
11 Now no chastening for the present seemeth to be joyous, but grievous:
nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto
12 them which are exercised thereby. Wherefore lift up the hands which hang
13 down, and the feeble knees; And make straight paths for your feet, . . .
25 See that ye refuse not him that speaketh: for if they escaped not who re-
fused him that spake on earth, much more shall not we escape, if we turn

12:26 away from him that speaketh from heaven: Whose voice then shook the
earth: but now he hath promised, saying, Yet once more I shake not the
27 earth only, but also heaven. And this word, Yet once more, signifieth the re-
moving of those things that are shaken, as of things that are made, that those
28 things which cannot be shaken may remain. Wherefore we receiving a king-
dom which cannot be moved, let us have grace, whereby we may serve God
29 acceptably with reverence and godly fear: For our God is a consuming fire.

13:1,2 Let brotherly love continue. Be not forgetful to entertain strangers: for
3 thereby some have entertained angels unawares. Remember them that are
in bonds, as bound with them; and them which suffer adversity, as being
5 yourselves also in the body. Let your conversation be without covetousness;
and be content with such things as ye have: for he hath said, I will never leave
6 thee, nor forsake thee. So that we may boldly say, The Lord is my helper,
7 and I will not fear what man shall do unto me. Remember them which have
the rule over you, who have spoken unto you the word of God: whose faith
8 follow, considering the end of their conversation. Jesus Christ the same yes-
terday, and to-day, and for ever.

20 Now the God of peace, that brought again from the dead our Lord Jesus,
that great shepherd of the sheep, through the blood of the everlasting cove-
21 nant, Make you perfect in every good work to do his will, working in you
that which is well-pleasing in his sight, through Jesus Christ; to whom be
glory for ever and ever. Amen.

22–25

THE FIRST EPISTLE GENERAL OF

Peter

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout
2 Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace,
3 be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by
4 the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.
6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in
7 heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus
8 Christ: Whom having not seen, ye love; in whom, though now ye see him
9 not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.
13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;
22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure
23 heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass,
and all the glory of man as the flower of grass.
The grass withereth,
and the flower thereof falleth away:
25 But the word of the Lord endureth for ever.

And this is the word which by the gospel is preached unto you.

2 Wherefore laying aside all malice, and all guile, and hypocrisies, and en-
2 vies, and all evil speakings, As newborn babes, desire the sincere milk of the
3 word, that ye may grow thereby: If so be ye have tasted that the Lord is
11 gracious. Dearly beloved, I beseech you as strangers and pilgrims, abstain
13 from fleshly lusts, which war against the soul; Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
14 Or unto governors, as unto them that are sent by him for the punishment of
15 evildoers, and for the praise of them that do well. For so is the will of God,

2:16 that with well doing ye may put to silence the ignorance of foolish men: As
free, and not using your liberty for a cloak of maliciousness, but as the serv-
ants of God.
17,18 Honor all men. Love the brotherhood. Fear God. Honor the king. Serv-
ants, be subject to your masters with all fear; not only to the good and gentle,
19 but also to the froward. For this is thankworthy, if a man for conscience to-
21 ward God endure grief, suffering wrongfully. For even hereunto were ye
called: because Christ also suffered for us, leaving us an example, that ye
22 should follow his steps: Who did no sin, neither was guile found in his
23 mouth: Who, when he was reviled, reviled not again; when he suffered, he
24 threatened not; but committed himself to him that judgeth righteously: Who
his own self bare our sins in his own body on the tree, that we, being dead to
25 sins, should live unto righteousness: by whose stripes ye were healed. For ye
were as sheep going astray; but are now returned unto the Shepherd and
Bishop of your souls.

3 Likewise, ye wives, be in subjection to your own husbands; that, if any
obey not the word, they also may without the word be won by the conversa-
2 tion of the wives; While they behold your chaste conversation coupled with
3 fear. Whose adorning, let it not be that outward adorning of plaiting the
4 hair, and of wearing of gold, or of putting on of apparel; But let it be the hid-
den man of the heart, in that which is not corruptible, even the ornament of a
7 meek and quiet spirit, which is in the sight of God of great price. Likewise,
ye husbands, dwell with them according to knowledge, giving honor unto
the wife, as unto the weaker vessel, and as being heirs together of the grace
of life; that your prayers be not hindered.
8 Finally, be ye all of one mind, having compassion one of another; love as
9 brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for
railing: but contrariwise blessing; knowing that ye are thereunto called, that
10 ye should inherit a blessing. For he that will love life, and see good days, let
11 him refrain his tongue from evil, and his lips that they speak no guile: Let
12 him eschew evil, and do good; let him seek peace, and ensue it. For the eyes
of the Lord are over the righteous, and his ears are open unto their prayers:
13 but the face of the Lord is against them that do evil. And who is he that will
14 harm you, if ye be followers of that which is good? But and if ye suffer for
righteousness' sake, happy are ye: and be not afraid of their terror, neither
17 be troubled; For it is better, if the will of God be so, that ye suffer for well
18 doing, than for evildoing. For Christ also hath once suffered for sins, the just
for the unjust, that he might bring us to God, being put to death in the flesh,
but quickened by the Spirit:

19–22

4 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves
likewise with the same mind: for he that hath suffered in the flesh hath
7 ceased from sin; But the end of all things is at hand: be ye therefore sober,
8 and watch unto prayer. And above all things have fervent charity among

4: 9 yourselves: for charity shall cover the multitude of sins. Use hospitality one
10 to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.
12 Beloved, think it not strange concerning the fiery trial which is to try you,
13 as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed,
14 ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15–22

5 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall
2 be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre,* but of a ready
3 mind; Neither as being lords over God's heritage, but being ensamples to the
4 flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth
6 the proud, and giveth grace to the humble. Humble yourselves therefore un-
7 der the mighty hand of God, that he may exalt you in due time: Casting all
8 your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he
9 may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

* * * *

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye
13 stand. The church that is at Babylon, elected together with you, saluteth
14 you; and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

* How many people would recognize this familiar expression as coming from the Bible? It is found elsewhere only in I Tim. 3:3, 8, and Tit. 1:11.

James, Jude and II Peter

LETTERS OF EXHORTATION

THE SHORT TRACTS, James, Jude and II Peter, are known as general or "Catholic" Epistles because they were written not for any specific audience but for the Church at large. They differ from Pauline teaching at many points, but their injunctions on doctrine and practice provide valuable sidelights on early Christianity.

The Epistle of James, addressed to "the twelve tribes . . . scattered abroad" (1:1), the New Israel, is a vigorous homily in the form of a letter. It is a guide for daily living and presents Christianity as a "religion of attainment"; that is, a religion not primarily of "faith" but of "works." This unsystematic collection of moral instructions is so close in style to the Wisdom writers and in spirit to the eighth-century Prophets that it has often been called the most Hebraic writing in the New Testament. The author, a robust, business-like leader, has generally been regarded as James the brother of Jesus (see note on p. 1035b), or his cousin according to Catholics (see note on the subject, p. 968a). But many modern scholars have concluded, primarily on internal evidence, that he was a Hellenistic Jew writing for Jewish Christians toward the end of the first century. This little book is notable for its numerous imperatives (fifty-four of them in a hundred and eight verses), for its irony and humor, for its invectives against wealth, and for its famous passage in chapter 3 on "taming the tongue."

The next two Epistles are bracketed together because to many scholars II Peter seems to be a revised and enlarged Jude. The unidentified writers attack an alarming heresy, preached by "false teachers" claiming to be Christians. Both of these tracts, admitted into the Christian canon only after long hesitation, are now regarded as the latest documents in the New Testament, because they take for granted an established doctrine ("the faith . . . delivered unto the saints," Jude 3), and because they assume that the Gospels and Paul's letters are already accepted as authoritative "Scripture." Of special interest are II Peter's confident belief in the Second Coming of Christ, momentarily expected, and Jude's concluding doxology, praised as the most beautiful in the entire Bible.

THE GENERAL EPISTLE OF

James

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes
2 which are scattered abroad, greeting. My brethren, count it all joy when ye
3 fall into divers temptations; Knowing this, that the trying of your faith work-
12 eth patience. Blessed is the man that endureth temptation: for when he is
tried, he shall receive the crown of life, which the Lord hath promised to
them that love him.
17 Every good gift and every perfect gift is from above, and cometh down
from the Father of lights, with whom is no variableness, neither shadow of
19 turning. Wherefore, my beloved brethren, let every man be swift to hear,
20 slow to speak, slow to wrath: For the wrath of man worketh not the

1:22 righteousness of God. But be ye doers of the word, and not hearers only,
26 deceiving your own selves. If any man among you seem to be religious,
and bridleth not his tongue, but deceiveth his own heart, this man's re-
27 ligion is vain. Pure religion and undefiled before God and the Father is
this, To visit the fatherless and widows in their affliction, and to keep him-
self unspotted from the world.

"*If Ye Have Respect to Persons, Ye Commit Sin*" (2:9)

2 My brethren, have not the faith of our Lord Jesus Christ, the Lord of
2 glory, with respect of persons. For if there come unto your assembly a man
with a gold ring, in goodly apparel, and there come in also a poor man in vile
3 raiment; And ye have respect to him that weareth the gay clothing, and say
unto him, Sit thou here in a good place; and say to the poor, Stand thou there,
4 or sit here under my footstool: Are ye not then partial in yourselves, and are
5 become judges of evil thoughts? Hearken, my beloved brethren, Hath not
God chosen the poor of this world rich in faith, and heirs of the kingdom
6 which he hath promised to them that love him? But ye have despised the
poor. Do not rich men oppress you, and draw you before the judgment seats?
7,8 Do not they blaspheme that worthy name by the which ye are called? If ye
fulfil the royal law according to the Scripture, Thou shalt love thy neighbor
9 as thyself, ye do well: But if ye have respect to persons, ye commit sin, and
are convinced of the law as transgressors.

Faith Without Works

14 What doth it profit, my brethren, though a man say he hath faith, and have
15 not works? can faith save him? If a brother or sister be naked, and destitute
16 of daily food, And one of you say unto them, Depart in peace, be ye warmed
and filled; notwithstanding ye give them not those things which are needful
17 to the body; what doth it profit? Even so faith, if it hath not works, is dead,
18 being alone. Yea, a man may say, Thou hast faith, and I have works: show
me thy faith without thy works, and I will show thee my faith by my works.
23 And the Scripture was fulfilled which saith, Abraham believed God, and it
was imputed unto him for righteousness: and he was called the Friend of
24 God. Ye see then how that by works a man is justified, and not by faith only.
26 For as the body without the spirit is dead, so faith without works is dead also.

Taming of the Tongue

3:2 . . . If any man offend not in word, the same is a perfect man, and able also
3 to bridle the whole body. Behold, we put bits in the horses' mouths, that they
4 may obey us; and we turn about their whole body. Behold also the ships,
which though they be so great, and are driven of fierce winds, yet are they

turned about with a very small helm,* whithersoever the governor listeth.
3: 5 Even so the tongue is a little member, and boasteth great things. Behold, how
6 great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.
7 For every kind of beasts, and of birds, and of serpents, and of things in the
8 sea, is tamed, and hath been tamed of mankind: But the tongue can no man
9 tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the si-
10 militude of God. Out of the same mouth proceedeth blessing and cursing. My
11 brethren, these things ought not so to be. Doth a fountain send forth at the
12 same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.
13–18

"Rich Men, . . . Howl for Your Miseries" (5:1)

5 Go to now, ye rich men, weep and howl for your miseries that shall come
2 upon you. Your riches are corrupted, and your garments are moth-eaten.
3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure
4 together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.
5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

* * * *

10 Take, my brethren, the prophets, who have spoken in the name of the
11 Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.
12 But above all things, my brethren, swear not,** neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay,

*Comparing the tongue with a rudder may have been a common figure of speech, for it has been traced back a thousand years or more. The Egyptian sage Amenemope expressed it as follows:

> The tongue of a man is the rudder of a ship,
> But the Universal Lord is its pilot.

** The close similarity between this vigorous injunction and that of Jesus recorded in the Sermon on the Mount (Mt. 5:33–37, p. 885) is regarded by some as proof that this Epistle was actually written by Jesus' brother James, who for the two decades before his death replaced Peter as leader of the Christian group in Jerusalem (see note on Acts 12:17, p. 1035b).

5:13 nay; lest ye fall into condemnation. Is any among you afflicted? let him pray.
14 Is any merry? let him sing psalms. Is any sick among you? let him call for
the elders of the church; and let them pray over him, anointing him with oil
15 in the name of the Lord: And the prayer of faith shall save the sick,* and
the Lord shall raise him up; and if he have committed sins, they shall be for-
given him.
16 Confess your faults one to another, and pray one for another, that ye may
be healed. The effectual fervent prayer of a righteous man availeth much.
17 Elias was a man subject to like passions as we are, and he prayed earnestly
that it might not rain: and it rained not on the earth by the space of three
18 years and six months. And he prayed again, and the heaven gave rain, and
19 the earth brought forth her fruit. Brethren, if any of you do err from the
20 truth, and one convert him; Let him know, that he which converteth the sin-
ner from the error of his way shall save a soul from death, and shall hide a
multitude of sins.

* This prescribed ceremony and the promise to the sick (vv. 14 and 15) are the basis for the Catholic sacrament of "Extreme Unction," administered to those thought to be at death's door.

THE GENERAL EPISTLE OF

Jude

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:
2 Mercy unto you, and peace, and love, be multiplied.
3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lascivIO iousness, and denying the only Lord God, and our Lord Jesus Christ. But these speak evil of those things which they know not: but what they know
12 naturally, as brute beasts, in those things they corrupt themselves. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;
13 Raging waves of the sea, foaming out their own shame; wandering stars, to
16 whom is reserved the blackness of darkness for ever. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.
17 But, beloved, remember ye the words which were spoken before of the
18 apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
19,20 These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the
21 Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
24 Now unto him that is able to keep you from falling, and to present you
25 faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

THE SECOND EPISTLE GENERAL OF

Peter

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have
obtained like precious faith with us through the righteousness of God and
2 our Saviour Jesus Christ: Grace and peace be multiplied unto you through
3 the knowledge of God, and of Jesus our Lord, According as his divine power
hath given unto us all things that pertain unto life and godliness, through the
5 knowledge of him that hath called us to glory and virtue: And besides this,
6 giving all diligence, add to your faith virtue; and to virtue, knowledge; And
to knowledge, temperance; and to temperance, patience; and to patience,
7 godliness; And to godliness, brotherly kindness; and to brotherly kindness,
8 charity. For if these things be in you, and abound, they make you that ye
shall neither be barren nor unfruitful in the knowledge of our Lord Jesus
Christ.
9 But he that lacketh these things is blind, and cannot see afar off, and hath
13 forgotten that he was purged from his old sins. Yea, I think it meet, as long as
14 I am in this tabernacle, to stir you up by putting you in remembrance; Know-
ing that shortly I must put off this my tabernacle, even as our Lord Jesus
15 Christ hath showed me. Moreover I will endeavor that ye may be able after
16 my decease to have these things always in remembrance. For we have not
followed cunningly devised fables, when we made known unto you the power
and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
17 For he received from God the Father honor and glory, when there came
such a voice to him from the excellent glory, This is my beloved Son, in
18 whom I am well pleased. And this voice which came from heaven we heard,
19 when we were with him in the holy mount. We have also a more sure word
of prophecy; whereunto ye do well that ye take heed, as unto a light that
shineth in a dark place, until the day dawn, and the day-star arise in your
20 hearts: Knowing this first, that no prophecy of the Scripture is of any private
21 interpretation. For the prophecy came not in old time by the will of man: but
holy men of God spake as they were moved by the Holy Ghost.
2 But there were false prophets also among the people, even as there shall be
false teachers among you, who privily shall bring in damnable heresies, even
denying the Lord that bought them, and bring upon themselves swift destruc-
9 tion. The Lord knoweth how to deliver the godly out of temptation, and to
10 reserve the unjust unto the day of judgment to be punished: But chiefly them
that walk after the flesh in the lust of uncleanness, and despise government.
Presumptuous are they, self-willed, they are not afraid to speak evil of dig-
12 nities. But these, as natural brute beasts made to be taken and destroyed,
speak evil of the things that they understand not; and shall utterly perish in

2:13 their own corruption; And shall receive the reward of unrighteousness, as
they that count it pleasure to riot in the daytime. Spots they are and blem-
ishes, sporting themselves with their own deceivings while they feast with
14 you; Having eyes full of adultery, and that cannot cease from sin; beguiling
unstable souls: a heart they have exercised with covetous practices; cursed
children:
17 These are wells without water, clouds that are carried with a tempest; to
21 whom the mist of darkness is reserved for ever. For it had been better for
them not to have known the way of righteousness, than, after they have
22 known it, to turn from the holy commandment delivered unto them. But it is
happened unto them according to the true proverb, The dog is turned to his
own vomit again; and the sow that was washed to her wallowing in the mire.
3 This second epistle, beloved, I now write unto you; in both which I stir
2 up your pure minds by way of remembrance: That ye may be mindful of the
words which were spoken before by the holy prophets, and of the command-
3 ment of us the apostles of the Lord and Saviour: Knowing this first, that there
4 shall come in the last days scoffers, walking after their own lusts, And say-
ing, Where is the promise of his coming? for since the fathers fell asleep, all
things continue as they were from the beginning of the creation.
8 But, beloved, be not ignorant of this one thing, that one day is with the
9 Lord as a thousand years, and a thousand years as one day. The Lord is not
slack concerning his promise, as some men count slackness; but is long-suf-
fering to us-ward, not willing that any should perish, but that all should come
10 to repentance. But the day of the Lord will come as a thief in the night; in the
which the heavens shall pass away with a great noise, and the elements shall
melt with fervent heat, the earth also and the works that are therein shall be
14 burned up. Wherefore, beloved, seeing that ye look for such things, be dili-
15 gent that ye may be found of him in peace, without spot, and blameless. And
account that the long-suffering of our Lord is salvation; even as our beloved
brother Paul also according to the wisdom given unto him hath written unto
16 you; As also in all his epistles, speaking in them of these things; in which are
some things hard to be understood, which they that are unlearned and un-
stable wrest, as they do also the other Scriptures, unto their own destruction
17 Ye therefore, beloved, seeing ye know these things before, beware lest ye
also, being led away with the error of the wicked, fall from your own stead-
18 fastness. But grow in grace, and in the knowledge of our Lord and Saviour
Jesus Christ. To him be glory both now and for ever. Amen.

XI

The Writings Attributed to "John"



THE DISCOURSES OF JOHN

THE FIRST EPISTLE OF JOHN

THE REVELATION OF JOHN

The Discourses of John

The narrative material in John was previously included in the combined account of the four Gospels, as listed on pp. 864–65. In the present section, as explained on p. 861a, only the discourses are given, with merely incidental narrative.

THE "SPIRITUAL GOSPEL"

THE GOSPEL OF JOHN is more than just a fourth record of the life of Jesus, for its majestic discourses make it one of the supreme religious writings of all time. Its symbolic, mystical meanings and its flowing style cast a spell upon all who read it. But it is also charged with contention, and its frequent use of dialogue, a form then popular among the Greeks, gives much of the book a dramatic quality. With sharply contrasting colors, it paints opponents, notably "the Jews," so indiscriminately as to perpetuate to this day a problem of racial animosity. On the other hand, the dominant figure, Jesus, is from the first surrounded with an otherworldly grandeur. In other Gospels he speaks chiefly in parable and epigram, but here in bold metaphors of the so-called I-Am style: I Am the Light, I Am the Bread, I Am the Truth, I Am the Resurrection and the Life. As early as the second century the author was represented by the figure of a soaring eagle, and his Gospel has long been revered by many Christians as the loftiest expression of their faith.

Written, in the opinion of many modern scholars, long after Jesus' death, this Gospel grew out of a difficult time. The spontaneous fellowships depicted in The Acts and Paul's Epistles had become organized churches. The confident expectation of an imminent Second Coming was fading and the exuberance associated with baptism and the Lord's Supper was changing into formal ceremony. Persecutions had driven the Christian communities within themselves. The movement was facing inner perplexities and, from outside, criticisms from Jewish leaders, the rivalry of the followers of John the Baptist, and the growing body of speculations later known as Gnosticism. The divergent views needed to be synthesized and the new religion, whose followers were still mostly from the humbler classes, needed an "apologia" adapted to the larger intellectual world it was reaching.

With such purposes in view, this Gospel records the events in Jesus' career so as to emphasize especially their spiritual meanings. Although it draws upon Philo and earlier Greek thinkers, Paul's letters and the other Gospels, it remains a distinctive and creative work. Here is fused the Platonic teaching of the absolute "idea" and the Stoic conception of the Divine essence, the "Logos" (see note on 1:1). And here the Jewish Messiah becomes the universal Christ, the human incarnation of a preexistent and eternal reality. Thus is provided a philosophical framework within which Christian theology is to develop.

The authorship of this Gospel is a hotly disputed question among scholars. The usual titles in the New Testament label this book as "according to John," and the three Epistles and The Revelation as "of John." Since the name (or its Greek equivalent) seems to have been common, the debate continues whether these are all the same John. The five writings were long regarded as the work, in his old age, of the Apostle John, often identified as "the beloved disciple" (see note on p. 977b). That view is held by Catholics and by most Protestants to this day. But many scholars now believe that the Gospel and the first Epistle (possibly the other two Epistles as well) are from the same hand, that they were written between 100 and 110 A.D., that the author was not John, son of Zebedee, and even that the appellation "the beloved disciple" did not apply to him, but to another. Who, then, was the author of the Gospel and the Epistles? Since these writings are reflected in documents of second-century Ephesus and there was in that city a prominent church leader with the name of John, some have concluded that he was "John the Elder" of

Ephesus. The book of The Revelation is held to be of a different origin, as explained in a later preface (see p. 1171a).

Some of the striking differences between John's Gospel and the other three have already been indicated in the preface to the Combined Gospels. Since much of it is interpretation, its distinctive discourses are presented here in one section, with only the bits of narrative needed for prelude or setting. Some have found this book repetitive — a comment which becomes unimportant here in view of the abridgments. Others have deplored its harsh allusions to "the Jews" as continuing to the present day the acrimony of a distant time — a criticism which becomes less urgent if the book is seen in proper perspective. Hence historical notes, as on 7:1, are presented to shed light upon some of these passages. It is hoped that these editorial devices succeed in bringing into sharper focus the religious and literary qualities of this truly remarkable document.

THE GOSPEL ACCORDING TO

Saint John

"*The Word Was Made Flesh*" (1:14)

1 In the beginning was the Word,† and the Word was with God, and the
2,3 Word was God. The same was in the beginning with God. All things were
4 made by him; and without him was not any thing made that was made. In
5 him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.
6,7 There was a man sent from God, whose name was John.* The same came for a witness, to bear witness of the Light, that all men through him might
8 believe. He was not that Light, but was sent to bear witness of that Light.
9 That was the true Light, which lighteth every man that cometh into the
10 world. He was in the world, and the world was made by him, and the world
11,12 knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God,
13 even to them that believe on his name: Which were born, not of blood, nor of
14 the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

"*He Which Baptizeth with the Holy Ghost*" (1:33)

15 John bare witness of him, and cried, saying, This was he of whom I spake,
16 He that cometh after me is preferred before me; for he was before me. And
17 of his fulness have all we received, and grace for grace. For the law was

* This refers to John the Baptist. See note on Lk. 3:3, pp. 964b-65a.

1:18 given by Moses, but grace and truth came by Jesus Christ. No man hath seen
God at any time; the only begotten Son, which is in the bosom of the Father,
he hath declared him.
29 The next day John seeth Jesus coming unto him, and saith, Behold the
30 Lamb of God, which taketh away the sin of the world! This is he of whom I
said, After me cometh a man which is preferred before me; for he was before
33 me. And I knew him not: but he that sent me to baptize with water, the same
said unto me, Upon whom thou shalt see the Spirit descending, and remain-
ing on him, the same is he which baptizeth with the Holy Ghost.
34–51

"*Except a Man Be Born Again*" (3:3)

3 There was a man of the Pharisees, named Nicodemus,† a ruler of the Jews:
2 The same came to Jesus by night, and said unto him, Rabbi, we know that
thou art a teacher come from God: for no man can do these miracles that
thou doest, except God be with him.
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a
man be born again, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can
he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of
6 water and of the Spirit, he cannot enter into the kingdom of God. That which
is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7,8 Marvel not that I said unto thee, Ye must be born again. The wind bloweth
where it listeth, and thou hearest the sound thereof, but canst not tell whence
it cometh, and whither it goeth: so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How can these things be?
10 Jesus answered and said unto him, Art thou a master of Israel, and know-
11 est not these things? Verily, verily, I say unto thee, We speak that we do
12 know, and testify that we have seen; and ye receive not our witness. If I have
told you earthly things, and ye believe not, how shall ye believe, if I tell you
13 of heavenly things? And no man hath ascended up to heaven, but he that came
14 down from heaven, even the Son of man* which is in heaven. And as Moses
lifted up the serpent in the wilderness, even so must the Son of man be lifted
15 up: That whosoever believeth in him should not perish, but have eternal life.
16 For God so loved the world, that he gave his only begotten Son, that who-
17 soever believeth in him should not perish, but have everlasting life. For God
sent not his Son into the world to condemn the world; but that the world
18 through him might be saved. He that believeth on him is not condemned: but
he that believeth not is condemned already, because he hath not believed in
19 the name of the only begotten Son of God. And this is the condemnation, that

* See note on Lk. 5:24, p. 966a.

light is come into the world, and men loved darkness rather than light, be-
3:20 cause their deeds were evil. For every one that doeth evil hateth the light,
21 neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22–36

"*Whosoever Drinketh . . . Shall Never Thirst*" (4:14)

4 When therefore the Lord knew how the Pharisees had heard that Jesus
2 made and baptized more disciples than John, (Though Jesus himself baptized
3,4 not, but his disciples,) He left Judea, and departed again into Galilee. And he
5 must needs go through Samaria.† Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
6 Now Jacob's well was there. Jesus therefore, being wearied with his jour-
7 ney, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
8,9 (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?† for the Jews have no dealings with
10 the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
11 The woman saith unto him, Sir, thou hast nothing to draw with, and the
12 well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
13 Jesus answered and said unto her, Whosoever drinketh of this water shall
14 thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me
15 this water, that I thirst not, neither come hither to draw. Jesus saith unto her,
16 Go, call thy husband, and come hither. The woman answered and said, I
17 have no husband. Jesus said unto her, Thou hast well said, I have no husband:
18 For thou hast had five husbands; and he whom thou now hast is not thy hus-
19 band: in that saidst thou truly. The woman saith unto him, Sir, I perceive
20 that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall
22 neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the
23 Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to wor-

4:24 ship him. God is a Spirit: and they that worship him must worship him in
spirit and in truth.
25 The woman saith unto him, I know that Messias cometh, which is called
26 Christ: when he is come, he will tell us all things. Jesus saith unto her, I that
speak unto thee am he.
27 And upon this came his disciples, and marveled that he talked with the
woman: yet no man said, What seekest thou? or, Why talkest thou with her?
28 The woman then left her waterpot, and went her way into the city, and saith
29 to the men, Come, see a man, which told me all things that ever I did: is not
30 this the Christ? Then they went out of the city, and came unto him.

"I Have Meat . . . Ye Know Not Of" (4:32)

31,32 In the mean while his disciples prayed him, saying, Master, eat. But he
33 said unto them, I have meat to eat that ye know not of. Therefore said the
34 disciples one to another, Hath any man brought him aught to eat? Jesus saith
unto them, My meat is to do the will of him that sent me, and to finish his
35 work. Say not ye, There are yet four months, and then cometh harvest? be-
hold, I say unto you, Lift up your eyes, and look on the fields; for they are
36 white already to harvest. And he that reapeth receiveth wages, and gathereth
fruit unto life eternal: that both he that soweth and he that reapeth may re-
37 joice together. And herein is that saying true, One soweth, and another reap-
38 eth. I sent you to reap that whereon ye bestowed no labor: other men la-
bored, and ye are entered into their labors.
39 And many of the Samaritans of that city believed on him for the saying of
40 the woman, which testified, He told me all that ever I did. So when the Sa-
maritans were come unto him, they besought him that he would tarry with
41 them: and he abode there two days. And many more believed because of his
42 own word; † And said unto the woman, Now we believe, not because of thy
saying: for we have heard him ourselves, and know that this is indeed the
Christ, the Saviour of the world.
43–54

"The Father . . . Hath Committed All Judgment unto the Son" (5:22)

Jesus, in Jerusalem for a Jewish feast, cured on the Sabbath "a certain man . . . which had an infirmity of thirty and eight years." This angered the Jews "because he not only had broken the sabbath, but said also that God was his Father" (Jn. 5:18, p. 882).

5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you,
The Son can do nothing of himself, but what he seeth the Father do: for
21 what things soever he doeth, these also doeth the Son likewise. For as the

Father raiseth up the dead, and quickeneth them; even so the Son quickeneth
5:22 whom he will. For the Father judgeth no man, but hath committed all judg-
23 ment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life,† and shall not come into condemna-
25 tion; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son
26 of God: and they that hear shall live. For as the Father hath life in himself;
27 so hath he given to the Son to have life in himself; And hath given him author-
28 ity to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear
29 his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30–47

"*I Am the Bread of Life*" (6:35)

After the feeding of the five thousand, which led to the attempt to make him a king (Jn. 6:15, p. 903), Jesus had mysteriously returned by boat from the eastern shore of the lake to Capernaum. The people followed him, and when they found him they asked, "Rabbi, when camest thou hither?" (Jn. 6:25, omitted).

6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and
27 were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign showest thou then, that we may
31 see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from
33 heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34,35 Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hun-
51 ger; and he that believeth on me shall never thirst. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for

ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

6:52 The Jews therefore strove among themselves, saying, How can this man
give us his flesh to eat?
53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat
54 the flesh of the Son of man, and drink his blood, ye have no life in you. Who-
so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise
55 him up at the last day. For my flesh is meat indeed, and my blood is drink
56 indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and
I in him.
59,60 These things said he in the synagogue, as he taught in Capernaum. Many
therefore of his disciples, when they had heard this, said, This is a hard say-
ing; who can hear it?
61 When Jesus knew in himself that his disciples murmured at it, he said unto
63 them, Doth this offend you? It is the Spirit that quickeneth; the flesh profit-
eth nothing: the words that I speak unto you, they are spirit, and they are
life.
66 From that time many of his disciples went back, and walked no more with
67,68 him. Then said Jesus unto the twelve, Will ye also go away? Then Simon
Peter answered him, Lord, to whom shall we go? thou hast the words of
69 eternal life. And we believe and are sure that thou art that Christ, the Son of
the living God.
70–71

Contentions with Respect to Jesus

7 After these things Jesus walked in Galilee: for he would not walk in
2 Jewry, because the Jews sought to kill him.† Now the Jews' feast of taber-
3 nacles was at hand. His brethren therefore said unto him, Depart hence, and
4 go into Judea, that thy disciples also may see the works that thou doest. For
there is no man that doeth any thing in secret, and he himself seeketh to be
5 known openly. If thou do these things, shew thyself to the world. For neither
6 did his brethren believe in him. Then Jesus said unto them, My time is not
7 yet come: but your time is always ready. The world cannot hate you; but
8 me it hateth, because I testify of it, that the works thereof are evil. Go ye up
unto this feast: I go not up yet unto this feast; for my time is not yet full
9 come. When he had said these words unto them, he abode still in Galilee.
10 But when his brethren were gone up, then went he also up unto the feast,
11 not openly, but as it were in secret. Then the Jews sought him at the feast,
12 and said, Where is he? And there was much murmuring among the people
concerning him: for some said, He is a good man: others said, Nay; but he
13 deceiveth the people. Howbeit no man spake openly of him for fear of the
Jews.

* See note, I Cor. 11, p. 1075b, on the Communion.

7:14 Now about the midst of the feast Jesus went up into the temple, and
15 taught. And the Jews marveled, saying, How knoweth this man letters, having never learned?
16 Jesus answered them, and said, My doctrine is not mine, but his that sent
17 me. If any man will do his will, he shall know of the doctrine, whether it be
18 of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true,
19 and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?
20 The people answered and said, Thou hast a devil: who goeth about to kill thee?
21 Jesus answered and said unto them, I have done one work, and ye all
24 marvel. Judge not according to the appearance, but judge righteous judg-
31 ment. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?
32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
33 Then said Jesus unto them, Yet a little while am I with you, and then I go
34 unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.
35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach
36 the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?
37 In the last day, that great day of the feast, Jesus stood and cried, saying, If
38 any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.
40 Many of the people therefore, when they heard this saying, said, Of a
41 truth this is the Prophet. Others said, This is the Christ. But some said, Shall
42 Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
43,44 So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.
45 Then came the officers to the chief priests and Pharisees; and they said
46 unto them, Why have ye not brought him? The officers answered, Never
47 man spake like this man. Then answered them the Pharisees, Are ye also de-
48,49 ceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of
51 them,) Doth our law judge any man, before it hear him, and know what he
52 doeth? They answered and said unto him, Art thou also of Galilee? Search,
53 and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

"I Am the Light of the World" (8:12)

8:12 Then spake Jesus again unto them, saying, I am the light of the world: he
that followeth me shall not walk in darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy
record is not true.
14 Jesus answered and said unto them, Though I bear record of myself, yet
my record is true: for I know whence I came, and whither I go; but ye can-
15 not tell whence I come, and whither I go. Ye judge after the flesh; I judge
16 no man. And yet if I judge, my judgment is true: for I am not alone, but I and
17 the Father that sent me. It is also written in your law, that the testimony of
18 two men is true. I am one that bear witness of myself, and the Father that
sent me beareth witness of me.
19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither
know me, nor my Father: if ye had known me, ye should have known my
20 Father also. These words spake Jesus in the treasury, as he taught in the
temple: and no man laid hands on him; for his hour was not yet come.
21 Then said Jesus again unto them, I go my way, and ye shall seek me, and
30 shall die in your sins: whither I go, ye cannot come. As he spake these
words, many believed on him.
31 Then said Jesus to those Jews which believed on him, If ye continue in my
32 word, then are ye my disciples indeed; And ye shall know the truth, and the
truth shall make you free.
33 They answered him, We be Abraham's seed, and were never in bondage
to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Whosoever commit-
35 teth sin is the servant of sin. And the servant abideth not in the house for ever:
36 but the Son abideth ever. If the Son therefore shall make you free, ye shall be
37 free indeed. I know that ye are Abraham's seed; but ye seek to kill me, be-
41 cause my word hath no place in you. Ye do the deeds of your father. Then
said they to him, We be not born of fornication; we have one Father, even
God.
42 Jesus said unto them, If God were your Father, ye would love me: for I
proceeded forth and came from God; neither came I of myself, but he sent
43 me. Why do ye not understand my speech? even because ye cannot hear my
44 word. Ye are of your father the devil, and the lusts of your father ye will do:
he was a murderer from the beginning, and abode not in the truth, because
there is no truth in him. When he speaketh a lie, he speaketh of his own: for
45 he is a liar, and the father of it. And because I tell you the truth, ye believe
51 me not. Verily, verily, I say unto you, If a man keep my saying, he shall
never see death.
52 Then said the Jews unto him, Now we know that thou hast a devil. Abra-
ham is dead, and the prophets; and thou sayest, If a man keep my saying, he

8:53 shall never taste of death. Art thou greater than our father Abraham, which is
dead? and the prophets are dead: whom makest thou thyself?
54 Jesus answered, If I honor myself, my honor is nothing: it is my Father
55 that honoreth me; of whom ye say, that he is your God: Yet ye have not
known him; but I know him: and if I should say, I know him not, I shall be a
56 liar like unto you: but I know him, and keep his saying. Your father Abra-
ham rejoiced to see my day: and he saw it, and was glad.
57 Then said the Jews unto him, Thou art not yet fifty years old, and hast
thou seen Abraham?
58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was,
I am.
59 Then took they up stones to cast at him: but Jesus hid himself, and went
out of the temple, going through the midst of them, and so passed by.

"*I Am the Good Shepherd*" (10:11)

10 Verily, verily, I say unto you, He that entereth not by the door into the
sheepfold, but climbeth up some other way, the same is a thief and a robber.
2,3 But he that entereth in by the door is the shepherd of the sheep. To him the
porter openeth; and the sheep hear his voice: and he calleth his own sheep
4 by name, and leadeth them out. And when he putteth forth his own sheep,
he goeth before them, and the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him; for they know
6 not the voice of strangers. This parable spake Jesus unto them; but they un-
derstood not what things they were which he spake unto them.
7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the
8 door of the sheep. All that ever came before me are thieves and robbers: but
9 the sheep did not hear them. I am the door: by me if any man enter in, he
10 shall be saved, and shall go in and out, and find pasture. The thief cometh
not, but for to steal, and to kill, and to destroy: I am come that they might
have life, and that they might have it more abundantly.
11 I am the good shepherd: the good shepherd giveth his life for the sheep.
12 But he that is a hireling, and not the shepherd, whose own the sheep are not,
seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catch-
13 eth them, and scattereth the sheep. The hireling fleeth, because he is a hire-
14 ling, and careth not for the sheep. I am the good shepherd, and know my
15 sheep, and am known of mine. As the Father knoweth me, even so know I
16 the Father: and I lay down my life for the sheep. And other sheep I have,
which are not of this fold: them also I must bring, and they shall hear my
17 voice; and there shall be one fold, and one shepherd. Therefore doth my
18 Father love me, because I lay down my life, that I might take it again. No
man taketh it from me, but I lay it down of myself. I have power to lay it
down, and I have power to take it again. This commandment have I received
of my Father.

10:22,23 And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do
26 in my Father's name, they bear witness of me. But ye believe not, because ye
27 are not of my sheep, as I said unto you. My sheep hear my voice, and I know
28 them, and they follow me: And I give unto them eternal life; and they shall
29 never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out
30 of my Father's hand. I and my Father are one.

31,32 Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those
33 works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34,36 Jesus answered them, . . . Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of
37,38 God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

39–42

"*Yet a Little While Is the Light with You*" (12:35)

12:20 And there were certain Greeks among them that came up to worship at
21 the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man
24 should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth
25 much fruit. He that loveth his life shall lose it; and he that hateth his life in
26 this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me,
32 him will my Father honor. And I, if I be lifted up from the earth, will draw
33 all men unto me. This he said, signifying what death he should die.†

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in
36 darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out
43 of the synagogue: For they loved the praise of men more than the praise of God.

44–50

At the Last Supper, when Jesus had cryptically indicated his betrayer, Judas "went immediately out" of the room (Jn. 13:30, p. 944).

"I Am the Way, the Truth, and the Life" (14:6)

13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glori-
32 fied, and God is glorified in him. If God be glorified in him, God shall also
33 glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews,
34 Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also
35 love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

36–38

14 Let not your heart be troubled: ye believe in God, believe also in me.
2 In my Father's house are many mansions: if it were not so, I would have
3 told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there
4 ye may be also. And whither I go ye know, and the way ye know.
5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh
7 unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how
11 sayest thou then, Show us the Father? Believe me that I am in the Father,*
12 and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my
13 Father. And whatsoever ye shall ask in my name, that will I do, that the
14 Father may be glorified in the Son. If ye shall ask any thing in my name, I
15 will do it. If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that
17 he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know

* See the note on the Trinity, II Cor. 13:14, pp. 1086b–87b.

14:18 him; for he dwelleth with you, and shall be in you. I will not leave you com-
19 fortless: I will come to you. Yet a little while, and the world seeth me no
more; but ye see me: because I live, ye shall live also.
20 At that day ye shall know that I am in my Father, and ye in me, and I in
21 you. He that hath my commandments, and keepeth them, he it is that loveth
me: and he that loveth me shall be loved of my Father, and I will love him,
22 and will manifest myself to him. Judas saith unto him, not Iscariot, Lord,
how is it that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he will keep my words:
and my Father will love him, and we will come unto him, and make our
24 abode with him. He that loveth me not keepeth not my sayings: and the word
25 which ye hear is not mine, but the Father's which sent me. These things have
26 I spoken unto you, being yet present with you. But the Comforter, which is
the Holy Ghost, whom the Father will send in my name, he shall teach you
all things, and bring all things to your remembrance, whatsoever I have said
27 unto you. Peace I leave with you, my peace I give unto you: not as the
world giveth, give I unto you. Let not your heart be troubled, neither let it
be afraid.
28–31

"I Am the Vine, Ye Are the Branches" (15:5)

15:1,2 I am the true vine,† and my Father is the husbandman. Every branch in me
that beareth not fruit he taketh away: and every branch that beareth fruit, he
3 purgeth it, that it may bring forth more fruit. Now ye are clean through the
4 word which I have spoken unto you. Abide in me, and I in you. As the
branch cannot bear fruit of itself, except it abide in the vine; no more can
5 ye, except ye abide in me. I am the vine, ye are the branches. He that abideth
in me, and I in him, the same bringeth forth much fruit; for without me ye
6 can do nothing. If a man abide not in me, he is cast forth as a branch, and is
withered; and men gather them, and cast them into the fire, and they are
7 burned. If ye abide in me, and my words abide in you, ye shall ask what ye
8 will, and it shall be done unto you. Herein is my Father glorified, that ye
bear much fruit; so shall ye be my disciples.
12 This is my commandment, That ye love one another, as I have loved you.
13 Greater love hath no man than this, that a man lay down his life for his
14,15 friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I
call you not servants; for the servant knoweth not what his lord doeth: but I
have called you friends; for all things that I have heard of my Father I have
16 made known unto you. Ye have not chosen me, but I have chosen you, and
ordained you, that ye should go and bring forth fruit, and that your fruit
should remain; that whatsoever ye shall ask of the Father in my name, he
may give it you.

15:18,19 If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world,† therefore the world
20 hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute
26 you; if they have kept my saying, they will keep yours also. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27 And ye also shall bear witness, because ye have been with me from the beginning.

"*If I Go Not Away, the Comforter Will Not Come*" (16:7)

16 These things have I spoken unto you, that ye should not be offended.
2 They shall put you out of the synagogues: yea, the time cometh, that whoso-
5 ever killeth you will think that he doeth God service. But now I go my way
6 to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter† will not come unto you; but if I depart, I
8 will send him unto you. And when he is come, he will reprove the world of
9 sin, and of righteousness, and of judgment: Of sin, because they believe not
10 on me; Of righteousness, because I go to my Father, and ye see me no more;
11,12 Of judgment, because the prince of this world is judged. I have yet many
16 things to say unto you, but ye cannot bear them now. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.
19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall
20 not see me: and again, a little while, and ye shall see me. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice;
21 and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy
22 that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you
26 plainly of the Father. At that day ye shall ask in my name: and I say not
27 unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

16:29 His disciples said unto him, Lo, now speakest thou plainly, and speakest
30 no proverb. Now are we sure that thou knowest all things, and needest not
that any man should ask thee: by this we believe that thou camest forth from
God.
31,32 Jesus answered them, Do ye now believe? Behold, the hour cometh, yea,
is now come, that ye shall be scattered, every man to his own, and shall leave
33 me alone: and yet I am not alone, because the Father is with me. These
things I have spoken unto you, that in me ye might have peace. In the world
ye shall have tribulation: but be of good cheer; I have overcome the world.

"I Pray . . . for Them Which Thou Hast Given Me" (17:9)

17 These words spake Jesus, and lifted up his eyes to heaven, and said,
Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
2 As thou hast given him power over all flesh, that he should give eternal life to
3 as many as thou hast given him. And this is life eternal, that they might know
thee the only true God, and Jesus Christ, whom thou hast sent.
4 I have glorified thee on the earth: I have finished the work which thou
8 gavest me to do. For I have given unto them the words which thou gavest
me; and they have received them, and have known surely that I came out
9 from thee, and they have believed that thou didst send me. I pray for them:
I pray not for the world, but for them which thou hast given me; for they are
15 thine. I pray not that thou shouldest take them out of the world, but that thou
16 shouldest keep them from the evil. They are not of the world, even as I am
17,18 not of the world. Sanctify them through thy truth: thy word is truth. As thou
19 hast sent me into the world, even so have I also sent them into the world. And
for their sakes I sanctify myself, that they also might be sanctified through
the truth.
20 Neither pray I for these alone, but for them also which shall believe on me
21 through their word; That they all may be one; as thou, Father, art in me, and
I in thee, that they also may be one in us: that the world may believe that
22 thou hast sent me. And the glory which thou gavest me I have given them;
23 that they may be one, even as we are one: I in them, and thou in me, that
they may be made perfect in one; and that the world may know that thou
hast sent me, and hast loved them, as thou hast loved me.
24 Father, I will that they also, whom thou hast given me, be with me where
I am; that they may behold my glory, which thou hast given me: for thou
25 lovedst me before the foundation of the world. O righteous Father, the world
hath not known thee: but I have known thee, and these have known that thou
26 hast sent me. And I have declared unto them thy name, and will declare it;
that the love wherewith thou hast loved me may be in them, and I in them.

Chapters 18–21 appear, in large part, on pp. 945–61.

NOTES TO JOHN

"In the Beginning Was the Word" (1:1). Instead of starting with Jesus' birth or baptism, as do the other three Gospels, the fourth opens with a ringing declaration of Jesus' Divine origin and of his existence from the beginning of time. This majestic theme so dominates the Gospel as to make Jesus' earthly attributes secondary. For this purpose, John employs in the first fourteen verses an idea familiar in the Hellenic world, the "Logos," in English "the Word."

This concept, traced back to Babylonian sources, appeared in Greek thought first in Heraclitus in the sixth century B.C., and took various forms in later Stoicism. The "Logos" denotes the Divine principle regulating all things, manifesting itself so that man might perceive it. Thus it is the mediator bridging the gap between transcendent deity and man's experience. Philo of Alexandria, in Jesus' time, clothed Hebrew thought with Greek garments by combining the Logos with the "word of God" of the Prophets and the personified "Wisdom" in Proverbs 8 (see note, p. 398, and Job 28). The concept appears also in Paul, but not the term. (See the preface to Colossians and note on Phil. 2:5, p. 1119.)

John's prologue, closer to Philo than to any other predecessor, depicts "the Word" as both a personal being and an independent stream of life-giving energy available to men. But John's distinctive contribution is his idea of the incarnation of this Divine force — the Word "made flesh" in Jesus (1:14) — through which God is supremely revealed. Thus Christian theology is related to the philosophical patterns of the time.

The Secret Visit of Nicodemus (3:1). This "ruler of the Jews," who came by night to question Jesus, is mentioned only in this Gospel. Apparently friendly, it is he who counsels respect for law when the Pharisees are seeking to apprehend Jesus (7:50–51, p. 1156). And in 19:39 (omitted) it is he who helps Joseph of Arimathea to embalm and bury the body of the crucified.

Contrasting Records of Jesus' Travels (4:4). Among the puzzles of this Gospel is the sequence of Jesus' journeys. In the other three the only trip by Jesus to Jerusalem during his ministry is the one from which he did not return, but in John there are three. Jesus celebrates one Passover in Jerusalem (2:13) and is now in Samaria on his way north to Galilee (4:5). Then he "went up to Jerusalem" for a feast (5:1), after which he appears in several episodes around the Sea of Galilee (ch. 6). The third journey to the capital is in secret (7:10). He stays longer than recorded in the Synoptics in Bethany, a village three miles east of the city, and he makes two otherwise unknown trips across the Jordan (10:40) and to Ephraim (11:54).

The Samaritans; the Woman of Samaria (4:9). The prosperous Samaritan territory between Judea and Galilee was usually avoided by Jews because of hereditary enmity (v. 9; see also notes on Ezra 4 and on Lk. 9:54, p. 972b). Luke mentions passing visits of Jesus to Samaria (9:52, p. 911, and 17:11, p. 923), but Matthew and Mark not at all. According to The Acts, through Philip's efforts it was the first non-Jewish area in which the new religion was established (Acts 8:5–12, omitted).

Belief — Faith — Truth (4:41). In this Gospel the term "believe," found almost a hundred times, seems to have entirely replaced "faith," the key word in Paul and the other Gospels (see, however, I Jn. 5:4). It apparently included not only the earlier idea of "faith" as unquestioning trust but also intellectual acceptance of Jesus as the Divine Word — a state of mind as well as of heart. To acquire such religious certainty, according to John, requires whole-souled commitment to God's will (7:17), and this is the "truth" which makes men free (8:32).

"He That Heareth My Word . . . Hath Everlasting Life" (5:24). This chapter illustrates two contrasting views on the "judgment" of unbelievers. Some passages (as in 5:22, 28–29 or 6:44) describe the judgment as a future and external verdict after death, proclaimed with apocalyptic finality. This is

the conception common to other New Testament books, as in Mt. 16:27, p. 907, and much of Revelation.

Other passages in John's Gospel, however, portray Jesus not as an arbitrary judge ("I judge no man," 8:15) but as "the true Light" (1:9) to which evil men shut their eyes and hearts (3:20). Thus the judgment is the sentence passed by each man upon himself: "he who believeth not is condemned already" (3:18). This significant conception of self-judgment is further developed in John's interpretation of Jesus' death as self-chosen and his resurrection realized by the presence of the Comforter (see notes on 12:33 and 16:7–11).

John's Antagonism Toward "the Jews" (7:1). The mood of this highly esteemed book has been explained in terms of the circumstances in which it was written, perhaps some seventy years after the death of Jesus (see preface). The Christians were then conducting an active and successful missionary campaign and the Jews were the only ones interested in denying, or perhaps ridiculing, the claims of the Church that Jesus was the fulfillment of Old Testament prophecies. It was when this tension was probably most acute that John was written.

It is for this reason that many have commented that John reflects an intense and undiscriminating condemnation of all who refused to accept the gospel message. The term "the Jews" appears over sixty times. These opponents are pictured repeatedly as seeking to arrest Jesus, stone or kill him, while he is reported as bitterly replying, "Ye are of your father the devil" (8:44). The style of the book is so dramatic that uncritical readers, even in the present day, forget that the religious conflict it mirrors is that of a particular period and of a remote past.

John's View of Jesus' Death (12:30–33). Jesus' mood as he calmly faces death is to be compared with the "agony in Gethsemane" described in the Synoptics (p. 944), and particularly with his poignant cry on the cross, "My God, my God, why hast thou forsaken me?" (Mk. 15:34, p. 951). Here Jesus is pictured as deliberately choosing death to release himself from fleshly limitations and to make redemptive power available for "all men" (12:32, p. 1159).

John's Metaphor of the Vine (15:1). John's "vine" and Paul's "body and its members" (I Cor. 12, p. 1068) are the famous characterizations of the Christian fellowship in the New Testament.

"I Have Chosen You out of the World" (15:19). Some have found in this Gospel a note of exclusiveness, a division of mankind into only two categories — believers and all others. The first are the "ye" of this verse, those who "love one another" (15:12) and are the object of Jesus' special concern; the rest, "the world," are those for whom he does not pray (17:9). This has been contrasted with the wider sympathies found, for example, in the Parable of the Good Samaritan (Lk. 10, p. 913) and that of the Last Judgment (Mt. 25, pp. 941–42). John's attitude is also related to his concept of judgment (see note on 5:24).

The Second Coming and "the Comforter" (16:7–11). In contrast with other pictures of the Second Coming as a future cosmic upheaval (see headnote to Mk. 13:1, p. 938, and note on I Thes. 4:16, p. 1050), John presents it as taking place whenever one "believes" and as involving an inward experience. Thus he reconciles the fact that Jesus had not returned in a physical sense during the decades since the crucifixion with the ever-increasing conviction of his spiritual presence held by the "believers." John's interpretation of that experience is that Christ did return in the form of the Comforter (Greek, *Paraclete*), the Spirit of truth dwelling within the hearts of men (14:17) and bringing them eternal life (see also note on 5:24).

I John

A PATERNAL WARNING AGAINST HERESY

THE FIRST EPISTLE OF JOHN, probably another writing by the author of the Gospel of John, contains the same high conception of Jesus as the Divine Christ and the same emphasis upon the mystical union of the believer with the unseen Comforter (see note on Jn. 16). It alone states directly that "God is love" (4:8, 16), and that the God of love, revealed in Christ, is recognized chiefly through the love of brethren one to another. But this pastoral treatise is chiefly concerned with counteracting the growing influence of "false prophets" (4:1) and is therefore more obviously polemic in spirit than the Gospel.

This heretical tendency, not specifically named or described in the New Testament, is identified, from attacks upon it, as an incipient form of the Gnosticism which became prominent in the middle of the second century. (See on this the Acts preface, p. 988b.) Here called "antichrists" by this author (2:18, 4:3), many of these seducers (2:26) were still within the Christian fold and creating such dissension that he shows no regret that some had already withdrawn (2:19). Perhaps his denunciations of them for hating the brethren (2:9, 4:20) was caused by their sowing of doctrinal disunity. Prone to unbridled speculations, they asserted a direct enlightenment or special knowledge (*gnosis*).

To John their claim, "I know him" (2:4), is belied by their teachings and actions. Ridiculing their profession of sinlessness (1:8) and condemning them for failing to keep Jesus' commandments (2:4), he is aghast at their denials "that Jesus was Christ" (2:22) and that he had "come in the flesh" (4:3). Since to Gnostic thinkers matter was evil, incarnation of the Divine in human flesh was unthinkable. To them Jesus' career was a sort of Divine apparition, a mere seeming (*docetism*, from the Greek word for "to seem"). But to John this was the rejection of the Son (2:23) and of Jesus' significance as redeemer from sin.

This outburst of a leader who sees his flock in danger becomes clearer by inserting after chapter 2 a few verses from chapter 4. The Epistle lacks the customary salutations and closing greetings, while the Second and Third "of John" are more genuinely letters. But these are barely a dozen verses each, add little to the Johannine contribution, and are therefore omitted.

THE FIRST EPISTLE GENERAL OF

John

1 That which was from the beginning, which we have heard, which we have
seen with our eyes, which we have looked upon, and our hands have handled,
2 of the Word of life; (For the life was manifested, and we have seen it, and
bear witness, and show unto you that eternal life, which was with the Father,
3 and was manifested unto us;) That which we have seen and heard declare we
unto you, that ye also may have fellowship with us: and truly our fellowship
4 is with the Father, and with his Son Jesus Christ. And these things write we
unto you, that your joy may be full.

"A New Commandment I Write unto You" (2:8)

1:5 This then is the message which we have heard of him, and declare unto
6 you, that God is light, and in him is no darkness at all. If we say that we have
fellowship with him, and walk in darkness, we lie, and do not the truth:
7 But if we walk in the light, as he is in the light, we have fellowship one with
8 another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we
say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful and just to forgive us our sins, and to
10 cleanse us from all unrighteousness. If we say that we have not sinned, we
make him a liar, and his word is not in us.

2 My little children, these things write I unto you, that ye sin not. And if
any man sin, we have an advocate with the Father, Jesus Christ the righteous:
2 And he is the propitiation for our sins: and not for ours only, but also for the
4 sins of the whole world. He that saith, I know him, and keepeth not his com-
6 mandments, is a liar, and the truth is not in him. He that saith he abideth in
him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old command-
ment which ye had from the beginning. The old commandment is the word
8 which ye have heard from the beginning. Again, a new commandment I write
unto you, which thing is true in him and in you: because the darkness is past,
9 and the true light now shineth. He that saith he is in the light, and hateth his
10 brother, is in darkness even until now. He that loveth his brother abideth in
the light, and there is none occasion of stumbling in him.

14 I have written unto you, fathers, because ye have known him that is from
the beginning. I have written unto you, young men, because ye are strong,
and the word of God abideth in you, and ye have overcome the wicked one.
15 Love not the world, neither the things that are in the world. If any man love
16 the world, the love of the Father is not in him. For all that is in the world,
the lust of the flesh, and the lust of the eyes, and the pride of life, is not of
17 the Father, but is of the world. And the world passeth away, and the lust
thereof: but he that doeth the will of God abideth for ever.

"Many False Prophets Are Gone Out into the World" (4:1)

18 Little children, it is the last time: and as ye have heard that antichrist shall
come, even now are there many antichrists; whereby we know that it is the
19 last time. They went out from us, but they were not of us; for if they had
been of us, they would no doubt have continued with us: but they went out,
22 that they might be made manifest that they were not all of us. Who is a liar
but he that denieth that Jesus is the Christ? He is antichrist, that denieth the
23 Father and the Son. Whosoever denieth the Son, the same hath not the Father:

2:26 [but] he that acknowledgeth the Son hath the Father also. These things have
I written unto you concerning them that seduce you.
27–29

For reasons given in the preface, four verses from chapter 4 are inserted before chapter 3. The rest of this Epistle remains in the usual sequence.

4 Beloved, believe not every spirit, but try the spirits whether they are of
2 God: because many false prophets are gone out into the world. Hereby know
ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in
3 the flesh is of God: And every spirit that confesseth not that Jesus Christ is
come in the flesh is not of God: and this is that spirit of antichrist, whereof ye
6 have heard that it should come; and even now already is it in the world. We
are of God: he that knoweth God heareth us; he that is not of God heareth
not us. Hereby know we the spirit of truth, and the spirit of error.

"We Should Love One Another" (3:11)

3 Behold, what manner of love the Father hath bestowed upon us, that we
should be called the sons of God: therefore the world knoweth us not, be-
2 cause it knew him not. Beloved, now are we the sons of God, and it doth not
yet appear what we shall be: but we know that, when he shall appear, we
3 shall be like him; for we shall see him as he is. And every man that hath this
5 hope in him purifieth himself, even as he is pure. And ye know that he was
6 manifested to take away our sins; and in him is no sin. Whosoever abideth in
him sinneth not: whosoever sinneth hath not seen him, neither known him.
8 He that committeth sin is of the devil; for the devil sinneth from the begin-
ning. For this purpose the Son of God was manifested, that he might destroy
10 the works of the devil. In this the children of God are manifest, and the chil-
dren of the devil: whosoever doeth not righteousness is not of God, neither
he that loveth not his brother.
11 For this is the message that ye heard from the beginning, that we should
13,14 love one another. Marvel not, my brethren, if the world hate you. We know
that we have passed from death unto life, because we love the brethren. He
16 that loveth not his brother abideth in death. Hereby perceive we the love of
God, because he laid down his life for us: and we ought to lay down our lives
17 for the brethren. But whoso hath this world's good, and seeth his brother
have need, and shutteth up his bowels of compassion from him, how dwelleth
18 the love of God in him? My little children, let us not love in word, neither in
19 tongue; but in deed and in truth. And hereby we know that we are of the
truth, and shall assure our hearts before him.
20–24
4: 7 Beloved, let us love one another: for love is of God; and every one that

4: 8 loveth is born of God, and knoweth God. He that loveth not, knoweth not
9 God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live
10 through him. Herein is love, not that we loved God, but that he loved us, and
11 sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.
12 No man hath seen God at any time. If we love one another, God dwelleth
15 in us, and his love is perfected in us. Whosoever shall confess that Jesus is the
16 Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
18 There is no fear in love; but perfect love casteth out fear: because fear
19 hath torment. He that feareth is not made perfect in love. We love him, be-
20 cause he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love
21 God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

5: 4 For whatsoever is born of God overcometh the world: and this is the vic-
10 tory that overcometh the world, even our faith. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him
11 a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.
12 He that hath the Son hath life; and he that hath not the Son of God hath not
19 life. And we know that we are of God, and the whole world lieth in wicked-
20 ness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
21

The Revelation of John

THE APOCALYPSE: A STIRRING FINALE OF THE BIBLICAL SYMPHONY

THE LAST BOOK of the Bible is an imaginative work of overwhelming force. It has inspired such masterpieces as Dante's *Divine Comedy*, Milton's *Paradise Lost* and Handel's *Hallelujah Chorus*, and its passages have consoled countless Christians in the presence of death. But to most readers its visions are mystifying, its allusions incomprehensible, its cryptic numbers senseless, and its sequences chaotic. How, then, did the book come to be called "Revelation"? Because, at the time when it was written, its message to the Christians of Asia Minor was pointedly clear and was indeed a "revelation" of deepest import. To recapture this meaning, veiled to the present-day reader, a key to the symbolism is needed.

Such a key is found in the literary form of Revelation, a type of writing known as apocalyptic (from the Greek word for "to reveal"), which flourished among Jews and Christians from about 200 B.C. to 100 A.D. The peculiar characteristics of such works — their purposes, their methods and types of imagery — are discussed in the preface to the Book of Daniel, the only full-fledged apocalypse in the Old Testament. Other examples of such writing are found not only in the Hebrew Scriptures, in The Apocrypha, and in non-Biblical manuscripts, but also in the New Testament, in which the most notable passages (appearing in the first three Gospels, p. 939), are known as "the little Apocalypse." Indeed, some find apocalyptic coloring throughout the New Testament and merely the most sensational expression of it in Revelation.

Like other writings of this type, the book sprang out of suffering and despair. It is dated by most scholars at around 96 A.D., a time when Christians were threatened by widespread persecution at the hands of the Romans. Beginning with Augustus, divinity had been ascribed to the Caesars and a cult had been established throughout the Empire with images, temples and a priesthood. (See preface to The Acts, the section on "Gentile Religions of the First Century," p. 987b, and the preface to Hebrews.) The perfunctory observance demanded was more a token of political loyalty than of religion, and few other than Jews and Christians resisted. During the first century A.D., three Emperors took seriously their claims to divinity: Caligula (37–41), who attempted to place his image in the Temple in Jerusalem; Nero (54–68), who butchered many Christians after the fire of 65; and Domitian (81–96), who insisted that he be called "Lord and God" and made a strenuous attempt to enforce this Caesar-worship throughout his dominions. "This persecution," according to Dr. Ernest F. Scott, "was especially severe in Asia Minor, which at that time was the chief center of Christianity." Such oppression, in even more ruthless forms, was recurrent over the next few decades, engraving the more deeply in the hearts of Christians the fiery message of this book.

Around the end of the first century, some Christian writings (for example, Hebrews and I Peter), believing that the Second Coming was at hand, counselled meek submission and patience in tribulation as the will of God. In contrast, Revelation cries passionately against the power of evil and exhorts Christians to resistance even at the cost of universal martyrdom. This message to groups of perplexed and fearful followers is one of the most amazing pieces of creative religious literature. It dares to brand the all-powerful Empire as the servant of Satan, one of the Emperors as the antichrist, and the priesthood of the imperial cult as a "false prophet." It proclaims the Divine purpose behind the sufferings of Christians and beseeches them to be steadfast. It promises that the savage oppressors will be annihilated and that Christ's triumph will compensate the faithful eternally for all

their earthly woes. And to do this John adopts that peculiar mode of expression which would be clear to those familiar with such writings yet not arouse Roman suspicion.

The book therefore employs a language within a language. Its colorful pages abound in names and numbers, stars and angels, Satanic beasts and fantastic creatures, which at first reading only dazzle. Many of these terms have been traced back to earlier documents, in some cases to pagan myths, but usually to Jewish writings. Indeed, one study of the 408 verses of this book lists more than 500 references to the Old Testament, 88 to Daniel alone. In this way many of the symbolic expressions have been identified. An illustration is the Slain Lamb, regarded as a metaphor, based on the Hebrew practice of sacrificing animals and birds, to denote the crucified Jesus as the supreme offering. Some passages remain obscure, perhaps because the key to specific references is lost or because so much of the book is in the mood of high poetry that it cannot be appreciated unless read in that spirit.

The identification of "John the Divine" as the author of Revelation is uncertain. His unique style and ideas and his unidiomatic Greek, filled with Hebraisms, have led scholars to believe that he could not have been the same as the author of the Gospel of John (see the preface to the Discourses, p. 1149b). He was probably a Jew by birth who had lived long as a Christian in Palestine before settling in the region of Ephesus, and his native language was apparently Aramaic. He announces himself not as an Apostle but as a prophet or seer, a recipient of visions. In trance ("in the Spirit," 1:10, 4:2, 17:3, 21:10, etc.) he hears a series of uncompromising messages. These may have come to him while on the island of Patmos, southwest of Ephesus, a penal colony to which he may have been sentenced (1:9), or may include records of earlier ecstatic experiences.

In every age many have taken the Book of Revelation literally as predictions of future events. In spite of the fact that few of its forecasts have been realized, it has continued to be used by alarmists as prophecies of impending crises. Also, some have questioned whether it is a truly "Christian" document because of its many outbursts of hatred and exultation over enemies. Its chief emphasis is upon fidelity, which so glorified martyrdom that many Christians, who might otherwise have cringed in fear or abjured their faith, confounded their persecutors by going radiantly to their fate. The book is read today for its portrayal of a bitter crisis in Christianity, for its extraordinary literary qualities, for its dramatic presentation of the struggle against evil, and for its promise of the final victory of spiritual power.

The order of events in the book, as the scene moves between earth and heaven or between present and future, along with certain puzzles in the closing chapters, are ordinarily a source of bewilderment to the reader. Some believe that the author combined existing apocalypses with his own. The confusion has been reduced by the abridgments made and by the titles introduced. With this arrangement the visions mount one upon another in a mighty crescendo, leaving a powerful impression of majestic unity.

The Revelation

OF SAINT JOHN THE DIVINE

John's Call to Prophecy

1 The Revelation of Jesus Christ, which God gave unto him, to show unto
his servants things which must shortly come to pass; and he sent and signified
2 it by his angel unto his servant John: Who bare record of the word of God,
3 and of the testimony of Jesus Christ, and of all things that he saw. Blessed is
he that readeth, and they that hear the words of this prophecy, and keep
those things which are written therein: for the time is at hand.
9 I John, who also am your brother, and companion in tribulation, and in the
kingdom and patience of Jesus Christ, was in the isle that is called Patmos,
10 for the word of God, and for the testimony of Jesus Christ. I was in the
Spirit on the Lord's day,* and heard behind me a great voice, as of a trumpet,
11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest,
write in a book, and send it unto the seven churches which are in Asia; unto
Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto
Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice that spake with me. And being turned, I saw
13 seven golden candlesticks; And in the midst of the seven candlesticks one
like unto the Son of man, clothed with a garment down to the foot, and girt
14 about the paps with a golden girdle. His head and his hairs were white like
15 wool, as white as snow; and his eyes were as a flame of fire; And his feet
like unto fine brass, as if they burned in a furnace; and his voice as the sound
16 of many waters. And he had in his right hand seven stars: and out of his
mouth went a sharp two-edged sword: and his countenance was as the sun
shineth in his strength.
17 And when I saw him, I fell at his feet as dead. And he laid his right hand
18 upon me, saying unto me, Fear not; I am the first and the last: I am he that
liveth, and was dead; and, behold, I am alive for evermore, Amen; and have
19 the keys of hell† and of death. Write the things which thou hast seen, and
20 the things which are, and the things which shall be hereafter; The mystery
of the seven stars which thou sawest in my right hand, and the seven golden
candlesticks. The seven stars are the angels of the seven churches: and the
seven candlesticks which thou sawest are the seven churches.†

* See note on "First Observance of Sunday," Acts 20:7, p. 1038b.

The Letters to the Seven Churches

2 Unto the angel of the church of Ephesus write; These things saith he that
holdeth the seven stars in his right hand, who walketh in the midst of the
2 seven golden candlesticks; I know thy works, and thy labor, and thy pa-
tience, and how thou canst not bear them which are evil: and thou hast tried
them which say they are apostles, and are not, and hast found them liars:
3 And hast borne, and hast patience, and for my name's sake hast labored, and
4 hast not fainted. Nevertheless I have somewhat against thee, because thou
5 hast left thy first love. Remember therefore from whence thou art fallen,
and repent, and do the first works; or else I will come unto thee quickly, and
6 will remove thy candlestick out of his place, except thou repent. But this
thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.
7 He that hath an ear, let him hear what the Spirit saith unto the churches; To
him that overcometh will I give to eat of the tree of life, which is in the midst
of the paradise of God.
8 And unto the angel of the church in Smyrna write; These things saith the
9 first and the last, which was dead, and is alive; I know thy works, and tribu-
lation, and poverty, (but thou art rich) and I know the blasphemy of them
10 which say they are Jews, and are not, but are the synagogue of Satan. Fear
none of those things which thou shalt suffer: behold, the devil shall cast some
of you into prison, that ye may be tried; and ye shall have tribulation ten
days: be thou faithful unto death, and I will give thee a crown of life.
12 And to the angel of the church in Pergamos write; These things saith he
13 which hath the sharp sword with two edges; I know thy works, and where
thou dwellest, even where Satan's seat is: and thou holdest fast my name,
and hast not denied my faith, even in those days wherein Antipas was my
14 faithful martyr, who was slain among you, where Satan dwelleth. But I have
a few things against thee, because thou hast there them that hold the doc-
trine of Balaam, who taught Balak to cast a stumblingblock before the chil-
dren of Israel, to eat things sacrificed unto idols, and to commit fornication.
15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing
16 I hate.† Repent; or else I will come unto thee quickly, and will fight against
them with the sword of my mouth.
18 And unto the angel of the church in Thyatira write; These things saith the
Son of God, who hath his eyes like unto a flame of fire, and his feet are like
19 fine brass; I know thy works, and charity, and service, and faith, and thy
20 patience, and thy works; and the last to be more than the first. Notwith-
standing I have a few things against thee, because thou sufferest that woman
Jezebel, which calleth herself a prophetess, to teach and to seduce my serv-
21 ants to commit fornication, and to eat things sacrificed unto idols. And I
22 gave her space to repent of her fornication; and she repented not. Behold, I

will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*

23–29

3: 7 And to the angel of the church in Philadelphia write; These things saith he
that is holy, he that is true, he that hath the key of David, he that openeth,
8 and no man shutteth; and shutteth, and no man openeth; I know thy works:
behold, I have set before thee an open door, and no man can shut it: for thou
hast a little strength, and hast kept my word, and hast not denied my name.
10 Because thou hast kept the word of my patience, I also will keep thee from
the hour of temptation, which shall come† upon all the world, to try them
11 that dwell upon the earth. Behold, I come quickly: hold that fast which thou
hast, that no man take thy crown.
14 And unto the angel of the church of the Laodiceans write; These things saith
the Amen, the faithful and true witness, the beginning of the creation of God;
15 I know thy works, that thou art neither cold nor hot: I would thou wert
16 cold or hot. So then because thou art lukewarm, and neither cold nor hot, I
17 will spew thee out of my mouth. Because thou sayest, I am rich, and in-
creased with goods, and have need of nothing; and knowest not that thou art
18 wretched, and miserable, and poor, and blind, and naked: I counsel thee to
buy of me gold tried in the fire, that thou mayest be rich; and white raiment,
that thou mayest be clothed, and that the shame of thy nakedness do not
appear; and anoint thine eyes with eyesalve, that thou mayest see.
19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.
20 Behold, I stand at the door, and knock: if any man hear my voice, and open
21 the door, I will come in to him, and will sup with him, and he with me. To
him that overcometh will I grant to sit with me in my throne, even as I also
22 overcame, and am set down with my Father in his throne. He that hath an
ear, let him hear what the Spirit saith unto the churches.

TRIBULATIONS DECREED FROM THE HEAVENLY THRONE

"*Behold, a Door Was Opened in Heaven*" (4:1)

4 After this I looked, and, behold, a door was opened in heaven: and the
first voice which I heard was as it were of a trumpet talking with me; which
said, Come up hither, and I will show thee things which must be hereafter.
2 And immediately I was in the Spirit: and, behold, a throne was set in
3 heaven, and one sat on the throne. And he that sat was to look upon like a
jasper and a sardine stone: and there was a rainbow round about the throne,
4 in sight like unto an emerald. And round about the throne were four and
twenty seats: and upon the seats I saw four and twenty elders sitting,
5 clothed in white raiment; and they had on their heads crowns of gold. And

*The letter to Sardis, repetitive and confusing, is omitted.

out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

4: 6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes
7 before and behind.† And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was
8 like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9–11

The Opening of the Sealed Book by the Lamb

5 And I saw in the right hand of him that sat on the throne a book written
2 within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and
3 to loose the seals thereof? And no man in heaven, nor in earth, neither under
4 the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book,
5 neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all
7 the earth. And he came and took the book out of the right hand of him that
8 sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them
9 harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy
10 blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.

11–14

The Horrors of the Six Seals

6 And I saw when the Lamb opened one of the seals, and I heard, as it were
2 the noise of thunder, one of the four beasts† saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
3 And when he had opened the second seal, I heard the second beast say,

6: 4 Come and see. And there went out another horse that was red: and power
was given to him that sat thereon to take peace from the earth, and that they
should kill one another: and there was given unto him a great sword.
5 And when he had opened the third seal, I heard the third beast say, Come
and see. And I beheld, and lo a black horse; and he that sat on him had a pair
6 of balances in his hand. And I heard a voice in the midst of the four beasts
say, A measure of wheat for a penny, and three measures of barley for a
penny; and see thou hurt not the oil and the wine.
7 And when he had opened the fourth seal, I heard the voice of the fourth
8 beast say, Come and see. And I looked, and behold a pale horse: and his
name that sat on him was Death, and Hell followed with him. And power
was given unto them over the fourth part of the earth, to kill with sword, and
with hunger, and with death, and with the beasts of the earth.
9 And when he had opened the fifth seal, I saw under the altar the souls of
them that were slain† for the word of God, and for the testimony which they
10 held: And they cried with a loud voice, saying, How long, O Lord, holy and
true, dost thou not judge and avenge our blood on them that dwell on the
11 earth? And white robes were given unto every one of them; and it was said
unto them, that they should rest yet for a little season, until their fellow
servants also and their brethren, that should be killed as they were, should
be fulfilled.
12 And I beheld when he had opened the sixth seal, and, lo, there was a great
earthquake; and the sun became black as sackcloth of hair, and the moon be-
13 came as blood; And the stars of heaven fell unto the earth, even as a fig tree
14 casteth her untimely figs, when she is shaken of a mighty wind. And the
heaven departed as a scroll when it is rolled together; and every mountain
15 and island were moved out of their places. And the kings of the earth, and
the great men, and the rich men, and the chief captains, and the mighty men,
and every bondman, and every free man, hid themselves in the dens and in
16 the rocks of the mountains; And said to the mountains and rocks, Fall on us,
and hide us from the face of him that sitteth on the throne, and from the
17 wrath of the Lamb: For the great day of his wrath is come; and who shall be
able to stand?

THE SEALING OF THE FAITHFUL

7 And after these things I saw four angels standing on the four corners of
the earth, holding the four winds of the earth, that the wind should not blow
2 on the earth, nor on the sea, nor on any tree. And I saw another angel as-
cending from the east, having the seal of the living God: and he cried with
a loud voice to the four angels, to whom it was given to hurt the earth and
3 the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have
4 sealed the servants of our God in their foreheads. And I heard the number of

them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

7: 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their
10 hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
13 And one of the elders answered, saying unto me, What are these which
14 are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God,
and serve him day and night in his temple:
and he that sitteth on the throne shall dwell among them.
16 They shall hunger no more, neither thirst any more;
neither shall the sun light on them, nor any heat.
17 For the Lamb which is in the midst of the throne shall feed them
and shall lead them unto living fountains of waters:
and God shall wipe away all tears from their eyes.

THE UNLEASHING OF THE DEMONIC POWERS

The Angels of Woe

8 And when he had opened the seventh seal, there was silence in heaven
2 about the space of half an hour. And I saw the seven angels which stood be-
13 fore God; and to them were given seven trumpets. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels,† which are yet to sound!

The Locusts of Torment

9 And the fifth angel sounded, and I saw a star fall from heaven unto the
2 earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the
3 smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.
4 And it was commanded them that they should not hurt the grass of the earth,

neither any green thing, neither any tree; but only those men which have not
9: 5 the seal of God in their foreheads. And to them it was given that they should
not kill them, but that they should be tormented five months: and their tor-
6 ment was as the torment of a scorpion, when he striketh a man. And in those
days shall men seek death, and shall not find it; and shall desire to die, and
death shall flee from them.
7 And the shapes of the locusts were like unto horses prepared unto battle;
and on their heads were as it were crowns like gold, and their faces were as
8 the faces of men. And they had hair as the hair of women, and their teeth
9 were as the teeth of lions. And they had breastplates, as it were breastplates
of iron; and the sound of their wings was as the sound of chariots of many
10 horses running to battle. And they had tails like unto scorpions, and there
were stings in their tails:* and their power was to hurt men five months.
11 And they had a king over them, which is the angel of the bottomless pit,
whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath
12 his name Apollyon. One woe is past; and, behold, there come two woes more
hereafter.

The Fiery Horsemen

13 And the sixth angel sounded, and I heard a voice from the four horns of
14 the golden altar which is before God, Saying to the sixth angel which had
the trumpet, Loose the four angels which are bound in the great river Eu-
15 phrates. And the four angels were loosed, which were prepared for an hour,
16 and a day, and a month, and a year, for to slay the third part of men. And the
number of the army of the horsemen were two hundred thousand thousand:
17 and I heard the number of them. And thus I saw the horses in the vision, and
them that sat on them, having breastplates of fire, and of jacinth, and brim-
stone: and the heads of the horses were as the heads of lions; and out of
18 their mouths issued fire and smoke and brimstone. By these three was the
third part of men killed, by the fire, and by the smoke, and by the brimstone,
19 which issued out of their mouths. For their power is in their mouth, and in
their tails: for their tails were like unto serpents, and had heads, and with
20 them they do hurt. And the rest of the men which were not killed by these
plagues yet repented not of the works of their hands, that they should not
worship devils, and idols of gold, and silver, and brass, and stone, and of
21 wood; which neither can see, nor hear, nor walk: Neither repented they of
their murders, nor of their sorceries, nor of their fornication, nor of their
11:14 thefts. The second woe is past; and, behold, the third woe cometh quickly.
15 And the seventh angel sounded; and there were great voices in heaven,
saying, The kingdoms of this world are become the kingdoms of our Lord,
19 and of his Christ; and he shall reign for ever and ever. And the temple of God

* These monstrous creatures resemble those described by the prophet Joel, with the shape of horsemen and the teeth of lions (1:6–7, 2:2–10, pp. 702–03).

was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

"A Woman Clothed with the Sun" (12:1)

12 And there appeared a great wonder in heaven; a woman† clothed with
the sun, and the moon under her feet, and upon her head a crown of twelve
2 stars: And she being with child cried, travailing in birth, and pained to be
3 delivered. And there appeared another wonder in heaven; and behold a great
red dragon, having seven heads and ten horns, and seven crowns upon his
4 heads. And his tail drew the third part of the stars of heaven, and did cast them
to the earth: and the dragon stood before the woman which was ready to be
5 delivered, for to devour her child as soon as it was born. And she brought
forth a man child, who was to rule all nations with a rod of iron: and her
child was caught up unto God, and to his throne.

The Casting Out of Satan from Heaven

7 And there was war in heaven: Michael and his angels fought against the
8 dragon; and the dragon fought and his angels, And prevailed not; neither was
9 their place found any more in heaven. And the great dragon was cast out,
that old serpent, called the Devil, and Satan, which deceiveth the whole
world: he was cast out into the earth, and his angels were cast out with him.
10 And I heard a loud voice saying in heaven, Now is come salvation, and
strength, and the kingdom of our God, and the power of his Christ: for the
accuser of our brethren is cast down, which accused them before our God
11 day and night. And they overcame him by the blood of the Lamb, and by the
word of their testimony; and they loved not their lives unto the death.

The War of Satan upon the Woman

13 And when the dragon saw that he was cast unto the earth, he persecuted
14 the woman which brought forth the man child. And to the woman were given
two wings of a great eagle, that she might fly into the wilderness, into her
place, where she is nourished for a time, and times, and half a time, from the
15 face of the serpent. And the serpent cast out of his mouth water as a flood
16 after the woman, that he might cause her to be carried away of the flood. And
the earth helped the woman; and the earth opened her mouth, and swallowed
17 up the flood which the dragon cast out of his mouth. And the dragon was
wroth with the woman, and went to make war with the remnant of her seed,
which keep the commandments of God, and have the testimony of Jesus
Christ.

The Victory of the Horned Beasts

13 And I stood upon the sand of the sea, and saw a beast† rise up out of the
sea, having seven heads and ten horns, and upon his horns ten crowns, and
4 upon his heads the name of blasphemy. And they worshipped the dragon
which gave power unto the beast: and they worshipped the beast, saying,
5 Who is like unto the beast? who is able to make war with him? And there
was given unto him a mouth speaking great things and blasphemies; and
7 power was given unto him to continue forty and two months. And it was
given unto him to make war with the saints, and to overcome them: and
8 power was given him over all kindreds, and tongues, and nations. And all
that dwell upon the earth shall worship him, whose names are not written
in the book of life of the Lamb slain from the foundation of the world.
11 And I beheld another beast coming up out of the earth; and he had two
15 horns like a lamb, and he spake as a dragon. And he had power to give life
unto the image of the beast, that the image of the beast should both speak,
and cause that as many as would not worship the image of the beast should
16 be killed. And he causeth all, both small and great, rich and poor, free and
17 bond, to receive a mark in their right hand, or in their foreheads: And that
no man might buy or sell, save he that had the mark, or the name of the
18 beast, or the number of his name. Here is wisdom. Let him that hath under-
standing count the number of the beast: for it is the number of a man; and
his number is Six hundred threescore and six.

THE LAMB'S PROMISE TO THE STEADFAST

14 And I looked, and, lo, a Lamb stood on the mount Sion, and with him a
hundred forty and four thousand, having his Father's name written in their
2 foreheads. And I heard a voice from heaven, as the voice of many waters,
and as the voice of a great thunder: and I heard the voice of harpers harping
3 with their harps: And they sung as it were a new song before the throne, and
before the four beasts, and the elders: and no man could learn that song but the
hundred and forty and four thousand, which were redeemed from the earth.
4 These are they which were not defiled with women; for they are virgins.
These are they which follow the Lamb whithersoever he goeth. These were
redeemed from among men, being the firstfruits unto God and to the Lamb.
5 And in their mouth was found no guile: for they are without fault before the
throne of God.
13 And I heard a voice from heaven saying unto me, Write, Blessed are the
dead which die in the Lord from henceforth: Yea, saith the Spirit, that they
may rest from their labors; and their works do follow them.

THE OVERTHROW OF THE SATANIC FORCES

The Seven Angels with the Vials of Wrath

15 And I saw another sign in heaven, great and marvelous, seven angels hav-
2 ing the seven last plagues; for in them is filled up the wrath of God. And I
saw as it were a sea of glass mingled with fire: and them that had gotten the
victory over the beast, and over his image, and over his mark, and over the
3 number of his name, stand on the sea of glass, having the harps of God. And
they sing the song of Moses the servant of God, and the song of the Lamb,
saying, Great and marvelous are thy works, Lord God Almighty; just and
4 true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and
glorify thy name? for thou only art holy: for all nations shall come and wor-
ship before thee; for thy judgments are made manifest.
5 And after that I looked, and, behold, the temple of the tabernacle of the
testimony in heaven was opened:
6–8
16 And I heard a great voice out of the temple saying to the seven angels, Go
your ways, and pour out the vials of the wrath of God upon the earth.†
2–21

The Doom of "Babylon . . . Mother of Harlots" (17:5)

17 And there came one of the seven angels which had the seven vials, and
talked with me, saying unto me, Come hither; I will show unto thee the
3 judgment of the great whore that sitteth upon many waters; So he carried
me away in the spirit into the wilderness: and I saw a woman sit upon a
scarlet-colored beast, full of names of blasphemy, having seven heads and
4 ten horns. And the woman was arrayed in purple and scarlet color, and
decked with gold and precious stones and pearls, having a golden cup in her
5 hand full of abominations and filthiness of her fornication: And upon her
forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER
6 OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman
drunken with the blood of the saints, and with the blood of the martyrs of
Jesus: and when I saw her, I wondered with great admiration.
7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee
the mystery of the woman, and of the beast that carrieth her, which hath the
9 seven heads and ten horns. And here is the mind which hath wisdom. The
15 seven heads are seven mountains, on which the woman sitteth. And he saith
unto me, The waters which thou sawest, where the whore sitteth, are peo-
16 ples, and multitudes, and nations, and tongues. And the ten horns which thou
sawest upon the beast, these shall hate the whore, and shall make her deso-
18 late and naked, and shall eat her flesh, and burn her with fire. And the

woman which thou sawest is that great city, which reigneth over the kings of the earth.

18 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying,

Babylon the great is fallen, is fallen,
and is become the habitation of devils,
and the hold of every foul spirit,
and a cage of every unclean and hateful bird.
For all nations have drunk of the wine of the wrath of her fornication,
and the kings of the earth have committed fornication with her,
and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying,

Come out of her, my people, that ye be not partakers of her sins,
and that ye receive not of her plagues.
For her sins have reached unto heaven,
and God hath remembered her iniquities.
Therefore shall her plagues come in one day, death, and mourning,
and famine;
and she shall be utterly burned with fire:
for strong is the Lord God who judgeth her.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, For in one hour so great riches is come to nought.

And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.†

20–24

19 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the

great whore, which did corrupt the earth with her fornication, and hath
19: 3 avenged the blood of his servants at her hand. And again they said, Alleluia.
And her smoke rose up for ever and ever.
4–21

The Thousand-Year Enchainment of Satan

20 And I saw an angel come down from heaven, having the key of the bot-
2 tomless pit and a great chain in his hand. And he laid hold on the dragon, that
old serpent, which is the Devil, and Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut him up, and set a seal upon
him, that he should deceive the nations no more, till the thousand years
should be fulfilled: and after that he must be loosed a little season.

THE FIRST RESURRECTION AND THE MILLENNIAL KINGDOM

4 And I saw thrones, and they sat upon them, and judgment was given unto
them: and I saw the souls of them that were beheaded for the witness of
Jesus, and for the word of God, and which had not worshipped the beast,
neither his image, neither had received his mark upon their foreheads, or in
5 their hands; and they lived and reigned with Christ a thousand years. But the
rest of the dead lived not again until the thousand years were finished. This
6 is the first resurrection. Blessed and holy is he that hath part in the first resur-
rection: on such the second death hath no power, but they shall be priests of
God and of Christ, and shall reign with him a thousand years.

THE FINAL JUDGMENT AND RESURRECTION

The Destruction of Satan and His Minions

7 And when the thousand years are expired, Satan shall be loosed out of his
8 prison, And shall go out to deceive the nations which are in the four quarters
of the earth, Gog and Magog, to gather them together to battle: the number
9 of whom is as the sand of the sea. And they went up on the breadth of the
earth, and compassed the camp of the saints about, and the beloved city: and
10 fire came down from God out of heaven, and devoured them. And the devil
that deceived them was cast into the lake of fire and brimstone, where the
beast and the false prophet are, and shall be tormented day and night for
ever and ever.†

"A New Heaven and a New Earth" (21:1)

20:11 And I saw a great white throne, and him that sat on it, from whose face
the earth and the heaven fled away; and there was found no place for them.
12 And I saw the dead, small and great, stand before God; and the books were
opened: and another book was opened, which is the book of life: and the
dead were judged out of those things which were written in the books, ac-
13 cording to their works. And the sea gave up the dead which were in it; and
death and hell delivered up the dead which were in them: and they were
14 judged every man according to their works. And death and hell were cast
15 into the lake of fire. This is the second death. And whosoever was not found
21 written in the book of life was cast into the lake of fire. And I saw a new
heaven and a new earth: for the first heaven and the first earth were passed
away; and there was no more sea.

"THE . . . NEW JERUSALEM, COMING DOWN FROM GOD" (21:2)

2 And I John saw the holy city, new Jerusalem, coming down from God out
3 of heaven, prepared as a bride adorned for her husband. And I heard a great
voice out of heaven saying,

Behold, the tabernacle of God is with men,
and he will dwell with them,
and they shall be his people,
and God himself shall be with them,
and be their God.
4 And God shall wipe away all tears from their eyes;
and there shall be no more death,
neither sorrow, nor crying,
neither shall there be any more pain:
for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And
6 he said unto me, Write: for these words are true and faithful. And he said
unto me, It is done. I am Alpha and Omega, the beginning and the end. I will
7 give unto him that is athirst of the fountain of the water of life freely. He
that overcometh shall inherit all things; and I will be his God, and he shall
8 be my son. But the fearful, and unbelieving, and the abominable, and murder-
ers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have
their part in the lake which burneth with fire and brimstone: which is the
second death.
9 And there came unto me one of the seven angels which had the seven vials

full of the seven last plagues, and talked with me, saying, Come hither, I
21:10 will show thee the bride, the Lamb's wife. And he carried me away in the
spirit to a great and high mountain, and showed me that great city, the holy
11 Jerusalem, descending out of heaven from God, Having the glory of God:
and her light was like unto a stone most precious, even like a jasper stone,
12 clear as crystal; And had a wall great and high, and had twelve gates, and
at the gates twelve angels, and names written thereon, which are the names
14 of the twelve tribes of the children of Israel: And the wall of the city had
twelve foundations, and in them the names of the twelve apostles of the
Lamb.

15 And he that talked with me had a golden reed to measure the city, and
16 the gates thereof, and the wall thereof. And the city lieth foursquare, and
the length is as large as the breadth: and he measured the city with the reed,
twelve thousand furlongs. The length and the breadth and the height of it are
17 equal. And he measured the wall thereof, a hundred and forty and four cu-
bits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure
19 gold, like unto clear glass. And the foundations of the wall of the city were
garnished with all manner of precious stones. The first foundation was
jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth,
beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth;
21 the twelfth, an amethyst. And the twelve gates were twelve pearls; every
several gate was of one pearl: and the street of the city was pure gold, as it
were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb
23 are the temple of it. And the city had no need of the sun, neither of the
moon, to shine in it: for the glory of God did lighten it, and the Lamb is the
24 light thereof. And the nations of them which are saved shall walk in the
light of it: and the kings of the earth do bring their glory and honor into it.
25 And the gates of it shall not be shut at all by day: for there shall be no night
26,27 there. And they shall bring the glory and honor of the nations into it. And
there shall in no wise enter into it any thing that defileth, neither whatsoever
worketh abomination, or maketh a lie: but they which are written in the
Lamb's book of life.

22 And he showed me a pure river of water of life, clear as crystal, proceed-
2 ing out of the throne of God and of the Lamb. In the midst of the street of it,
and on either side of the river, was there the tree of life, which bare twelve
manner of fruits, and yielded her fruit every month: and the leaves of the
tree were for the healing of the nations.

3 And there shall be no more curse:
but the throne of God and of the Lamb shall be in it;
and his servants shall serve him:

22: 4 And they shall see his face;
and his name shall be in their foreheads.
5 And there shall be no night there; †
and they need no candle, neither light of the sun;
for the Lord God giveth them light:
and they shall reign for ever and ever.

"I JESUS HAVE SENT MINE ANGEL TO TESTIFY UNTO YOU" (22:16)

6 And he said unto me, These sayings are faithful and true: and the Lord
God of the holy prophets sent his angel to show unto his servants the things
7 which must shortly be done. Behold, I come quickly: blessed is he that
8 keepeth the sayings of the prophecy of this book. And I John saw these
things, and heard them. . . .
10 And he saith unto me, Seal not the sayings of the prophecy of this book:
11 for the time is at hand. He that is unjust, let him be unjust still: and he which
is filthy, let him be filthy still: and he that is righteous, let him be righteous
12 still: and he that is holy, let him be holy still. And, behold, I come quickly;
and my reward is with me, to give every man according as his work shall be.
13 I am Alpha and Omega, the beginning and the end, the first and the last.
14 Blessed are they that do his commandments, that they may have right to the
16 tree of life, and may enter in through the gates into the city. I Jesus have
sent mine angel to testify unto you these things in the churches. I am the root
17 and the offspring of David, and the bright and morning star. And the Spirit
and the bride say, Come. And let him that heareth say, Come. And let him
that is athirst come. And whosoever will, let him take the water of life
freely.
18 For I testify unto every man that heareth the words of the prophecy of
this book, If any man shall add unto these things, God shall add unto him the
19 plagues that are written in this book: And if any man shall take away from
the words of the book of this prophecy, God shall take away his part out of
the book of life, and out of the holy city, and from the things which are writ-
ten in this book.
20 He which testifieth these things saith, Surely I come quickly: Amen.
21 Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you
all. Amen.

END OF THE NEW TESTAMENT

NOTES TO REVELATION

Jesus and "the Keys of Hell" (1:18). This is one of a few verses reflecting the early Christian belief that Jesus dwelt for a time after his death in the realm of departed spirits. Later crystallized in the statement of the Apostles' Creed, "I believe in the Lord Jesus Christ who . . . descended into hell," it has been accepted without question by countless Christians over the centuries, but its origin and its basis in the Bible are not generally known.

The clue explaining this tenet may be found in questions confronting first-century Christians who asserted that Christ's sway was universal. What happened to Jesus in the unrecorded period between his crucifixion and resurrection? To them it was unthinkable that for three days he had simply ceased to be. Moreover, Christianity was proclaiming that salvation was offered to all who heard the Gospels: would Christ have denied it to those in the lower regions because they had died before the redeeming message could have reached them? Further, the Church was facing rivalry from religions which affirmed that their deities had invaded unscathed the domain of the dead: was Christ to be thought less powerful than such legendary heroes as Orpheus or Odysseus?

Several Bible verses are usually cited in evidence for this belief. The clearest appears in I Pet. 4:6, that the Gospel was "preached also to them that are dead." This and other references, however, found in omitted passages otherwise unimportant for this abridgment, are held by some scholars to be unconvincing.

Seven Stars, Seven Churches, Seven Candlesticks (1:20). The reader of Revelation soon notices the frequent recurrence of the number seven. As he proceeds, he encounters seven seals, seven angels, seven vials, and many more sevens. This curious emphasis is not unique. From the beginning the Bible ascribed to sevens or multiples of seven a special, sometimes a sacred, character, and the number had a revered place in other ancient writings. (See the note on the topic, Gen. 41, p. 76b.)

"The Doctrine . . . Which . . . I Hate" (2:15). That John was a power in the whole region is strongly indicated by his intimate knowledge of the churches in these letters and his bold and picturesque denunciations of irregularities in practice and doctrine. In 2:6 and 15 the attack is upon the Nicolaitans, once believed to have been followers of a certain Nicolaus of Antioch. Another doctrinal group is tarred with the name of Balaam (v. 14), the Old Testament prototype of the falsest of prophets (Num. 22–24).

The stricture hurled at a prophetess of Thyatira (v. 20), branded as "that woman Jezebel," charges her with seductions like those of the infamous wife of King Ahab of ancient Israel (I Kgs. 16:31, II Kgs. 9:22). "Satan's seat" (2:13) may be an allusion to a prominent temple of Emperor-worship, abhorred as the scene of one of the earliest martyrdoms in the Near East.

"The Hour of Temptation, Which Shall Come" (3:10). This promise of strength during ordeals to come, by explaining the purpose behind the sufferings to be visited upon Christians, is a key passage. Typical of the apocalyptic outlook, it predicts the speedy reappearance of Christ in glory ("I come quickly," v. 11), but not until the steadfast had passed through the fires of tribulation and triumphed.

The Mysterious Beings Around the Throne (4:6–7). Some modern translations render the Greek *zoa*, not as beasts, which elsewhere in Revelation carry the connotation of evil, but simply as "living creatures." Since they appear to be angels of a higher order than the twenty-four elders, scholars have traced them back to such familiar figures as the seraphim of Isa. 6, with six wings, "the four living creatures" with four wings each (Ezek. 1), and the signs of the

zodiac — the Bull, the Archer, the Lion and the Eagle.

The Four Horsemen of the Apocalypse (6:1). These famous symbolic figures are usually regarded as representing the following: invasion — the horseman with a bow, referring perhaps to the Parthians, long a menace on the eastern boundary of the Empire; civil strife — the horseman bringing internecine conflict; scarcity and famine — the horseman with measuring devices; pestilence and death — the horseman sowing war, hunger and a plague of beasts.

The Martyrs and Their Future Glory (6:9). The phrase "them that were slain for the word" is thought to refer particularly to Christians slaughtered by Nero — only a part of the total to perish (see 13:15–18). Therefore, after the new and terrible woes of the sixth seal, an interlude (ch. 7) brings a message for those facing death, to steel them for the added horrors when the seventh seal is broken (ch. 8).

One of the difficulties in chapter 7 is the use of "seal" with a different meaning. In chapters 5 and 6 the word refers to a wax impression on documents to guard their contents. Here it denotes a Divine mark, later to be contrasted with the mark of the beast (13:16–17).

Angels and More Angels (8:13). Chapters 8 to 11, parts of which have been often questioned, lead the reader into endless confusion, especially in unabridged Bibles. But certain changes help to clarify the sequence of scenes for the exact or puzzle-minded reader. As a start 8:13 is to be disregarded, for that verse introduces also a hitherto unannounced "angel," a word replaced with "eagle" in some recent translations.

A clue is found in the three new woes which verse 13 and 11:14 proclaim, and one solution which has been offered is to change the numbers given to the angels with respect to these woes. The first, appearing in 9:1, is brought by a *first* angel, not "the fifth." The second woe (9:13) is then heralded by a *second* angel, not "the sixth," and the third woe (11:15) by a *third* angel, not "the seventh." If this explanation is too complicated for some readers, it has the merit, nevertheless, of being one of the simplest available.

The Woman and the Great Red Dragon (12:1). The episode of the celestial woman is regarded by some scholars as an early sun-goddess myth adapted by John to depict another phase of the age-old struggle between light and darkness in the universe (see Rom. 8:38–39 and Eph. 6:12). Her "man child," whom the dragon is eager to devour (vv. 4–5), is identified as the Christ, and "the remnant of her seed" (v. 17) as the true Israel or the Christian Church. The picture of the "war in heaven" (vv. 7–9) provides the framework of Milton's *Paradise Lost.*

The Identity of the Beasts (13:1). The imaginary beings in this chapter, like other symbolic figures in this book, are thought to denote specific opponents to the Christian Church. The beast of verse 1 is identified by many authorities as Satan's instrument on earth, the Roman Empire, and its seven heads as referring to Emperors who had blasphemously asserted their divinity. The second beast, who compels worship of the first one (v. 11), refers therefore to the priesthood of the Caesar-cult (explained in the preface), later named "the false prophet" (for example, 20:10). The cryptic "number of a man" (666 in 13:18), according to an ancient code of numbers, probably designates Nero.

But why should Revelation use as the archetype of evil power an emperor who died some thirty years before? Because of the belief, widely held for decades after his death, that his suicide was a false report, that he had escaped to the East, and that he would eventually return with an army to wreak vengeance. This legend, the so-called *Nero Redivivus*, is altered by Revelation to suggest that Nero would be returned from the abyss by Satan and would reappear as the antichrist.

The Battle of Armageddon (16:1). Most of chapter 16, listing further horrors poured out from the vials — merely another diabolic brew — may be omitted. Mention

should be made, however, of the passing reference to the assembling of God's hosts for the war against the "spirits of devils" (16:14). The name of the place, Armageddon (v. 16), after Megiddo, the ancient battle-ground in central Palestine, has long symbolized the resolute rallying of the forces of good against those of evil.

An Unintended Tribute to Rome's Greatness (18:19). Even at the height of exultation over the imminent fall of the hated oppressor, John is overpowered with admiration (17:6) of the grandeur of the city that ruled the world, for "Babylon" is of course the Rome of the seven hills (17:9 and 18). His fierce denunciation, a triumphant dirge in the tradition of the best writing of the prophets (for example, Isa. 14, Ezek. 27–28), draws a picture of the wealth, power and glory as majestic as ever written by a Roman hand. The prediction, however, was wide of the mark, for actually the Empire continued for another four hundred years.

The Millennium in Revelation and in History (20:10). This passage, sketching Christ's rule on earth for a preliminary thousand years before his final victory over Satan, has led groups of Christians in various periods into feverish anticipation of a Divine upheaval. Especially was this the case in the millennial year 1000, when nervous excitement spread throughout Christendom.

Religious groups, such as Second Adventists and Jehovah Witnesses, inspired by millennial hopes based upon literal acceptance of portions of Revelation, vary in name and in their doctrinal details. A cleavage among them is between pre- and post-millenarians: the first believe that Christ's appearance as ruler on earth is to be at the *beginning*, with Satan's enchainment; the second hold that Christ's triumph is to be proclaimed *after* the thousand years have elapsed.

Elements in John's conception of a Divine temporary reign on earth, an interim before the eternal kingdom in heaven, have been traced to earlier Jewish apocalypses, and there are some suggestions that the period would be precisely a thousand years. But the idea that Satan would be fettered only for that time and then "loosed out of his prison" (20:7) to renew his diabolic efforts is unique in Revelation. In this respect the book differs from the rest of the New Testament, which implies that Christ's return will bring the final deliverance.

"There Shall Be No Night There" (22:5). What is the ultimate place of the blessed envisioned in Revelation? The last three chapters as here presented seem to be in smooth sequence, but certain commentators find them puzzling. After the destruction of Satan and the casting of the wicked into "the lake of fire," heaven and earth disappear (20:11, 21:1). Yet, after that comes a "new" or "holy Jerusalem" which, placed on earth and surrounded by worldly kings and sundry abominations (21:24–27), could scarcely represent the heaven of eternity, although often so regarded. As E. F. Scott phrases it, the New Jerusalem is "not heaven but only its vestibule." Hints as to the final abode of the faithful are at best few and vague.

Such difficulties have led some scholars to conclude that the book was never finished by the author, and others that it was mangled by early editors. Of the various attempts to reconstruct the text, perhaps the most drastic is that of R. H. Charles. He finds not one city but two: the first is the earthly seat of Christ in his millennial kingdom (20:1–3, most of ch. 21 and parts of 22); the second is the transformed Jerusalem, the eternal home of the blessed after earth and heaven have vanished (described less concretely in other passages). Other commentaries defend the Biblical sequence and suggest that the author intended to close his work with the immediate prediction of "the things which must shortly be done" (22:6), leaving to others questions of ul timate destiny.

Appendixes



A. KEY TO ABBREVIATIONS AND TO PUBLISHERS FREQUENTLY CITED

B. A READING LIST ON THE BIBLE

C. ALPHABETICAL LIST OF WORKS USED

D. SPECIFIC CITATIONS

Appendix A

Key to Abbreviations and to Publishers Frequently Cited

Abbreviation	*Identification*	*Address*
a	following a figure refers to left column	
Abingdon	Abingdon-Cokesbury Press	New York
ARV	American Revised Version	
Apoc.	The Apocrypha	
b	following a figure refers to right column	
BA	*The Biblical Archaeologist*	New Haven, Conn.
Cambridge	Cambridge University Press	London
ch.	chapter	
chs.	chapters	
Chicago	The Chicago University Press	Chicago
Clarendon	The Clarendon Press	Oxford, Eng.
Cokesbury	Cokesbury Press (*see also* Abingdon)	Nashville, Tenn.
Columbia	Columbia University Press	New York
DSS	Dead Sea Scrolls	
Doran	George H. Doran Company	New York
Doubleday, Doran	Doubleday, Doran and Company, Inc.	Garden City, N.Y.
F. and W.	Funk and Wagnalls Company	New York
Harper	Harper and Brothers	New York
Holt	Henry Holt and Company	New York
Houghton Mifflin	Houghton Mifflin Company	Boston
IB	*Interpreter's Bible*	Abingdon
ICC	International Critical Commentary Series, Charles Scribner's Sons	New York
Jewish Publication	The Jewish Publication Society of America	Philadelphia
JBL	*American Journal of Biblical Literature*	Philadelphia
JBR	*Journal of Bible and Religion*	Baltimore
JSL	*American Journal of Semitic Languages and Literatures*	Chicago
KJV	King James Version	
Lippincott	Lippincott and Company or J. B. Lippincott Company	Philadelphia
Longmans	Longmans, Green and Company	New York
Macmillan	The Macmillan Company	New York
Macmillan (London)	Macmillan and Company, Ltd.	London
MC	Moffatt New Testament Commentary Series, Harper or Doubleday, Doran	New York

n	following a figure indicates footnote	
Nelson	Thomas Nelson and Sons	New York
N.T.	New Testament	
O.T.	Old Testament	
Oxford	Oxford University Press	New York
Princeton	Princeton University Press	Princeton, N.J.
Putnam	G. P. Putnam's Sons	New York
RSV	Revised Standard Version	Nelson
Scribner's	Charles Scribner's Sons	New York
SOT	The Student's Old Testament Series, Scribner's	
v.	verse	
vv.	verses	
Westminster	The Westminster Press	Philadelphia
Willett, Clark	Willett, Clark and Colby	Chicago
Yale	Yale University Press	New Haven, Conn.

Appendix B

A Reading List on the Bible

Revised 1960

If the purposes of THE DARTMOUTH BIBLE *have been achieved, many readers will desire further information. For this reason, a list of books is offered as a sampling of the readable and scholarly works available. It has been difficult to choose among volumes of great merit, but those omitted are usually mentioned in succeeding appendixes. The list has been prepared with the help of many scholars familiar with the field, and their aid is gratefully acknowledged.*

I. THE DEVELOPMENT AND THE TRANSLATION OF THE BIBLE

Ernest C. Colwell, *The Study of the Bible*

Chicago, 1937, 186 pp.

Herbert L. Willett, *The Bible Through the Centuries*

Willett, Clark, 1929, 337 pp.

Walter R. Bowie, *The Story of the Bible*

Abingdon, 1934, 557 pp.

Geddes MacGregor, *The Bible in the Making*

Lippincott, 1959, 447 pp.

Four excellent works by outstanding authorities on the various aspects of Biblical study — the origin of the books of Scripture, the canons, the translations from Hebrew and Greek, types of interpretation (see pp. xxxix ff.), and final appraisals. These works vary somewhat in range and in style, but any would be extremely helpful for students of the Bible.

Ernest R. Trattner, *Unraveling the Book of Books*

Scribner's, 1929, 325 pp.

An exciting account of the ways in which the Bible developed and by which scientific methods of literary and historical study have been applied to the Scriptures, with a review of the nature and results of the so-called "Higher Criticism" (see pp. 6–11).

Mary Ellen Chase, *The Bible and the Common Reader*

Macmillan, 1944, 316 pp.

A warm and colorful appreciation of the Bible, with an account of its origin, its English versions and some of its main characters and events, written in an appealing style.

James Moffatt, *A New Translation of the Bible*

Harper, 1935, 1368 pp.

J. M. Powis Smith and Edgar J. Goodspeed, *The Bible: An American Translation*

Chicago, 1931, 2037 pp.

Ronald A. Knox, *The Holy Bible*

New York, Sheed & Ward, 1936, 620 pp.

American Revised Version

Nelson, 1953, O.T. 997 pp., N.T. 293 pp.

Moffatt, one of the greatest Biblical scholars of his time, uses modern English expression but in Britain's noblest literary tradition. Smith and Goodspeed go further in "modernizing" the Bible, adopting American, even colloquial, language; the pleasing format and vigorous style have been praised. Knox's rendering of the Vulgate, approved by the Roman Catholic hierarchy, is enriched by official comments and interpretations of interest to non-Catholics. The RSV, the work of thirty-two American and Canadian scholars, is in modernized English but in the style of the King James Version (see p. xxxvii).

II. THE ARCHAEOLOGICAL AND HISTORICAL BACKGROUND

Millar Burrows, *What Mean These Stones?*

New Haven, American Schools of Oriental Research, 1941, 306 pp.

One of the most readable accounts of archaeological findings in Palestine, well illustrated, written with reference primarily to Biblical history and religion.

G. Ernest Wright and Floyd V. Filson, *The Westminster Atlas to the Bible*

Westminster, revised 1956, 130 pp.

L. H. Grollenberg, *Atlas of the Bible*

Nelson, 1956, 165 pp.

Two outstanding works embodying the latest findings of archaeologists, linguists and historians, with a full quota of maps, sketches and illustrations, all presented with graphic clarity in large and appealing format.

Chester C. McCown, *The Ladder of Progress in Palestine*

Harper, 1943, 387 pp.

Jack Finegan, *Light from the Ancient Past*

Princeton, 1946, 500 pp., 204 illustrations

Valuable descriptions of the archaeological background of the Hebrew-Christian religion from early pre-history to the sixth century A.D., with maps and illustrations, covering Palestine and neighboring regions.

William F. Albright, *From the Stone Age to Christianity*

Johns Hopkins Press, revised 1957, 432 pp.

Recent Discoveries in Bible Lands

Funk & Wagnalls, revised 1955, 135 pp.

Excellent surveys of excavations and their significance, with pertinent discussions of Biblical issues, by America's most eminent archaeologist.

G. Ernest Wright, *Biblical Archaeology*

Westminster, 1957, 288 pp.

A fine introduction to the subject, written in a deceptively simple style, yet with a scholar's competence. Strong theological interest.

Sir Frederic Kenyon, *The Bible and Archaeology*

Harper, 1941, 310 pp.

An eminent scholar's popular account of the discoveries of the past two centuries in Bible lands, and conclusions concerning the significance of these findings to the knowledge of the Bible.

Kathleen M. Kenyon, *Digging Up Jericho*

Frederick A. Praeger, 1957, 272 pp.

Subtitle: *The Results of the Jericho Excavations 1952–1956*. An exciting account of the meticulous methods and striking findings in such excavations, conducted under expert auspices, revealing human occupation as far back as the eighth century B.C. See new note on p. 79.

Nelson Glueck, *The River Jordan*

Harper, 1941, 310 pp.

Rivers in the Desert

Farrar, Straus & Cudahy, 1959, 302 pp.

Vivid reports of extensive explorations, over several years, with many maps and photographs (often taken from the air). The first volume depicts the Jordan Rift, with special emphasis upon the little-known areas to the east; the second pictures the Negev, the arid southland of present-day Israel.

III. THE OLD TESTAMENT AND ITS PARTS

Julius A. Bewer, *The Literature of the Old Testament in Its Historical Development*

Columbia, revised 1932, 452 pp.

An eloquent analysis and evaluation of the various Hebrew writings by a foremost scholar who combines literary power and religious fervor.

Fleming James, *Personalities of the Old Testament*

Scribner's, 1947, 632 pp.

A galaxy of Israel's leaders in their historical settings — lawgivers, warriors, prophets, writers, sages — dramatically depicted in terms of their purposes, their weaknesses and their attainments, offering an engrossing study of history through biography.

Robert H. Pfeiffer, *Introduction to the Old Testament*

Harper, 1941, 917 pp.

H. H. Rowley, *The Re-discovery of the Old Testament*

Westminster, 1946, 314 pp.

Bernhard W. Anderson, *Understanding the Old Testament*

Prentice-Hall, 1957, 551 pp.

Norman K. Gottwald, *The Light to the Nations*

Harper, 1959, 452 pp.

Of these four "introductions to the Old Testament," Pfeiffer's is the most comprehensive and detailed, enlivened by theories which are sometimes controversial. Rowley, one of Britain's greatest Old Testament scholars, writes with broad perspective and deep understanding. Anderson's volume, companion to the book by Kee and Young on the New Testament (Section V), is judicious but with a strong theological emphasis (see discussion on Biblical Theology, p. xliib). Gottwald's treatment is perhaps the most useful available for the "ordinary reader"; abundantly illustrated, it includes a helpful Glossary of terms common in Biblical studies, a bibliography and translations of several ancient texts seldom published.

J. M. Powis Smith, *The Prophets and Their Times*

Chicago, revised by W. A. Irwin, 1941, 342 pp.

R. B. Y. Scott, *The Relevance of the Prophets*

Macmillan, 1944, 237 pp.

J. Philip Hyatt, *Prophetic Religion*

Abingdon, 1947, 188 pp.

Three outstanding works on the origin, the development and the abiding influence of Israel's prophetic movement, which is regarded as the chief Hebrew contribution to world religion.

IV. THE APOCRYPHA AND THE PERIOD BETWEEN THE TESTAMENTS

Henry K. Booth, *The Bridge Between the Testaments*

Scribner's, 1930, 210 pp.

G. H. C. Macgregor and A. C. Purdy, *Jew and Greek: Tutors unto Christ*

Scribner's, 1936, 366 pp.

Historical surveys of the life and literature of the "four forgotten centuries" preceding the emergence of Christianity, in a rather popular vein. Both emphasize the religious concepts, Judaic and Hellenic, which influenced or were embodied in much of New Testament thought.

George Foot Moore, *Judaism in the First Centuries of the Christian Era*

Harvard, 1927, vol. 1, 552 pp.; vol. 2, 486 pp.; 1940, vol. 3, 206 pp.

Robert H. Pfeiffer, *The History of New Testament Times and Introduction to the Apocrypha*

Harper, 1949, 541 pp.

Scholarly and comprehensive presentation of the historical, political and religious tensions and developments during the inter-Testamental period, by two of Harvard's most famous professors, appealing primarily to the serious student.

These are still authoritative in spite of more recent discoveries in the field (*viz.* the Dead Sea Scrolls; see below). Pfeiffer's volume is a companion to his *Introduction* listed in the preceding section.

Millar Burrows, *The Dead Sea Scrolls*

Viking, 1955, 435 pp.

More Light on the Dead Sea Scrolls

Viking, 1958, 432 pp.

Frank M. Cross, Jr., *The Ancient Library of Qumran*

Doubleday, 1958, 196 ff.

Edmund Wilson, *The Scrolls from the Dead Sea*

Meridian Books, 1959, 121 pp.

Perhaps the best books in English on the Dead Sea Scrolls. Burrows' two volumes are comprehensive, thorough, restrained in the conclusions drawn. Cross's shorter treatment is warm and convincing, more positive than Burrows in opinions. Wilson's paper-back, appearing first in *The New Yorker* (November 14, 1955), is journalistic in style, more exciting than judicious.

Edgar J. Goodspeed, *The Apocrypha: An American Translation*

Chicago, 1938, 493 pp.

Revised Standard Version, *The Apocrypha*

Nelson, 1957, 250 pp.

Two new trustworthy translations of the fourteen books of The Apocrypha, the first in the American idiom, the second in the more dignified style of the RSV (see p. xxxvii).

V. THE NEW TESTAMENT

Mary Ely Lyman, *The Christian Epic*

Scribner's, 1936, 275 pp

An inviting introduction, informative and well-written, to the documents which were later combined to make the New Testament, in the order in which they emerged; and unforgettable pictures of the ways by which the vitality of a tiny group of converted Jews led within a century to a world religion.

Clarence T. Craig, *The Beginning of Christianity*

Abingdon, 1943, 366 pp.

Donald W. Riddle and Harold H. Hutson, *New Testament Life and Literature*

Chicago, 1946, 263 pp.

Readable accounts of the social, religious and political conditions in Palestine at the beginning of our era, showing the contrasts between the Jewish, Hellenistic and Roman cultures and the influences (primarily the teachings and lives of Jesus and Paul) which led to the Christian Church as it expanded in the Empire.

Ernest F. Scott, *Varieties of New Testament Religion*

Scribner's, 1943, 310 pp.

An illuminating study of the diverse types of belief and practice discerned in the New Testament, revealing the organic process by which early differences were resolved, in the second century, to form an orthodox Christianity.

H. V. Morton, *In the Steps of the Master*

London, Rich & Cowan, 1934, 388 pp.

In the Steps of St. Paul

Dodd, Mead, 1936, 499 pp.

These two chatty and delightful travel books, by a skilled journalist, abound in intriguing descriptions which make many a Gospel scene come alive and which lead the reader over much of the eastern Mediterranean area where Paul labored in his extensive missionary journeys.

Frederick C. Grant, *The Economic Background of the Gospels*

Oxford, 1926, 156 pp.

A neat summary of the important political and economic facts concerning the social system of Palestine in the time of Jesus.

Burnett H. Streeter, *The Four Gospels: A Study of Origins*

Macmillan (London), 1926, 624 pp.

This seemingly hard, technical book proves, on trial and judicious sampling, an exciting account of search and discovery — an example of painstaking scholarship applied to the sources, authorship and other arresting phases of the basic records of Jesus' life.

Howard C. Kee and Franklin W. Young, *Understanding the New Testament*

Prentice-Hall, 1959, 492 pp.

A good account of the first 125 years of the Christian movement, through the presentation and interpretation of the actual documents, including the Qumran manuscripts (see pp. xLv ff.). The point of view is that of the "Biblical Theology" school, which is discussed on p. xLiib.

J. B. Phillips, *The New Testament in Modern English*

Macmillan, 1958, 575 pp.

A clear and lively translation of the *Koiné* (see p. xxxiia), at times almost a paraphrase, of the accepted text, presented in beautiful type with neat paragraphs and helpful titles.

VI. THE LIFE AND TEACHING OF JESUS

John Knox, *The Man Christ Jesus*

Willett, Clark, 1941, 100 pp.

Christ the Lord

Willett, Clark, 1945, 146 pp.

On the Meaning of Christ

Scribner's, 1947, 117 pp.

The Death of Christ

Collins, 1959, 192 pp.

Four excellent and famous studies on the meaning of the life and death of Jesus Christ for the Christian faith, as brief as they are lucid. A creative thinker and a sharp critic of the New Testament writings, Dr. Knox uses a disarmingly simple style but with great carrying power.

T. R. Glover, *The Jesus of History*

New York, Association Press, 1921, 225 pp.

A well-organized presentation, by a world-known lecturer on Graeco-Roman civilization, of the sources of information on Jesus, his personality, his mind, his teaching, his choice of the Cross, his place in the early Church and later in Christian thought.

Maurice Goguel, *The Life of Jesus*

Macmillan, 1933, 591 pp.

This authoritative work, extremely rewarding but not too easy to read, by a noted French Protestant scholar, begins with a detailed discussion of all known non-Biblical references to Jesus, stresses the methods necessary for a sound evaluation of the records, and proceeds to a bold reconstruction of Jesus' career, his teaching and his influence.

Vincent Taylor, *The Life and Ministry of Jesus*

Abingdon, 1955, 240 pp.

A simple report of the career of Jesus Christ and of its meaning for Christians of all generations. In temper, it is religious rather than analytical or critical.

B. Harvie Branscomb, *The Teachings of Jesus*

Abingdon, 1931, 384 pp.

Recognized as one of the best and most readable books on this important subject, its first seven chapters discuss the sources, historicity and method of Jesus as a teacher, while the remaining fifteen chapters present, topically arranged, the teachings themselves and their present-day significance.

Joseph Klausner, *Jesus of Nazareth*

Macmillan, 1943, 434 pp. (printed first in Britain in 1925).

The life and teaching of Jesus viewed in the cultural and religious setting of his people in the first century A.D. Written by an eminent Jewish scholar of the University of Jerusalem, parts of this book are, to Christians, controversial, challenging so many of the traditional interpretations of Jesus as to stimulate some readers to a spirited defense.

Sholem Asch, *The Nazarene*

Putnam, 1939, 698 pp.

A novelized "life of Jesus" in an imaginative framework, notable chiefly for its panoramic descriptions of Jerusalem and Palestine in Jesus' time.

VII. PAUL AND THE EXPANSION OF CHRISTIANITY

F. J. Foakes-Jackson, *The Life of St. Paul*

New York, Boni & Liveright, 1926, 293 pp.

A famous study of "one of the most remarkable personalities in history," graphically depicting the world — Jewish and Gentile — in which he labored, the extraordinary significance of his conversion, the drama of his restless career, his doctrinal and ethical teachings, and his decisive influence in Christian civilization.

C. H. Dodd, *The Meaning of Paul for Today* (written in 1920)

Meridian Books, 1957, 190 pp.

Chester W. Quimby, *Paul for Everyone*

Macmillan, 1944, 176 pp.

Martin Dibelius, *Paul*

Westminster, 1953, 172 pp.

Three brief treatments of the life and teachings of the Apostle to the Gentiles, all brilliant and convincing though with differences in point of view. The first author is a famous British scholar; the second an American noted for his directness and lucidity; the third, an eminent German New Testament expert known for his prominence in the "form history" school (see p. 858b).

Joseph Klausner, *From Jesus to Paul*

Macmillan, 1943, 624 pp.

A masterly and inclusive presentation of the world in which the Apostle did his work, provocative to Christian readers because the point of view is Jewish. It discusses the paganism of the time, the Judaism of the Dispersion, the conflict between Jewish and Gentile Christianity and, in this setting, the career and teaching of Paul.

Igino Giordani, *St. Paul, Apostle and Martyr*

Macmillan, 1946, 286 pp.

Approved by the Roman Catholic hierarchy and written by a friend of recent Popes, this readable biography, emphasizing "the supernatural in the life of St. Paul," combines the known facts with much of the early tradition.

Irwin Edman, *The Mind of Paul*

Holt, 1935, 187 pp.

Morton S. Enslin, *The Ethics of Paul*

Harper, 1930, 335 pp.

Two good books *about* Paul. The first is psychological in outlook, interpreting Paul's turn of mind, his background and inner experiences which led to his break from Pharisaic Judaism; the second analyzes thoughtfully aspects of Judaism, Stoic philosophy and the Oriental mystery cults contributing to the moral teachings of Paul.

VIII. CONTRASTING VIEWPOINTS ON THE BIBLE

Harry Emerson Fosdick, *The Modern Use of the Bible*

Macmillan, 1924, 291 pp.

A Guide to Understanding the Bible

Harper, 1938, 348 pp

Two stimulating volumes by perhaps the foremost "liberal" interpreter of the Bible. The first deals forthrightly with moot issues long troubling independent readers. The second, a formulation of the theology of the Bible as a whole, treats central religious ideas of the Scriptures from an evolutionary standpoint.

C. W. Dugmore (editor), *The Interpretation of the Bible*

London, Society for Promoting Christian Knowledge, 1944, 125 pp.

Six lectures, by eminent British scholars, treating in popular manner prevailing attitudes toward the Bible in various periods of Christian history, from the first century to the present (see new chapter beginning on p. xxxix).

Millar Burrows, *An Outline of Biblical Theology*

Westminster, 1946, 380 pp.

This book traces with clarity and in topical sequence the development of important religious ideas in the Bible, with good discussions of such subjects as "revelation" and "the authority of the Bible."

H. H. Rowley, *The Unity of the Bible*

Carey Kingsgate Press, 1953, 201 pp.

A convincing argument for the dynamic unity of the entire Bible in spite of the well-known diversities among the sixty-six books (see p. xliib), and a strong case for the indissoluble relations between the Old Testament and the New, by one of Britain's most distinguished Biblical scholars.

Leo V. Rudloff, *Everyman's Theology*

Milwaukee, The Bruce Publishing Co., 1942, 192 pp.

C. C. Martindale, *The Faith of the Roman Church*

Sheed & Ward, 1951, 134 pp.

Two condensed, popular presentations of Roman Catholic teaching, officially approved by the hierarchy. The first author is an American, the second a British convert to Catholicism. Both books are of interest to non-Catholics.

Ferdinand M. Isserman, *This Is Judaism*

Willett, Clark, 1944, 238 pp.

Milton Steinberg, *Basic Judaism*

Harcourt, 1947, 172 pp.

Two eminently readable presentations, of great value to Jew and non-Jew alike, of present-day Judaism. The first, by a St. Louis rabbi, speaks eloquently for the Reform branch of the Jewish community. The second, by a Conservative rabbi in New York, explains lucidly both the differences in thought and practice within Judaism and also its basic unity.

IX. REFERENCE WORKS FOR THE STUDIOUS

Nelson Bible Concordance

Nelson, 1900, 576 pp.

A concordance is an alphabetical index to principal words in the Bible, citing passages in which they occur, located by book, chapter and verse. Based on the King James Version, this one is selective, short and inexpensive.

The Westminster Dictionary of the Bible

Westminster, 1944, 658 pp.

A Bible dictionary provides concise information about terms and subjects in alphabetical order. This comprehensive work, Henry S. Gehman's revision of a time-honored volume, reflects both conservative and liberal points of view.

Madelaine S. and J. Lane Miller, *Encyclopedia of Bible Life*

Harper, 1943, 493 pp.

Harper's Bible Dictionary

Harper, 1952, 851 pp.

Two remarkably helpful books, either for browsing or for serious study of the Scriptures, abundantly illustrated and with fine color maps.

The Abingdon Bible Commentary

Abingdon, 1929 (reissued in 1942), 1452 pp.

A one-volume commentary supplies prefaces for the Biblical books in their normal sequence and comments on the text itself. This one is marked by its compact, signed essays on a wide range of related subject by numerous authorities.

***Interpreter's Bible* (in 12 volumes)**

Abingdon, 1952–1957

The best and most comprehensive work of the sort now available. The product of 129 contributors, with an editorial board of six with 36 consulting editors, offers special features: both the KJV and RSV texts are printed side by side; exegetical and expository discussions, often at great length, on the same page as the text itself; and chapters on over-all Biblical problems, and fine introductions for the separate Biblical books. Naturally, some unevenness in quality is noted, but the value of the work to the studious has not been surpassed.

Appendix C

Alphabetical List of Works Used

Complete information about books, monographs and articles used is given in the present list with the exception of the books (here marked with an asterisk) which appear in the Reading List, Appendix B, with full data and characterization. In addition to the list of specific citations (Appendix D), numerous works are here included, not cited there, which served as general background. To avoid duplication, names of publishers and of publications appearing frequently, abbreviated in this appendix and the next (Appendix D), are given in full in Appendix A. Additional references, used for the second edition, are listed on pp. 1213–14.

ABBOTT, T. K., *The Epistles to the Ephesians and to the Colossians.* ICC, 1897, 315 pp.

**Abingdon Bible Commentary, The.*

ABRAHAMS, I., *Studies in Pharisaism and the Gospels.* First series, Cambridge, 1917, 178 pp.

ADAMS, DAVID E., *Man of God.* Harper, 1941, 210 pp.

ALBRIGHT, WILLIAM F., **From the Stone Age to Christianity.*

The Archaeology of Palestine and the Bible. New York, Fleming H. Revell Co., 1932, 246 pp.

Archaeology and the Religion of Israel. Baltimore, The Johns Hopkins Press, 1942, 238 pp.

"A Brief History of Judah from the Days of Josiah to Alexander the Great." BA, Feb. 1946, pp. 2–16.

ANDREWS, MARY E., "The Conversion of Paul." JBR, Aug. 1941, pp. 147–150.

Ante-Nicene Fathers. Scribner's, 1903, 10 vols.

ARNOLD, WILLIAM R., *Ephod and Ark.* Cambridge, Mass., Harvard University Press, 1917, 170 pp.

ASCH, SHOLEM, **The Nazarene.*

BAECK, LEO, *The Essence of Judaism.* Macmillan, 1936, 296 pp.

BALDWIN, EDWARD C., *The Prophets.* Nelson, 1927, 234 pp.

BARNETT, ALBERT E., *The New Testament: Its Making and Meaning.* Abingdon, 1946, 304 pp.

BARON, SALO W., *A Social and Religious History of the Jews.* Columbia, 1937, vol. I, 377 pp.; vol. II, 462 pp.; vol. III, 406 pp.

BARTON, GEORGE A., *Archaeology and the Bible.* Philadelphia, Sunday-school Union, 1916 (revised 1933), 598 pp. and 135 plates.

BATES, ERNEST S., *Intertraffic.* London, Jonathan Cape, 1943, 179 pp.

BATTENHOUSE, HENRY M., *The Bible Unlocked.* New York, D. Appleton-Century Co., Inc., 1940, 553 pp.

BAYNES, NORMAN H., *Israel Amongst the Nations.* London, Student Christian Movement, 1927, 328 pp.

BENTWICH, NORMAN, *Hellenism.* Jewish Publication, 1919, 386 pp.

BERTHOLET, ALFRED, *History of Hebrew Civilization.* New York, Brentano's, 1928, 400 pp.

BEWER, JULIUS A., *Obadiah and Joel.* ICC, 1911, 146 pp.

Jonah. ICC, 1912, 65 pp.

**The Literature of the Old Testament.*

"The Story of Hosea's Marriage." JSL, 1905–1906, pp. 120–130.

BICKERMAN, ELIAS J., "The Edict of Cyrus in Ezra." JBL, Sept. 1946, pp. 249–275.

BINDLEY, T. HERBERT, *Religious Thought in Palestine in the Time of Christ.* London, Methuen & Co., Ltd., 1931, 175 pp.

BLOM, FRANS F., *The Conquest of Yucatan.* Houghton Mifflin, 1936, 238 pp.

BODENHEIMER, F. S., "The Manna of Sinai." BA, Jan. 1947, pp. 2–6.

BOOTH, HENRY K., *The Background of the Bible.* Scribner's, 1929, 284 pp.

**The Bridge Between the Testaments.*

The World of Jesus. Scribner's, 1933, 242 pp.

BOWEN, CLAYTON R., *Studies in the New Testament* (R. J. Hutcheon, editor). Chicago, 1936, 182 pp.

BOWIE, WALTER R., *The Master.* Scribner's, 1928, 328 pp.

**The Story of the Bible.*

BOX, G. H., *Judaism in the Greek Period.* Oxford, 1932, 239 pp.

BRANSCOMB, B. HARVIE, *The Gospel of Mark.* MC, 1940, 314 pp.
**The Teachings of Jesus.*
Jesus and the Law of Moses. New York, Richard R. Smith, Inc., 1930, 296 pp.
BREASTED, J. H., *The Dawn of Conscience.* Scribner's, 1934, 431 pp.
BROOME, EDWIN C., "Ezekiel's Abnormal Personality." JBL, Sept. 1946, pp. 277–292.
BRUNINI, JOHN G., *Whereon to Stand.* Harper, 1946, 302 pp.
BRYCE, JAMES, *Impressions of South Africa.* New York, The Century Co., 1900, 517 pp.
BUCKLEY, GEORGE W., *The Wit and Wisdom of Jesus.* Battle Creek, Ellis Publishing Co., 1928, 243 pp.
BUDDE, KARL, *Religion of Israel to the Exile.* Putnam, 1899, 228 pp.
BULFINCH, THOMAS, *The Age of Fable.* Philadelphia, David McKay, 1898, 501 pp.
BURROWS, MILLAR, **An Outline of Biblical Theology.*
**What Mean These Stones?*
"Syncretism in the Old Testament." JBR, Feb. 1941, pp. 10–16.
BURTON, ERNEST, and GOODSPEED, EDGAR J., *A Harmony of the Gospels for Historical and Critical Study.* Scribner's, 1929, 279 pp.
BUTTENWIESER, MOSES, *The Psalms.* Chicago, 1938, 911 pp.
BUTTRICK, GEORGE A., *The Parables of Jesus.* Doubleday, Doran, 1928, 274 pp.

CAIGER, STEPHEN L., *Archaeology and the New Testament.* London, Cassell and Company, 1939, 194 pp.
Bible and Spade. Oxford, 1936, 218 pp.
CALKINS, RAYMOND, *The Modern Message of the Minor Prophets.* Harper, 1947, 205 pp.
CASE, SHIRLEY J., *The Evolution of Early Christianity.* Chicago, 1914, 385 pp.
Jesus, a New Biography. Chicago, 1927, 453 pp.
CHAMBERLIN, GEORGIA L., *Making the Bible Live.* Chicago, 1939, 384 pp.
CHARLES, R. H. (editor), *The Apocrypha and Pseudepigrapha of the Old Testament.* Clarendon, 1913, vol. I, *Apocrypha*, 684 pp.; vol. II, *Pseudepigrapha*, 871 pp.
CHARLES, R. H., *A Critical History of the Doctrine of a Future Life.* London, Adam and Charles Black, 1913, 484 pp.
Revelation. ICC, 1920, vol. I, 373 pp.; vol. II, 497 pp.
CHARNWOOD, Lord, *According to Saint John.* Boston, Little Brown, 1926, 323 pp.
CHASE, MARY ELLEN, **The Bible and the Common Reader.*
CHIERA, EDWARD, *They Wrote on Clay.* Chicago, 1938, 235 pp.
COHON, BERYL D., *The Prophets, Their Personalities and Teachings.* Scribner's, 1939, 232 pp.
COLWELL, ERNEST C., *An Approach to the Teaching of Jesus.* Abingdon, 1947, 128 pp.
**The Study of the Bible.*
COLSON, F. H., and WHITAKER, G. H. (editors and translators), *Philo.* Putnam, 1929, 9 vols.
CONFRATERNITY OF CHRISTIAN DOCTRINE, *The New Testament.* Paterson, N.J., St. Anthony Guild Press, 1941, 762 pp.
COOK, ALBERT S., "The Authorized Version and Its Influence." *Cambridge History of English Literature*, vol. IV, Putnam, 1910, pp. 29–58.
COOK, STANLEY A., *The Old Testament: A Reinterpretation.* Macmillan, 1936, 264 pp.
COOKE, G. A., *The Book of Ezekiel.* ICC, 1937, vol. I, 277 pp.; vol. II, 279 pp.
CORNILL, CARL, *The Prophets of Israel.* Chicago, Open Court Publishing Company, 1901, 194 pp.
CRAIG, CLARENCE T., **The Beginning of Christianity.*
CULLER, ARTHUR J., *Creative Religious Literature.* Macmillan, 1930, 345 pp.
CUTTEN, GEORGE B., *Speaking with Tongues.* Yale, 1927, 193 pp.

DAVIES (*see* WITTON-DAVIES).
DEISSMANN, ADOLPH, *Paul, A Study in Social and Religious History.* Doran, 1927, 323 pp.
DIBELIUS, MARTIN, *From Tradition to Gospel.* Scribner's, 1935, 311 pp.
A Fresh Approach to the New Testament and Early Christian Literature. Scribner's, 1936, 280 pp.
DINSMORE, CHARLES A., *The English Bible as Literature.* Houghton Mifflin, 1931, 316 pp.
DODD, C. H., *The Bible Today.* Cambridge, 1946, 168 pp.
The Epistle of Paul to the Romans. MC, 1932, 246 pp.
The Parables of the Kingdom. Scribner's, 1936, 214 pp.
DOUGHERTY, RAYMOND P., *Nabonidus and Belshazzar.* Yale, 1929, 216 pp.
DOUGHTY, CHARLES M., *Travels in Arabia Deserta.* New York, Random House, 1937, vol. I, 672 pp.; vol. II, 696 pp.
DRIVER, S. R., *Deuteronomy.* ICC, 1902, 434 pp.
An Introduction to the Literature of the Old Testament. Scribner's, 1903, 577 pp.

The Book of Daniel. Cambridge, 1912, 215 pp.
DUGMORE, C. W. (editor), **The Interpretation of the Bible.*
DUMMELOW, J. R. (editor), *A Commentary on the Holy Bible.* Macmillan, 1915, 1092 pp.
DUNCAN, GEORGE S., *The Epistle of Paul to the Galatians.* MC, 1934, 199 pp.
DUNCAN, J. GARROW, *New Light on Hebrew Origins.* Macmillan, 1936, 282 pp.

EDMAN, IRWIN, **The Mind of Paul.*
Encyclopaedia Biblica. T. K. Cheyne and J. S. Black (editors), Macmillan, 1914, 5444 pp.
ENSLIN, MORTON S., *Christian Beginnings.* Harper, 1938, 533 pp.
**The Ethics of Paul.*
EUSEBIUS. Translated by Hugh J. Lawlor and John E. L. Oulton. London, Society for Promoting Christian Knowledge, 1927, vol. I, 402 pp. (cited by paragraph numbers).

FERM, VERGILIUS (editor), *An Encyclopedia of Religion.* New York, The Philosophical Library, 1945, 844 pp.
FILSON, FLOYD V. (*see also Westminster Historical Atlas*).
"Ephesus and the New Testament." BA, Sept. 1945, pp. 73–80.
"Temple, Synagogue and Church." BA, Dec. 1944, pp. 77–88.
FINEGAN, JACK, **Light from the Ancient Past.*
FINKELSTEIN, LOUIS, *The Pharisees.* Jewish Publication, 1938, 2 vols., 751 pp.
FINKELSTEIN, LOUIS, ROSS, J. ELLIOT, and BROWN, WILLIAM A., *The Religions of Democracy.* New York, The Devin-Adair Company, 1941, 241 pp.
FOAKES-JACKSON, F. J., *The Acts of the Apostles.* MC, 1931, 236 pp.
**The Life of St. Paul.*
Peter: Prince of Apostles. Doran, 1927, 320 pp.
FOAKES-JACKSON, F. J., and LAKE, KIRSOPP, *The Beginnings of Christianity.* Macmillan (London), 1920–1933, 5 vols.
FORSTER, E. M., "The Ivory Tower." Boston, *Atlantic Monthly*, Jan. 1939, pp. 51–58.
FOSDICK, HARRY EMERSON, **A Guide to Understanding the Bible.*
**The Modern Use of the Bible.*
FRAME, JAMES E., *The Epistles of St. Paul to the Thessalonians.* ICC, 1912, 326 pp.
FREEHOF, SOLOMON B., *The Book of Psalms.* Cincinnati, Union of Hebrew Congregations, 1938, 414 pp.
FRIEDLANDER, GERALD, *The Jewish Sources of the Sermon on the Mount.* London, George Routledge & Sons, Ltd., 1911, 301 pp.
FUNK AND WAGNALLS, *New Standard Bible Dictionary.* F. and W., 1936, 965 pp.

GARSTANG, JOHN, *The Heritage of Solomon.* London, Williams and Norgate, 1934, 439 pp.
The Hittite Empire. London, Constable & Co., Ltd., 1929, 364 pp.
Joshua, Judges. London, Constable & Co., Ltd., 1931, 423 pp.
GEHMAN, HENRY S., "Manuscripts of the Old Testament in Hebrew." BA, Dec. 1945, pp. 100–103.
(Editor), *Westminster Dictionary of the Bible* (*see* Westminster).
GENUNG, JOHN F., *A Guidebook to the Biblical Literature.* Boston, Ginn & Co., 1919, 686 pp.
GIFFORD, WILLIAM A., *The Story of the Faith.* Macmillan, 1946, 622 pp.
GILBERT, GEORGE H., *The First Interpreters of Jesus.* Macmillan, 1901, 429 pp.
Greek Thought in the New Testament. Macmillan, 1928, 216 pp.
Interpretation of the Bible: A Short History. Macmillan, 1908, 309 pp.
GINSBERG, H. L., "Kithbe Ugarit." Cited by Burrows, **What Mean These Stones?*
GIORDANI, IGINO, **St. Paul, Apostle and Martyr.*
GLANVILLE, S. R. K., *The Legacy of Egypt.* Oxford, 1942, 424 pp.
GLOVER, T. R., **The Jesus of History.*
Paul of Tarsus. Doran, 1925, 256 pp.
The World of the New Testament. Macmillan, 1931, 233 pp.
GLUECK, NELSON, **The River Jordan.*
"Ezion-Geber." BA, Sept. 1938, pp. 13–16; Dec. 1939, pp. 37–41; Dec. 1940, pp. 51–55.
GOGUEL, MAURICE, **The Life of Jesus.*
GOODENOUGH, ERWIN R., *By Light, Light.* Yale, 1935, 436 pp.
Religious Tradition and Myth. Yale, 1937, 97 pp.
GOODSPEED, EDGAR J., **The Apocrypha: An American Translation.*
Christianity Goes to Press. Macmillan, 1940, 115 pp.
How to Read the Bible. Philadelphia, John C. Winston Company, 1946, 244 pp.
An Introduction to the New Testament. Chicago, 1937, 362 pp.
The Making of the English New Testament. Chicago, 1925, 129 pp.
New Solutions of New Testament Problems. Chicago, 1927, 127 pp.

Paul. Philadelphia, John C. Winston Company, 1947, 246 pp.
The Story of the Apocrypha. Chicago, 1939, 150 pp.
The Story of the New Testament. Chicago, 1916, 150 pp.
"Paul and Slavery." JBR, Aug. 1943, pp. 169–170.
Book Review, JBL, Mar. 1946, pp. 82–84.
GOODSPEED, EDGAR J., and SMITH, J. M. POWIS (editors), **The Bible: An American Translation.*
GORDIS, ROBERT, *The Wisdom of Ecclesiastes.* New York, Behrman House, 1945, 82 pp.
GORDON, CYRUS H., *The Living Past.* New York, The John Day Company, 1941, 232 pp.
"Biblical Customs and the Nuzu Tablets." BA, Feb. 1940, pp. 1–12.
GORE, CHARLES, with GOUGE, HENRY L., and GUILLAUME, ALFRED. *A New Commentary on Holy Scripture Including The Apocrypha.* Macmillan, 1936, 1598 pp.
GRAHAM, WILLIAM C., *The Prophets and Israel's Culture.* Chicago, 1934, 117 pp.
GRANT, FREDERICK C., **The Economic Background of the Gospels.*
GRAY, G. BUCHANAN, *The Book of Isaiah.* ICC, 1912, 472 pp.
Numbers. ICC, 1903, 489 pp.
GRAYZEL, SOLOMON, *The History of the Jews From the Babylonian Exile to the End of World War II.* Jewish Publication, 1947, 835 pp.
GREENSTONE, JULIUS H., *The Messiah Idea in Jewish History.* Jewish Publication, 1906, 347 pp.
GUIGNEBERT, CH., *The Jewish World in the Time of Jesus.* London, Kegan Paul, Trench, Trübner & Co., 1939, 288 pp.
GUNKEL, HERMANN, *The Legends of Genesis.* Chicago, Open Court Publishing Company, 1901, 164 pp.

HALLEY, HENRY H., *Pocket Bible Handbook,* 10 W. Elm St., Chicago, 1946, 763 pp.
HANFORD, JAMES H. (editor), *The Poems of John Milton.* Nelson, 1941, 582 pp.
HANSON, R. P. C., and HARVEY, B., *The Loom of God.* Dublin and Belfast, Association for Promoting Christian Knowledge, 1945, 137 pp.
HARLAND, J. PENROSE, "Sodom and Gomorrah." BA, May 1942, pp. 17–32; Sept. 1943, pp. 41–54.
HAROUTUNIAN, JOSEPH, "Recent Theology and the Biblical Mind." JBR, Feb. 1940, pp. 18–23.
HARPER, ROBERT F., *The Code of Hammurabi, King of Babylon.* Chicago, 1904, 192 pp. and 101 plates.
HARPER, WILLIAM R., *Amos and Hosea.* ICC, 1905, 424 pp.
HASTINGS, JAMES (editor), *Dictionary of the Bible.* Scribner's, 1942, 992 pp.
HEIDEL, WILLIAM A., *The Day of Yahweh.* New York, The Century Co., 1929, 565 pp.
HERFORD, R. TRAVERS, *Judaism in the New Testament Period.* London, The Lindsey Press, 1928, 256 pp.
The Pharisees. Macmillan, 1924, 248 pp.
Talmud and Apocrypha. London, The Soncino Press, 1933, 323 pp.
HERODOTUS, *History.* Translated by G. E. Macaulay. Macmillan (London), 1904, vol. I, 378 pp.; vol. II, 432 pp.
HERTZ, J. H., *The Pentateuch and Haftorahs.* New York, Metzudah Publishing Co., 1941, 2 vols., 990 pp.
The Holy Scripture: A New Translation. Jewish Publication, 1917, 1136 pp.
HOOKE, S. H., *Prophets and Priests.* London, Thomas Murby & Co., 1938, 64 pp.
HOPWOOD, P. G. S., *The Religious Experience of the Primitive Church.* Scribner's, 1937, 387 pp.
HOWARD, WILBERT F., *Christianity According to St. John.* Westminster, 1946, 210 pp.
HUSBAND, RICHARD W., *The Prosecution of Jesus.* Princeton, 1916, 302 pp.
HUSSEY, L. M., "The Wit of the Carpenter." *American Mercury,* July 1925, pp. 319–336.
HYATT, J. PHILIP, **Prophetic Religion.*
"Canaanite Ugarit — Modern Ras Shamra." BA, Feb. 1939, pp. 1–8.
"Jeremiah and War." *Crozer Quarterly,* Jan. 1943, pp. 52–58.
"The Message of the Seventh-Century Prophets for Today." JBR, May 1943, pp. 93–97.
"The Peril from the North in Jeremiah." JBL, 1940, pp. 499–513.
"The Ras Shamra Discoveries and the Interpretation of the Old Testament." JBR, May 1942, pp. 67–75.
"Solomon in All His Glory." JBR, Feb. 1940, pp. 27–30.
"The Writing of an Old Testament Book." BA, Dec. 1943, pp. 71–80.
HYDE, WALTER W., *Greek Religion and Its Survival.* Boston, Marshall Jones Co., 1923, 230 pp.

INGERSOLL, ROBERT G., *The Works of.* New York, C. P. Farrell, 1900, 11 vols.
IRWIN, WILLIAM A., *The Problem of Ezekiel.* Chicago, 1943, 344 pp.
ISSERMAN, FERDINAND M., **This Is Judaism.*

JACKSON, F. J. FOAKES (*see* FOAKES-JACKSON).
JAMES, FLEMING, **Personalities of the Old Testament.*
JAMES, WILLIAM, *The Varieties of Religious Experience.* Longmans, 1915, 534 pp.
JASTROW, MORRIS, JR., *The Book of Job.* Lippincott, 1920, 369 pp.
A Gentle Cynic. Lippincott, 1919, 254 pp.
The Song of Songs. Lippincott, 1921, 246 pp.
The Jewish Encyclopedia. F. and W., 1901, 12 vols.
JOSEPHUS, FLAVIUS, *Against Apion.* Translated by William Whiston, Lippincott, 1869, cited by numbered paragraphs.
Antiquities of the Jews. Same edition.
The Jewish War. Same edition.

KALLEN, HORACE M., *The Book of Job as a Greek Tragedy.* New York, Moffatt, Yard and Company, 1918, 163 pp.
KANT, IMMANUEL, *Critique of Pure Reason.* Macmillan, 1934, 339 pp.
KENT, CHARLES F., *A History of the Jewish People.* Scribner's, 1903, 380 pp.
Narratives of the Beginnings of Hebrew History. SOT, 1905, 382 pp.
Israel's Historical and Biographical Narratives. SOT, 1905, 506 pp.
Sermons, Epistles and Apocalypses of Israel's Prophets. SOT, 1910, 516 pp.
Israel's Laws and Legal Precedents. SOT, 1907, 301 pp.
KENT, CHARLES F., and BURROWS, MILLAR, *Proverbs and Didactic Poems.* SOT, 1927, 200 pp.
KENYON, Sir FREDERIC, **The Bible and Archaeology.*
Our Bible and the Ancient Manuscripts. Harper, 1940, 266 pp.
The Story of the Bible. London, John Murray, 1936, 159 pp.
KIDDLE, MARTIN, *The Revelation of St. John.* MC, 1940, 460 pp.
KIRKPATRICK, A. F., *The Book of Psalms.* Cambridge, 1910, 852 pp.
KITTEL, R., *A History of the Hebrews.* Putnam, 2 vols., 717 pp.
KLAUSNER, JOSEPH, **Jesus of Nazareth.*
**From Jesus to Paul.*
KNOPF, CARL S., *The Old Testament Speaks.* Nelson, 1933, 372 pp.
KNOX, JOHN, **Christ the Lord.*
**The Man Christ Jesus.*
Marcion and the New Testament. Chicago, 1942, 195 pp.
KNOX, RAYMOND C., *Knowing the Bible.* Macmillan, 1936, 281 pp.
KNOX, RONALD A., *The New Testament.* Catholic Translation from the Vulgate. New York, Sheed & Ward, 1944, 573 pp.
**The Holy Bible.*
KNOX, WILFRED L., *St. Paul and the Church of Jerusalem.* Cambridge, 1925, 396 pp.
KRAELING, C. H., "Olmstead's Chronology." *Anglican Theological Review*, Oct. 1942, pp. 334–354.
KRAELING, EMIL G., *The Book of the Ways of God.* Scribner's, 1939, 270 pp.

LAMSA, GEORGE M., *Gospel Light.* Philadelphia, A. J. Holman Company, 1936, 401 pp.
LEAVENS, ROBERT F., *Great Companions.* Boston, Beacon Press, vol. I, 1927, 678 pp.; vol. II, 1941, 684 pp.
LEONARD, WILLIAM ELLERY, *The Poet of Galilee.* New York, The Viking Press, 1928, 159 pp.
LESLIE, ELMER A., *Old Testament Religion.* Abingdon, 1936, 289 pp.
LEWIS, FRANK G., *How the Bible Grew.* Chicago, 1924, 223 pp.
LIETZMANN, H., *The Beginnings of the Christian Church.* Scribner's, 1937, 406 pp.
LODS, ADOLPHE, *Israel.* London, Kegan Paul, Trench, Trübner & Co., Ltd., 1932, 512 pp.
LOWDERMILK, WALTER C., *Palestine, Land of Promise.* Harper, 1944, 236 pp.
LUDWIG, EMIL, *The Nile.* New York, The Viking Press, 1937, 619 pp.
LYMAN, MARY E., **The Christian Epic.*
Jesus. New York, Association Press, 1937, 60 pp.

MACARTHUR, JOHN R., *Biblical Literature and Its Background.* New York, D. Appleton-Century Co., Inc., 1936, 528 pp.
MACCHIORO, V. D., *From Orpheus to Paul.* Holt, 1930, 262 pp.
MACDONALD, DUNCAN B., *The Hebrew Literary Genius.* Princeton, 1933, 227 pp.
MACGREGOR, G. H. C., *The Gospel of John.* MC, 1928, 378 pp.
MACGREGOR, G. H. C., and PURDY, A. C., **Jew and Greek: Tutors unto Christ.*
MANSON, T. W. (editor), *A Companion to the Bible.* Scribner's, 1940, 515 pp.
MANSON, WILLIAM, *Jesus, the Messiah.* Westminster, 1945, 267 pp.
MARSTON, Sir CHARLES, *The Bible Comes Alive.* London, Eyre and Spottiswoode, 1938, 302 pp.
MATTHEWS, I. G., *Ezekiel.* Philadelphia, The Judson Press, 1939, 189 pp.
The Religious Pilgrimage of Israel. Harper, 1947, 304 pp.
MAY, GEOFFREY, *Social Control of Sex Ex-*

pression. New York, William Morrow and Company, 1931, 307 pp.

MAY, HERBERT G., "The Fertility Cult in Hosea." JSL, Jan. 1932, pp. 73–98.

"Jeremiah's Biographer." JBR, Nov. 1942, pp. 195–201.

"The Ten Lost Tribes." BA, Sept. 1943, pp. 55–60.

MAYER, HARRY H. (editor), *The Lyric Psalter.* New York, Liveright Publishing Corporation, 1940, 370 pp.

MCCOWN, C. C., **The Ladder of Progress in Palestine.*

The Search for the Real Jesus. Scribner's, 1940, 338 pp.

"The Earliest Christian Books." BA, May 1943, pp. 21–31.

MCGIFFERT, ARTHUR C., *A History of Christianity in the Apostolic Age.* Scribner's, 1912, 681 pp.

MECKLIN, JOHN M., *The Story of American Dissent.* Harcourt, 1934, 381 pp.

MEEK, THEOPHILE J., *Hebrew Origins.* Harper, 1936, 220 pp.

MELLONE, SYDNEY H., *The Apocrypha.* London, The Lindsey Press, 1927, 142 pp.

MENDELSOHN, I., "Slavery in the Ancient Near East." BA, Dec. 1946, pp. 74–88.

MENDENHALL. GEORGE E., "Mari." BA, Feb. 1948, pp. 2–19.

METZGER, BRUCE M., "Antioch-on-the-Orontes." BA, Dec. 1948, pp. 70–88.

MICHAEL, J. H., *The Epistle of Paul to the Philippians.* MC, Doubleday, Doran, 1929, 230 pp.

MILLER, MADELEINE S. and J. LANE, **Encyclopedia of Bible Life.*

MILTON, JOHN (*see* HANFORD, J. H., editor).

MINEAR, PAUL S., "The Conception of History in the Prophets and Jesus." JBR, Aug. 1943, pp. 156–161.

MINKIN, JACOB S., *Herod, a Biography.* Macmillan, 1936, 277 pp.

MITCHELL, HINCKLEY G., *Haggai and Zechariah.* ICC, 1912, 362 pp.

MOEHLMAN, CONRAD H., *The Christian-Jewish Tragedy.* Rochester, N.Y., The Printing House of Leo Hart, 1933, 285 pp.

MOFFATT, JAMES, *The First Epistle of Paul to the Corinthians.* MC, 1938, 286 pp.

The General Epistles. MC, Doubleday, Doran, 1928, 246 pp.

An Introduction to the Literature of the New Testament. Scribner's, 1915, 630 pp.

**A New Translation of the Bible.*

MOFFATT, JAMES (editor), *The Moffatt New Testament Commentary.* A series by various authors. Indicated by *MC*, all Harper but a few specifically noted.

MONTEFIORE, C. G., *The Synoptic Gospels.* Vol. I, *Gospel of Mark.* Macmillan, 1909, 392 pp.

MOORE, GEORGE FOOT, *History of Religions.* Vol. II, *Judaism, Christianity and Mohammedanism.* Scribner's, 1928, 552 pp.

**Judaism in the First Centuries of the Christian Era.*

Judges. ICC, 1900, 476 pp.

The Literature of the Old Testament. Holt, 1913, 256 pp.

MORGENSTERN, JULIAN, *Amos Studies.* Cincinnati, Hebrew Union College Press, vol. I, 1941, 428 pp.

MORISON, FRANK (pseud. for Ross, ALBERT HENRY), *And Pilate Said.* Scribner's, 1940, 275 pp.

MORTON, H. V., **In the Steps of the Master.*

**In the Steps of St. Paul.*

Women of the Bible. New York, Dodd, Mead & Co., 1941, 204 pp.

MOULD, ELMER W. K., *Essentials of Bible History.* Nelson, 1941, 678 pp.

MOULTON, RICHARD G., *The Modern Reader's Bible.* Macmillan, 1940, 1733 pp.

MUILENBURG, JAMES, "Pfeiffer's Introduction to the Old Testament." JBR, Feb. 1942, pp. 39–40.

Mimeographed brochure, National Intercollegiate Christian Council.

MURRY, J. MIDDLETON, *Jesus, Man of Genius.* Harper, 1926, 373 pp.

MYERS, EDWARD D., "The Psychology of Prophecy." JBR, April 1937, pp. 55–62.

**Nelson Bible Concordance.*

NOCK, ARTHUR D., *Conversion.* Oxford, 1933, 309 pp.

St. Paul. London, Thornton Butterworth, Ltd., 1938, 256 pp.

NOYES, CARLETON, *The Genius of Israel.* Houghton Mifflin, 1924, 452 pp.

OBERMANN, JULIAN J., *New York Times*, Sunday, July 7, 1946, p. 25.

OESTERLEY, W. O. E., *A Fresh Approach to the Psalms.* Scribner's, 1937, 303 pp.

An Introduction to the Books of The Apocrypha. Macmillan, 1935, 345 pp.

The Jews and Judaism During the Greek Period. Macmillan, 1941, 307 pp.

The Wisdom of Egypt and the Old Testament. Macmillan, 1927, 109 pp.

(Editor), *Judaism and Christianity.* Vol. I, *The Age of Transition.* Macmillan, 1937, 304 pp.

OESTERLEY, W. O. E., and ROBINSON, T. H., *A History of Israel.* Clarendon, 1932, vol. I, 496 pp.; vol. II, 500 pp.

An Introduction to the Books of the Old Testament. Macmillan, 1934, 454 pp.

OLMSTEAD, A. T., *Jesus in the Light of History.* Scribner's, 1942, 317 pp.

"The Chronology of Jesus' Life." *Anglican Theological Review*, Jan. 1942.

PAPINI, GIOVANNI, *Life of Christ.* Harcourt, Brace, 1923, 416 pp.

PARKES, JAMES, *The Conflict of the Church and the Synagogue.* London, The Soncino Press, 1934, 430 pp.

PATON, LEWIS B., *Esther.* ICC, 1908, 339 pp.

PEAKE, ARTHUR S. (editor), *A Commentary on the Bible.* Nelson, 1936, 1014 pp.

PEDERSEN, J., *Israel: Its Life and Culture.* Oxford, 1926, 578 pp.

PFEIFFER, ROBERT H., **Introduction to the Old Testament.*

PHELPS, WILLIAM LYON, *Reading the Bible.* Macmillan, 1921, 131 pp.

PHILO (*see* COLSON and WHITAKER, and YONGE).

PLUMMER, ALFRED, *The Gospel According to St. Luke.* ICC, 1898, 590 pp.

POOL, DAVID DE SOLA, "The Song of Songs Which is Solomon's." *The Menorah Journal*, Spring 1945, pp. 57–72.

PRICE, IRA M., *The Monuments of the Old Testament.* Philadelphia, The Judson Press, 1925, 482 pp.

QUIMBY, CHESTER W., *Jesus as They Remembered Him.* Abingdon, 1941, 220 pp.

**Paul for Everyone.*

RADIN, MAX, *The Trial of Jesus of Nazareth.* Chicago, 1931, 266 pp.

RALL, HARRIS F., *According to Paul.* Scribner's, 1945, 272 pp.

RANKIN, O. S., *Israel's Wisdom Literature.* Edinburgh, T. & T. Clark, 1936, 271 pp.

REDLICH, E. BASIL, *An Introduction to the Fourth Gospel.* Longmans, 1939, 160 pp.

RELIGIOUS SOCIETY OF FRIENDS, *Faith and Practice.* Philadelphia, Friends Book Store, 1943, 140 pp.

RENAN, ERNEST, *The Life of Jesus.* A. L. Burt, 1923, 393 pp.

Revised Standard Version of the New Testament. Nelson, 1946, 553 pp.

RIDDLE, DONALD W., *Jesus and the Pharisees.* Chicago, 1928, 193 pp.

Paul, Man of Conflict. Cokesbury, 1940, 244 pp.

RIDDLE, DONALD W., and HUTSON, HAROLD H., **New Testament Life and Literature.*

RIGG, HORACE A., "Barabbas." JBL, 1945, pp. 417–456.

RIGGS, JAMES S., *A History of the Jewish People During the Maccabean and Roman Periods.* Scribner's, 1928, 320 pp.

ROBINSON, H. WHEELER, *The Bible in Its Ancient and English Versions.* Clarendon, 1940, 337 pp.

Inspiration and Revelation in the Old Testament. Clarendon, 1946, 298 pp.

The Old Testament: Its Making and Meaning. Cokesbury, 1937, 247 pp.

ROBINSON, H. WHEELER (editor), *Record and Revelation.* Clarendon, 1938, 539 pp.

ROBINSON, THEODORE H., *The Gospel of Matthew.* MC, 1928, 237 pp.

The Epistle to the Hebrews. MC, 1933, 206 pp.

ROWLEY, H. H., **The Re-discovery of the Old Testament.*

The Relevance of Apocalyptic. London, Lutterworth Press, 1944, 205 pp.

Darius the Mede and the Four World Empires in the Book of Daniel. Cardiff, University of Wales Press, 1935, 195 pp.

"The Nature of Prophecy in the Light of Recent Study." *Harvard Theological Review*, Jan. 1945, pp. 1–58.

RUDLOFF, LEO V. **Everyman's Theology.*

SABATIER, A., *The Apostle Paul.* New York, Hodder & Stoughton, 1903, 402 pp.

SANDAY, WILLIAM, and HEADLAM, ARTHUR C., *The Epistle to the Romans.* ICC, 1901, 450 pp.

SANDERS, FRANK K., *Old Testament Prophecy.* Scribner's, 1921, 102 pp.

SCARBOROUGH, WILLIAM J., "James the Just." JBR, Nov. 1941, pp. 234–248.

SCHOFF, WILFRED H. (editor), *The Song of Songs.* Philadelphia, The Commercial Museum, 1924, 120 pp.

SCHUERER, EMIL, *A History of the Jewish People in the Time of Jesus Christ.* Edinburgh, T. & T. Clark, 1910–1916, 5 vols., 1966 pp.

SCOTT, ERNEST F., *The Book of Revelation.* Scribner's, 1940, 191 pp.

The Epistles of Paul to the Colossians, to Philemon and to the Ephesians. MC, 1939, 257 pp.

The Ethical Teaching of Jesus. Macmillan, 1924, 133 pp.

The Gospel and Its Tributaries. Scribner's, 1930, 295 pp.

The Literature of the New Testament. Columbia, 1932, 312 pp.

The Pastoral Epistles. MC, 1929, 183 pp.

The Purpose of the Gospels. Scribner's, 1949, 171 pp.

The Validity of the Gospel Record. Scribner's, 1938, 213 pp.

**Varieties of New Testament Religion.*

SCOTT, R. B. Y., **The Relevance of the Prophets.*

SELLERS, OVID R., "Israelite Belief in Immortality." BA, Feb. 1945, pp. 1–16.
SIMKHOVITCH, VLADIMIR G., *Toward the Understanding of Jesus*. Macmillan, 1921, 165 pp.
SIMMS, P. MARION, *The Bible from the Beginning*. Macmillan, 1929, 318 pp.
The Bible in America. New York, Wilson-Erickson, 1936, 394 pp.
SKINNER, JOHN, *Genesis*. ICC, 1910, 551 pp.
I and II Kings (New Century Bible). New York, Henry Frowde, 459 pp.
SMITH, GEORGE ADAM, *The Book of Isaiah*. New York, A. C. Armstrong & Son, 1904, vol. I, 456 pp.; vol. II, 474 pp.
The Book of the Twelve Prophets. Doubleday, Doran, 1929, 2 vols., 999 pp.
The Historical Geography of the Holy Land. New York, Hodder & Stoughton, 1896, 713 pp.
Jeremiah. Doubleday, Doran, 1929, 410 pp.
The Early Poetry of Israel. Oxford, 1927, 102 pp.
SMITH, H. PRESERVED, *The Books of Samuel*. ICC, 1902, 421 pp.
Essays in Biblical Interpretation. Boston, Marshall Jones Company, 1921, 198 pp.
The Religion of Israel. Scribner's, 1914, 369 pp.
SMITH, JAMES, *The Book of the Prophet Ezekiel*. London, Society for Promoting Christian Knowledge, 1931, 125 pp.
SMITH, J. M. POWIS, *Book of Malachi*. ICC, 1912, 88 pp.
Micah, Zephaniah, Nahum, etc. ICC, 1911, 363 pp.
The Origin and History of Hebrew Law. Chicago, 1931, 285 pp.
The Prophet and His Problems. Scribner's, 1914, 244 pp.
**The Prophets and Their Times*.
SMITH, J. M. POWIS, and GOODSPEED, EDGAR J., **The Bible: An American Translation*.
SMITH, W. ROBERTSON, *The Prophets of Israel*. London, Adam & Charles Black, 1902, 446 pp.
SOARES, THEODORE G., *The Origins of the Bible*. Harper, 1941, 277 pp.
SOPER, EDMUND D., *The Religions of Mankind*. Abingdon, 1921, 344 pp.
SPENCER, F. A., *Beyond Damascus*. Harper, 1934, 466 pp.
SPERRY, WILLARD L., Book review of the Revised Standard New Testament. *Harvard Divinity School Bulletin*, Mar. 10, 1946, pp. 82–86.
STAPLETON, MATTHEW P., "Catholic Bible Translations." JBR, Nov. 1946, pp. 198–202.
STEINBERG, MILTON, **Basic Judaism*.
STIMPSON, GEORGE, *A Book About the Bible*. Harper, 1945, 509 pp.
STRACHAN, R. H., *The Second Epistle of Paul to the Corinthians*. MC, 1935, 149 pp.
STREETER, BURNETT H., **The Four Gospels*.
SYPHERD, WILBUR O., *The Literature of the English Bible*. Oxford, 1938, 230 pp.

TACITUS, CORNELIUS, *The History of Tacitus*. Macmillan (London), 1927, 247 pp.
Annals. Boston, Ginn & Co., 1890, 444 pp.
TALMAGE, JAMES E., *A Study of the Articles of Faith*. Salt Lake City, The Church of Jesus Christ of Latter-Day Saints, 1924, 537 pp.
TAYLOR, CHARLES L., JR., "The Psalms." *Munera Studiosa*, published by the Episcopal Theological School, Cambridge, Mass., 1946, pp. 3–21.
"Brief Bibliography on the Psalms." Bulletin of the General Theological Library, Jan. 1944.
THATCHER, G. W., *Judges and Ruth* (New Century Bible). Oxford, 199 pp.
TORREY, CHARLES C., *The Apocryphal Literature*. Yale, 1945, 151 pp.
Our Translated Gospels. Harper, 1936, 172 pp.
Pseudo-Ezekiel and the Original Prophecy. Yale, 1930, 119 pp.
The Second Isaiah. Scribner's, 1928, 477 pp.
TRATTNER, ERNEST R., **Unravelling the Book of Books*.

Universal Jewish Encyclopedia, The. New York, The Universal Jewish Encyclopedia, Inc., 1939, 10 vols.

VERNON, AMBROSE W., *The Religious Value of the Old Testament*. New York, Crowell, 1907, 81 pp.
Some Turning-points in Church History. Boston, The Pilgrim Press, 1917, 153 pp.
VINCENT, MARVIN R., *Epistles to the Philippians and to Philemon*. ICC, 1897, 201 pp.

WALLIS, LOUIS, *God and the Social Process*. Chicago, 1935, 353 pp.
Sociological Study of the Bible. Chicago, 1912, 308 pp.
WARD, WILLIAM H., *Habakkuk*. ICC, 1911, 28 pp.
WARDLE, W. L., *The History and Religion of Israel*. Oxford, 1942, 228 pp.
WATERMAN, LEROY, "The Ethical Clarity of the Prophets." JBL, 1945, pp. 297–307.
WAXMAN, MEYER, *A History of Jewish Literature*. New York, Bloch Publishing Co., 1938, vol. I, 562 pp.

WEIGLE, LUTHER A., *The English New Testament.* Abingdon, 1949, 158 pp.
WELCH, ADAM C., *Jeremiah, His Time and His Work.* Oxford, 1928, 263 pp.
**Westminster Dictionary of the Bible, The.*
**Westminster Historical Atlas to the Bible, The.*
Westminster Version, The New Testament, edited by the Rev. Cuthbert Lattey, S. J., and the Rev. Joseph Keating, S. J., Longmans, 1939, 4 vols., 1194 pp.
WHISTON, WILLIAM (editor), *The Works of Flavius Josephus.* Lippincott, 1869, 2 vols., 1177 pp. (*see* JOSEPHUS).
WILLETT, HERBERT L., **The Bible Through the Centuries.*
WITTON-DAVIES, T., *Ezra, Nehemiah and Esther* (New Century Bible). New York, Henry Frowde, 384 pp.
WOLFE, ROLLAND E., *Meet Amos and Hosea.* Harper, 1945, 180 pp.
WOODS, R. L., *Behold the Man: An Anthology of Jesus Christ.* Macmillan, 1944, 565 pp.
WRIGHT, G. ERNEST, *The Challenge of Israel's Faith.* Chicago, 1944, 108 pp.
"Epic of Conquest." BA, Sept. 1940, pp. 25–40.
"The Good Shepherd." BA, Dec. 1939, pp. 44–48.
"Iron in Israel." BA, May 1938, pp. 5–8.
"How Did Early Israel Differ from Her Neighbors?" BA, Feb. 1943, pp. 1–20.
"Solomon's Temple Resurrected." BA, May 1941, pp. 17–31.
"The Significance of the Temple in the Ancient Near East." BA, Dec. 1944, pp. 65–77.
*See also *Westminster Historical Atlas.*
WRIGHT, WILLIAM K., *A Student's Philosophy of Religion.* Macmillan, 1935, 566 pp.

YAHUDA, A. S., *The Accuracy of the Bible.* London, William Heinemann Ltd., 1934, 226 pp.
YONGE, C. D. (translator), *The Works of Philo Judaeus.* London, H. G. Bohn, 1854–1855, 4 vols.

ZEITLIN, SOLOMON, *Who Crucified Jesus?* Harper, 1942, 240 pp.
ZENOS, ANDREW C., *The Elements of Higher Criticism.* F. and W., 1895, 255 pp.

Works Used for the Second Edition

AGUS, J. E., *The Evolution of Jewish Thought.* Abelard-Schuman, 1959, 443 pp.
ALBRIGHT, W. F., **Recent Discoveries in Bible Lands.*
ALLEGRO, J. M., *The People of the Dead Sea Scrolls in Text and Picture.* Doubleday, 1958, 192 pp.
American Journal of Biblical Literature, 1949–60.
**American Revised Version.*
ANDERSON, B. W., *Rediscovering the Bible.* Association Press, 1951, 272 pp.
**Understanding the Old Testament.*
The Bible Today (originally (London) *Times* supplements). Eyre & Spottiswoode, 1955, 208 pp.
Biblical Archaeology, 1949–60.
BRIGHT, J., *A History of Israel.* Westminster, 1959, 500 pp.
BURROWS, M., **The Dead Sea Scrolls.*
**More Light on the Dead Sea Scrolls.*
CROSS, F. M., **The Ancient Library of Qumran.*
DIBELIUS, M., **Paul.*
DODD, C. H., **The Meaning of Paul for Today.*
GARDNER, E. C., *Biblical Faith and Social Ethics.* Harper, 1960, 386 pp.
GLUECK, N., **Rivers in the Desert.*
GOTTWALD, N. K., **The Light to the Nations.*
GROLLENBERG, L. H., **Atlas of the Bible.*
HUNTER, A. M., *Introducing New Testament Theology.* Westminster, 1957, 160 pp.
**Interpreter's Bible.*
JACOB, E., *Theology of the Old Testament.* Hodder & Stoughton, 1955, 368 pp.
Journal of Bible and Religion, 1949–60.
KAUFMANN, Y., *The Religion of Israel* (M. Greenberg, translator and abridger). Chicago, 1960, 489 pp.
KEE, H. C. AND YOUNG, F. W., **Understanding the New Testament.*
KENYON, K. M., **Digging Up Jericho.*
KNOX, J., **On the Meaning of Christ.*
**The Death of Christ.*
MACGREGOR, GEDDES, **The Bible in the Making.*
MARTINDALE, C. C., **The Faith of the Roman Church.*
MILLER, M. S. AND J. L., **Harper's Bible Dictionary.*
PFEIFFER, R. H., **The History of New Testament Times and Introduction to the Apocrypha.*
PHILLIPS, J. B., **The New Testament in Modern English.*
REVISED STANDARD VERSION, **The Apocrypha.*

RICHARDSON, A., *An Introduction to the Theology of the New Testament.* SCM Press, London, 1958, 432 pp.
ROWLEY, H. H., **The Unity of the Bible.*
RUSSELL, D. S., *Between the Testaments.* SCM Press, London, 1960, 176 pp.
STENDHAL, K. (editor), *The Scrolls and the New Testament.* Harper, 1957, 308 pp.
TAYLOR, V., *The Person of Christ.* Macmillan, 1958, 321 pp.
The Cross of Christ. Macmillan, 1956, 108 pp.
**The Life and Ministry of Jesus.*
THROCKMORTON, B. B., *Gospel Parallels.* Nelson, 1957, 191 pp.
VRIEZEN, T. C., *An Outline of Old Testament Theology.* Oxford, 1958, 388 pp.
WEBER, O., *Ground Plan of the Bible.* Westminster, 1959, 221 pp.
**Westminster Historical Atlas to the Bible, The* (revised).
WHITLEY, C. F., *The Exilic Age.* Westminster, 1957, 168 pp.
WILSON, E., **The Scrolls from the Dead Sea.*
WRIGHT, G. E. AND FULLER, R. H., *The Book of the Acts of God.* Doubleday, 1957, 372 pp.
WRIGHT, G. E., **Biblical Archaeology.*
YADIN, Y., *The Message of the Scrolls.* Simon & Schuster, 1957, 191 pp.

Appendix D

Specific Citations

A problem facing all authors of serious books is how to provide the necessary documentation for their material without making it overheavy with footnotes or parentheses. In the present case, the innumerable citations which support statements throughout are presented in this appendix. Those added for the second edition will be found on pp. 1231 f.

The method used below may need brief explanation. Since the references are to the prefaces or notes, which are in a type smaller than the Bible text and usually set in two columns, the page numbers are followed by single letters — a refers to a left column, b to a right column, and n to a footnote. In each case, the passage or quotation referred to is in italics. Below it appears the source of the supporting statement, as abbreviated in form as possible. For full data as to publishers and periodicals, the reader should turn to Appendix A, p. 1193; as to the authors cited, Appendixes B, p. 1195, and C, p. 1205.

xvii *Differences in translations slight*
Simms, *Bible in America*, 6

xvii *KJV, pro and con*
See, for example, a difference of opinion in current articles: Sperry in *Harv. Div. Schl. Bul.*, 82 ff.; Goodspeed, JBL, Mar. 1946, 83; and also a caustic attack on the KJV by E. S. Bates, 113 ff.

xix *Chapter-and-verse numbers*
Finegan, 319

xxv–xxviii *Chronological Outline*
Chief sources used: *Encycl. Bibl.*; Finegan; Wardle; *Westm. Atlas*; *Westm. Dict.*

xxv *1935 B.C. as date of Abraham's entry into Canaan*
Finegan, 60

xxv *Hebrews, oppression and invasion*
Albright, *Stone Age*, 182 ff.

xxvi *Solomon's death*
Westm. Atlas, 15; *Westm. Dict.*, 104

xxvi *Fall of Jerusalem*
597 and 586 B.C., Pfeiffer, 491 f.; 598 and 587 B.C., *Westm. Atlas*, 15; Albright, *Stone Age*, 240

xxvii *Date of Ezra's arrival*
397 B.C., Albright, *Stone Age*, 248; 398 B.C., Finegan, 200; 458 B.C., *Jewish Encycl.*, V, 321; 458 *or* 397 B.C., *Cath. Encycl.*, V, 535 f.

xxviii *Date of birth of Jesus*
Olmstead, *Jesus*, 2

xxviii *Date of Crucifixion*
Apr. 7, 30 A.D. accdg. to Craig, 128

xxixa *Use of term "Bible"*
F. and W. Dict., 107 ff.

xxxa *Jamnia*
Trattner, 206

xxxa *Date of Talmud*
Grayzel, 215, 237

xxxb *Catholic Church and Apocrypha*
Simms, *Bible . . . Beginning*, 104

xxxb *The Apocrypha and Pseudepigrapha*
Comprehensive treatises used include those by Charles, Torrey, Goodspeed, Herford, and Oesterley

xxxia *Printings of The Apocrypha*
Goodspeed, *Story of Apoc.*, 7 ff.; Torrey, *The Apoc. Lit.*, 39 f.

xxxib *Oldest mss. of O.T. in Hebrew*
H. W. Robinson, *Bible . . . Versions*, 31; Gehman, BA, Dec. 1945, 100 ff.

xxxiia *Gospels originally in Aramaic?*
Torrey, *Our Translated Gospels*

xxxiia *2nd cent. ms. of John*
Kenyon, *Our Bible . . . Mss.*, 128

xxxiib *Vaticanus, Sinaiticus*
Finegan, 340 ff.; Kenyon, *Story of Bible*, 145 f.

xxxiib *Chester Beatty Papyri*
Kenyon, *Story of Bible*, ch. 9, 108 ff.

xxxiiia *Septuagint date and 72 translators*
Kenyon, *Our Bible . . . Mss.*, 52 ff.; Oesterley, *Apoc.*, 6; Filson, BA, May 1946, 34 ff.; Charles, *Apoc.*, II, 95 ff.

xxxiiib *The Vulgate and Jerome*
H. W. Robinson, *Bible . . . Versions*, 110 ff.

xxxiva *Ban on translations*
Weigle, 28 ff.

xxxvb *The KJ Version*
Chase, ch. 2; A. S. Cook; Weigle

xxxvia *Quotation*
Sperry, 85

xxxvib *"Immersionists" versions*
Simms, *Bible . . . Beginning*, 294 ff.; Colwell, *Study of the Bible*, 77

xxxviia *Catholic Bibles in English*
Stapleton, JBR, Nov. 1946, 198 ff.

xxxviib *Translations into English by Jews*
Stimpson, 131 f.

3a *Land of Palestine*
Oesterley and Robinson, *History*, I, 15 ff.; Lowdermilk

5a *Yahweh, desert mountain deity*
Leslie, 80 ff.; Meek, 93

5a *A person controlling history*
Hyatt, *Proph. Relig.*, 154 ff.

5a *Literary qualities of the Hebrew language*
Noyes, 271 ff.; T. W. Manson, *Companion*, 15 ff.; Matthews, *Pilgrimage*, 27 ff.

5b *Hebrew writings compared with others*
G. E. Wright, *Challenge*, 14; Macdonald, 218

5b *Borrowings by Hebrews*
Burrows, JBR, Feb. 1941, 10 ff.

6a *Lowth on Hebrew poetry*
Gray, *Isaiah*, I, lix ff.

6b *" . . . absolute symmetry"*
G. A. Smith, *Early Poetry*, 17

6b *Belief that O.T. was dictated by God*
G. E. Wright, *Challenge*, 5

7a *Ibn Ezra*
Trattner, 8

7a *Good summary of Biblical Criticism*
S. A. Cook, *Old Testament*, 43 ff.

7a *Spinoza and Higher Criticism*
Trattner, ch. 1

8a *Basic strands of Pentateuch*
Trattner, Part II

8a *Arguments against Mosaic authorship*
T. W. Manson, *Companion*, 35 ff.

9b *Priestly religion about 400 B.C.*
Matthews, *Pilgrimage*, ch. XII

10a *Style of P strand*
Soares, 99

11a *Methods used by archaeologists*
McCown, *Ladder*, ch. 1; *Westm. Atlas*, 9 ff.

11b *Mari*
Mendenhall, BA, Feb. 1948, 2 ff.

11b *Ras Shamra discoveries*
Hyatt, BA, Feb. 1939, 1 ff.; JBR, May 1942, 67 ff.; Kenyon, *Bible and Arch.*, 153 ff.

15a *Quotation*
Milton, *Par. Lost*, I, 25–26

15a *Creation in 4004 B.C. according to Archbishop Ussher*
Ferm, 807

15a *Quotation*
Dinsmore, 135

15b *Variety of the legends*
Gunkel, ch. 2, 13 ff.

15b *Gen. 14 a "special source"*
Driver, *Introd.*, 15

15b *Arabian or desert source*
Pfeiffer, 159 ff.

16a *Citation*
Gunkel, 93

16b *Patriarchs as "faded deities"*
Wardle, 30; Gunkel, 119

69a *Creation story "fundamental" to all Hebrew thought*
H. W. Robinson, *Inspiration*, 20

69a *Babylonian Epic translated*
Barton, 287 ff.; date, Ferm, 299

69b *Philo on creation*
Colson and Whitaker, I, 147

70a *Mayan creation story*
Blom, 168 ff.

70a *No "original sin" in Judaism*
Baeck, 163

70a *Catholic Church and hereditary taint*
Rudloff, 52

70b *Latter-Day Saints*
Talmage, 1

71a *Enoch*
Hastings, 230

71a *Exaggerated chronologies*
Wardle, 214

71a *Berossos translated*
Barton, 325 ff.

71b *"Giants" in other literatures*
Skinner, *Genesis*, 140

71b *Size of giants*
Stimpson, 421

71b *Varied flood traditions*
Abingdon, 226, Halley, 77

72a *Ancient geography and races*
Robinson, *Record and Revelation*, 2 ff.

72a *Location of Babel*
Westm. Dict., 55

72b *Importance of "covenant"*
G. E. Wright, *Challenge*, 74 ff.

73a *Jordan Valley in ancient times*
Glueck, *River Jordan*, 71 ff.; Harland, BA, May 1942, 28 ff. and Sept. 1943, 52 ff.

73b *Marriage in patriarchal age*
Bertholet, 150 ff.

73b *Hagar episode paralleled in Nuzu documents*
Gordon, *Living Past*, 176 f.

73b *Early practice of circumcision*
Breasted, 353, Stimpson, 305

74a *Quotation*
Josephus, *Antiq.*, I, 11, 4; see also Harland, BA, May 1942, 24

74a *Lot's daughters justified*
Skinner, *Genesis*, 314

74b *Tale of Iphigenia*
Bulfinch, 267

74b *Sale of birthright paralleled in Nuzu tablets*
Gordon, BA, Feb. 1940, 5; also his *Living Past*, 177

75a *Invasion by Aramaeans*
Westm. Atlas, 46

75a *Spread of Aramaic*
Westm. Dict., 38

75b *Hammurabi, Sect. 266*
R. F. Harper, 91

75b *Law of Hurrians*
Garstang, *Heritage*, 146; Gordon, BA, Feb. 1940, 1 ff.

76b *Origin of story of Potiphar's wife*
Breasted, 357 ff.

77a *Extent of Egyptian local color*
Westm. Atlas, 28; Yahuda, 3 ff.

77b *The Hyksos*
Albright, *Stone Age*, 184; *Westm. Atlas*, 27 ff.

78b *The Horites*
Good discussion in Albright, *Stone Age*, 109 f.

79a *"Habiru" (Hebrew) migrations*
Mould, 41, 54; Oesterley and Robinson, *History*, I, 77

79a *Exodus in 1290 B.C.*
Albright, *Stone Age*, 195

79a *Moses and his work*
James, 41 ff.

86a *The Nile "turned to blood"*
Abingdon, 260; Peake, 175

100a *Mosaic authorship?*
J. M. P. Smith, *Hebrew Law*, 173 ff.

100a *Late date of Decalogue*
Pfeiffer, 228

110a *The Hyksos*
See note on Gen. 46, 77b

110b *Similar legend*
Barton, 374

110b *Moses legend in Jewish writings*
Matthews, *Pilgrimage*, 48 f.

111b *Strikes in ancient Egypt*
Yahuda, 78 f.

111b *"Jehovah," Jahweh and pronunciation*
Mould, 128; Oesterley and Robinson, *History*, I, 93; Albright, *Stone Age*, 197; Stimpson, 247

112a *True vs. false prophets*
G. E. Wright, *Challenge*, 46; *F. and W. Dict.*, 741

112b *Bryce's description of locusts*
237

113a *Gross exaggeration in the Biblical statistics*
Matthews, *Pilgrimage*, 46 f.

113b *Date of Philistine entrance into Palestine*
Albright, *Stone Age*, 219; Finegan, 117

113b *No volcanic activity in Sinai Peninsula*
Albright, *Stone Age*, 200

113b *Location of Sinai*
In Peninsula of Sinai, *Westm. Atlas*, 39; in Midian, to east of Peninsula, Mould, 97; Lods, 180

113b *Red Sea and Napoleon's march*
Mould, 96; Oesterley and Robinson, *History*, I, 86 f.; Stimpson, 416

114a *De Lesseps*
Abingdon, 265

114a *Manna*
Bodenheimer, BA, Jan. 1947, 2 ff.

114a *Jethro "the first efficiency expert"*
Stimpson, 288

114b *Hebrew prohibition of images*
G. E. Wright, BA, Feb. 1943, 16

115a *No Hebrew male idols discovered*
G. E. Wright, BA, Dec. 1944, 74, note 7

115a *The Covenant Code*
J. M. P. Smith, *Hebrew Law*, 15 ff.

115a *Origin of Hebrew law*
Pfeiffer, 211; Wardle, 208 ff.

115a *Covenant Code dated not before ninth century B.C.*
Albright, *Stone Age*, 204

115a *Sumerian Code, translated by Kramer*
N.Y. Times, Mar. 2, 1947, 20, col. 1

115b *"Eye for eye" not literally applied*
Hertz, I, 405

115b *Joshua ("Jehovah is salvation")*
Westm. Dict., 330

116a *Nature of Hebrew worship of calf*
Albright, *Stone Age*, 203 ff.

116a *Aaron, symbol of later Bethel cult*
Meek, 134 f.

117a *Moses' horns due to error in interpretation*
Stimpson, 331 f.

118b *Law, the embodiment of the visions of the prophets*
Driver, *Deut.*, xxvii

118b *The Priestly Code*
J. M. P. Smith, *Hebrew Law*, 117 ff.

119a *Ritual elaborate and exacting*
Soares, 83

119b *Pagan origin of Hebrew sacrifice*
Hyatt, *Proph. Relig.*, 128 f.

119b *Quotation*
Hertz, I, 342

120a *The Holiness Code*
J. M. P. Smith, *Hebrew Law*, 70 ff.

127a *Azazel, a wilderness demon*
Abingdon, 289; J. M. P. Smith, *Hebrew Law*, 152 ff.

127b *Sacredness of blood*
Hertz, I, 487

128a *Child sacrifice*
J. M. P. Smith, *Hebrew Law*, 82

128b *Words on Liberty Bell*
Stimpson, 464 ff.

130b *Two periods of Hebrew invasion*
Albright, *Stone Age*, 211 ff.; *Westm. Atlas*, 39 ff.

146a *Levites and Cohens*
Baron, I, 200; III, 51

146a *The Nazarites*
Westm. Dict., 421

146b *"The Lord Bless Thee"*
Dinsmore, 156

147a *Many arks; their purpose*
Arnold, 33, 77; Stimpson, 365 ff.; Leslie, 121 ff.

147a *Spinoza's questioning of Mosaic authorship of Pentateuch*
Trattner, 5 ff.

147b *Route of the Israelites*
Gray, *Numbers*, 270

148a *Serpent as sign of healing*
Lods, 105, 239; Stimpson, 378; Rowley, *Re-discovery*, 73

148b *The prayer to a spring*
"One of the most ancient and typical examples of the Cult of waters among the Semites." Lods, 235

149a *Deuteronomy, the "pivotal point in Hebrew history"*
Ferm, 225

149a *Deuteronomy as "quintessence of the prophets"*
Moore, *Judaism*, I, 15; also Cornill, 83

149b *Quotation*
Driver, *Deut.*, xxvi

149b *The Deuteronomic Code*
J. M. P. Smith, *Hebrew Law*, 39 ff.

150a *Deuteronomic style*
Noyes, 302 ff.

150b *Deuteronomy canonized 621 B.C. and the nucleus of the Pentateuch*
"The Pentateuch is merely an enlarged edition of the book found in the Temple." Pfeiffer, 57; Burrows, *Outline*, 18

150b *Northern origin of Deuteronomy*
"compiled in northern Israel and carried to Jerusalem after the fall of Samaria." Albright, BA, Feb. 1946, 2; Welch, 10

150b *Deuteronomy is northern analogue of the Holiness Code*
Oesterley and Robinson, *Introd.*, 60

165a *Significance of the Shema*
Driver, *Deut.*, 93; Montefiore's quotation, in Robinson, *Record and Revelation*, 445

166a *Natural resources of Palestine*
Glueck, *River Jordan*, 146; Lowdermilk, 219 ff.

166b *Origin of "Belial"*
Stimpson, 349; Driver, *Deut.*, 153

166b *Dietary rule to guarantee rain or productivity*
Finegan, 148; Driver, *Deut.*, 166

167a *Early attitude toward payment of interest*
Doughty, I, 362; Driver, *Deut.*, 266

167b *Quotation*
Doughty, I, 362

167b *Purpose of Levirate marriage*
Driver, *Deut.*, 281

168b *Date of Moses' song in ch. 32*
About 630 B.C., Gore, *O.T.*, 166; "much later than Moses," Driver, *Deut.*, 346

168b *Date of Moses' Blessing*
"Certainly ancient," Driver, *Deut.*, 387

171a *Dates of Joshua's campaigns*
Westm. Atlas, 40

171b *Hebrew conquests "a gradual process" by groups acting independently*
Moore, *Judges*, 8 f.; Noyes, 116

183a *The peoples encountered by the Hebrews*
Westm. Dict., 26, 89, 251, 284, 481

184a *Jordan landslide*
McCown, *Ladder*, 82; Glueck, *River Jordan*, 144

184b *Dates for fall of Jericho*
Finegan, 136; McCown, *Ladder*, 81; G. E. Wright, BA, Sept. 1940, 33

184b *Practice of exterminating foe*
Garstang, *Joshua, Judges*, 143; Albright, *Stone Age*, 213 f.; F. James, 51

184b *Translation of Mesha Stone*
Barton, 459 f.

185a *Site of Jericho uninhabited for 500 years*
Garstang, *Joshua, Judges*, 147 f.

185a *Urim and Thummim*
Stimpson, 268; Hertz, I, 342

185a *Stoning, a wide-spread practice*
Westm. Dict., 582

185b *Strategy at Ai or Bethel?*
Westm. Atlas, 40, 105; Finegan, 137; McCown, *Ladder*, 214 ff.

186a *Criticisms of "sun stood still"*
Ingersoll, vol. 7, 56; vol. 11, 600

186a *Joshua's progress in Northern Palestine*
Oesterley and Robinson, *History*, I, 130

187a *Tell el-Amarna letters*
Barton, 440 ff.

188a *Reasons for defeat of Canaanites by the Hebrews*
Mould, 139 f.

207a *Piecemeal invasion*
F. and W. Dict., 673 f.

207a *Summary of Canaanite religious practices*
Matthews, *Pilgrimage*, 74; *Westm. Dict.*, 46

207a *Hebrews and early polytheism*
Rowley, *Re-discovery*, 124 ff.; Wallis, *God and the Social Process*, 5

207b *Deborah, one of the few women to serve as a religious leader in Israel*
J. M. P. Smith, *Prophets*, 15 ff.

207b *Importance of Song of Deborah*
Bewer, *Lit. of the O.T.*, 5 ff.; Moore, *Judges*, 135 f.

208a *Meaning of Jerubbaal*
Abingdon, 363

208a *The choosing of the 300 warriors*
Moore, *Judges*, 202

208a *The Gideon Society*
Stimpson, 134

208b *Ephod — idol or sacred box?*
Moore, *Judges*, 232; Arnold, 128 ff.

208b *Fables and parables in the Bible*
Culler, 73 f.

209a *Use of word "shibboleth" as test*
Stimpson, 330

209b *The Philistines*
Lods, 51, 348; *Westm. Atlas*, 45 f.; Mould, 47 f.; Finegan, 108; Baron, I, 53

210b *Dagon, the Philistine deity*
Westm. Dict., 124; Moore, *Judges*, 358; Leslie, 25

211a *The separate documents in Samuel*
Abingdon, 381; Oesterley and Robinson, *Introd.*, 89 f.; Pfeiffer, 362 ff.; Noyes, 294 ff.

211b *High praise for Saul and his popularity with the people*
Lods, 358; F. James, 113 ff.; *F. and W. Dict.*, 812 f.

212a *Hebrew society in tenth cent. B.C.*
Noyes, ch. x (186 ff.)

220n *Origin and nature of "sons of the prophets," in Greece and Near East*
Leslie, 114 ff.

272a *Destruction of Shiloh by the Philistines*
Wright, BA, Dec. 1944, 73; Albright, *Stone Age*, 219

273a *The "golden mice"*
See citations on 337a

273a *Ch. 8 later than ch. 17:14–20*
H. P. Smith, *Samuel*, 55

273b *Character of the "man of God"*
Adams, ch. II (19 ff.)

273b *Iron of the Philistines*
G. E. Wright, BA, May 1938, 5 ff.; Finegan, 128; Albright, *Stone Age*, 222. See also citations on 209b

274a *Where the Amalekites lived*
Moore, *Judges*, 178 ff.

274b *Extermination as sacrifice*
See citations on 184b

275b *Saul's "séance" interestingly analyzed*
Abingdon, 396

276a *David's dirge*
Bewer, *Lit. of O.T.*, 16

276b *Jerusalem in David's time and its capture*
McCown, *Ladder*, 236 ff.; Finegan, 149 ff.; *Westm. Dict.*, 293 ff.

276b *Prophet-counselor in Hebrew life*
R. B. Y. Scott, 65 f.

277a *Extent of Hebrew Empire*
Wardle, 73; Noyes, 173 ff.

277b *David's successes and the competing empires*
Wardle, 69

278a *Significance of Absalom's relationship with David's concubines*
H. P. Smith, *Samuel*, 350

278b *Opposition to centralized power*
Bertholet, 243 ff.

279a *Placating Yahweh by sacrifices*
H. P. Smith, *Samuel*, 374

280a *Sources and date of compilation of Books of Kings*
Skinner, *I and II Kgs.*, 23 ff.; *Abingdon*, 413

298b *Omri remembered by Moabites and Assyrians*
Westm. Dict., 440; Mould, 224 f.

300n *The "limping dance" by the devotees of the Phoenician Baal, the "most characteristic feature of the worship"*
Leslie, 147 f.

330b *Adonijah's request for Abishag "interpreted as preferring a claim to the succession"*
Wardle, 70 f.

330b *Altar horns, their purpose*
Westm. Dict., 255

331a *Sources of Solomon's wealth*
Hyatt, JBR, Feb. 1940, 27 ff.; Wardle, 73 ff.

331a *Iron, copper and shipping centered in Ezion-Geber*
Glueck, BA, *Ezion-Geber*, Sept. 1938, Dec. 1939, Dec. 1940

331b *Solomon's Temple*
G. E. Wright, BA, May 1941, 17 ff.; Leslie, 129 ff.; *F. and W. Dict.*, 890 ff.

331b *Metallurgical skills*
See citations on 166a

332a *The Hittite power and culture*
Kenyon, *Bible and Arch.*, ch. 4, 81 ff.; Barton, 84 ff.; for fuller treatment see Garstang, *Hittite Empire*

332b *Idolatry in Solomon's reign*
F. James, 160

333a *Solomon's failures as basis for the revolution*
Mould, 195 f.

333a *Solomon "one of the most foolish rulers"*
Kent and Burrows, 6

333a *Reasons for the dissolution of the kingdom*
Mould, 213 ff.

333b *No worship of the bull, but of the invisible Yahweh upon it*
Albright, *Stone Age*, 229

333b *Shishak's raid of no permanent effect*
Westm. Atlas, 48

334a *The significance of Elijah in the prophetic succession*
R. B. Y. Scott, 66 ff.; Matthews, *Pilgrimage*, 111 ff.

334a *Significance of Naboth episode*
Wallis, *Sociological Study*, 91, note; Baron, I, 57, 75; Morgenstern, 287 ff.

334b *Micaiah as landmark in prophecy*
Leslie, 152

335a *Significance of Jezebel*
Morgenstern, 276 ff.

335a *Blood-baths following the Jehu revolution*
Matthews, *Pilgrimage*, 113 ff.

335b *Syria and Israel against Assyria, 853 B.C.*
J. M. P. Smith, *Prophets*, 41; *Westm. Atlas*, 49, 68; Finegan, 171 f.

336a *Ahaz becomes an Assyrian vassal*
Mould, 245 f.

336a *Tiglath conquered Philistia, Galilee and Trans-Jordan and detached them from Israel*
Westm. Atlas, 68

336b *The Assyrian Empire*
Westm. Atlas, 67 f.

336b *The ten tribes not "lost"*
H. G. May, BA, Sept. 1943, 58

336b *Sargon inscription*
Barton, 465 ff.

337a *Rebellion of Philistines*
Pfeiffer, 427 f.

337a *Sennacherib inscription*
Barton, 470 ff.

337a *Assyrian disaster caused by mice*
Herodotus, I, 182

337a *Rebellion led by Merodach*
Oesterley and Robinson, *History*, I, 387

337b *Pagan reaction under Manasseh*
Matthews, *Pilgrimage*, 133 ff.

337b *Violence of Josiah's revolution*
Matthews, *Pilgrimage*, 141 f.

338a *Perhaps no battle at Megiddo and Josiah was killed because his loyalty was doubtful*
J. M. P. Smith, *Prophets*, 149 f.; Rowley, *Re-discovery*, 44, and *Apocalyptic*, 15 f.

338a *Date of Josiah's death, 609 B.C., the First Exile, 598 B.C. and the destruction of Jerusalem, 587 B.C.*
Albright, BA, Feb. 1946, 2

338a *Necho went to* aid *the Assyrians*
Westm. Atlas, 68

338b *1st and 2nd Babylonian Empires*
Finegan, 45, 183 ff.; *Westm. Atlas*, 68

339a *The number of deportees, 15,000*
Wardle, 113

339b *The deportation ("the Golah") and the suggestion that the differences estimated may be due to mortality on the journey*
Albright, BA, Feb. 1946, 5

345b *Career and policies of Cyrus*
Mitchell, 3 ff.

345b *Translation of Cyrus cylinder showing reversal of the Assyrian-Babylonian policy on deported peoples*
Barton, 483 ff.

345b *The Second Temple*
Barton, 250 ff.; Albright, BA, Feb. 1946, 10

346a *Date of Ezra*
Albright, *Archaeology*, 219; Ferm,

269; S. A. Cook, 194, note; *F. and W. Dict.*, 253 f.

346b *Origin of synagogue*
Stimpson, 276; Filson, BA, Dec. 1944, 78 ff.

346b *The Great Synagogue — fact or fancy?*
Jewish Encycl., XI, 640 ff.; Witton-Davies, 8

346b *Ezra along with Nehemiah as founder of Judaism*
Cornill, 161

352a *Much of Ezra-Nehemiah has "strayed"*
Witton-Davies, 84

356a *Number of repatriates "hopelessly exaggerated"*
Abingdon, 464

356b *Hyrcanus' destruction of Samaritan Temple*
Oesterley and Robinson, *History*, II, 278

357a *The two documents (Ezra 1 and 6) related to the Return consisted of a proclamation by Cyrus and a memorandum to the treasury*
Bickerman, JBL, Sept. 1946, 249 ff.

357a *Cylinder which shows Cyrus to be humane*
Finegan, 191

357b *Ezra's marriage regulations*
Moore, *Judaism*, I, 20 f.

358b *Nehemiah's memoirs "genuine beyond the shadow of a doubt"*
Pfeiffer, 829

367a *The three adversaries of the repatriates*
Abingdon, 470; Witton-Davies, 170

368a *Statement concerning the building of the wall*
Josephus, *Antiq.*, XI, 5, 8

371a *Goethe "daintiest of love idyls"*
Genung, 417

371a *Date of composition of Ruth*
Driver, *Introd.*, 455; Ferm, 674

376a *Jonah, "the most misunderstood book"*
Raymond C. Knox, 137

376a *Jonah, parable or allegory?*
Bewer, *Jonah*, 11; Genung, 418

376a *Date of Jonah*
Ferm, 400; Bewer, *Jonah*, 13

376b *The Book of Jonah, "one of the deepest . . . ever written"*
Cornill, 170

376b *"Jonah . . . a great missionary tract"*
J. M. P. Smith, *Prophets*, 278 f.

379a *"One of the world's best short stories"*
Macarthur, 196

379b *Date of Esther*
Pfeiffer, 740 ff.; Paton, 61 f.; Witton-Davies, 299 ff.

380a *Hyrcanus' mass conversions*
Pfeiffer, 742

380a *Esther not based on historical events*
Paton, 75

380b *Esther and the Feast of Purim*
Paton, 54 ff., 84 ff.; *F. and W. Dict.*, 230 f.

383n *Agag a common name or title among Amalekites?*
Westm. Dict., 13

393a *"The 'Wisdom' Literature has little . . . that is especially 'Israelite'"*
S. A. Cook, 204

393a *Relation to other wisdom literature*
Oesterley, *Wisdom of Egypt*

393b *Character of wisdom books*
Rankin, *Israel's Wisdom Literature*

394a *Prov. 30:1–31:9 originated among Edomite sages*
Muilenburg, JBR, Feb. 1942, 40

394a *Parallels of Amenemope with Proverbs*
Breasted, 371 ff.

394a *Comparable collections of "wise sayings" in Babylonia and Egypt*
Barton, 505 ff.

394b *375 proverbs*
Moulton, 1456

406n *Source of Jesus' command to love enemies*
Moulton, 1453

421a *Ecclesiastes, "the greatest . . . product of Hebrew philosophic thought"*
Macdonald, 197

421a *Nature of Ecclesiastes*
Gordis; Jastrow, *A Gentle Cynic*

431a *Victor Hugo's praise of Job*
Macarthur, 197

431a *Carlyle on Job*
Kent and Burrows, 33

431a *The problem and Job's answer*
Rowley, *Re-discovery*, 104 f.

431a *Job as a drama*
Kallen

431a *Author an Edomite?*
Pfeiffer, 680

432a *Reconstruction of the Book of Job*
Jastrow, *The Book of Job*

432a *"epic of the inner life"*
Genung, 465

462a *Similar concept of Sheol in Babylonian poem*
Barton, 529 ff.

462b *Translation of 13:15*
Jastrow, *Job*, 244

462b *Kraeling's view: no allusion to the Messiah*
E. G. Kraeling, 88 f.

463a *Translation of vv. 25–26 is only a guess*
Sellers, BA, Feb. 1945, 14

463a *Rahab, its significance*
Hastings, 78 f.

463b *Figurative view of "seeing God"*
Soares, 137
464a *Statement*
Wardle, 204
467a *Quotation*
Augustine, *Confessions*, IX, 4
467a *The Psalms as lyric poetry*
Taylor in *Munera Studiosa*, 1 ff.; Freehof, 3 ff.
467b *Psalms 88–89 "in their original form were written by Edomite sages"*
Muilenburg, JBR, Feb. 1942, 40
467b *Dates of the Psalms*
Buttenwieser, 1 ff.; *F. and W. Dict.*, 751
468a *Hebrew music*
Bertholet, 309 ff.
506a *Amenemope parallel of Ps. 1*
Breasted, 365
506a *Ps. 2 for wedding of Jannaeus*
Pfeiffer, 628
506b *On stars and moral law*
Kant, *Critique of Pure Reason*, conclusion
507a *Occasion for Ps. 24*
Buttenwieser, 4
507a *Ps. 29 parallel of Ras Shamra documents*
Ginsberg, in Burrows, "*What . . . Stones?*", 287
507a *Psalm 32 favorite of Augustine*
Kirkpatrick, 161
508a *Opinions quoted on Psalm 50*
Freehof, 131 ff.
508a *Interpretation of word "I" in Psalms*
S. A. Cook, 201
508b *Incantation for rain*
Buttenwieser, 4
509a *Psalm 79 as Maccabean*
Pfeiffer, 637
509a *Quotation from Milton's Ode*
Hanford, 40
510a *Psalm 104 and Ikhnaton*
Oesterley, *Fresh Approach*, 15 ff.; Barton, 500 ff.
511a *The worship of saints denounced*
Book of Common Prayer, Episcopal Prayer Book, Article XXII
511b *First papal canonization*
Encycl. Brit., 14th ed., vol. IV, 755
511b *Quotation from Canticle of the Sun*
Leavens, I, 15
512a *Song of Solomon as collection of lyrics*
Jastrow, *Song of Songs*
512a *Interpretations of Song of Solomon*
Schoff
512b *Syrian wedding customs*
Encycl. Bibl., 689 ff.
512b *Dramatic interpretation of Song, quotation from Origen*
Pfeiffer, 715
513a *Dramatization by Dr. Pool*
Menorah Journal, Spring 1945, 57 ff.
520n *Origin of "ivory tower"*
Forster, *Atlantic Monthly*, Jan. 1939, 51 ff.
522a *Wailing Wall as foundation of Temple*
Burrows, *What . . . Stones?*, 133
523a *"Kinah, or elegiac, meter"*
G. A. Smith, *Early Poetry*, 12
531a *Prophets called "unique . . . literature"*
Oesterley and Robinson, *Introd.*, 221
531a *Psychological view of the visions and ecstasy*
Myers, JBR, April 1937, 55 ff.
531a *Religious ecstasy*
W. James, 393 ff.; 478 ff.
531b *Nature of the visions of the prophets*
Rowley, *Harv. Theol. Review*, Jan. 1945, 1–6, 26; Gifford, 17
531b *Forerunners of the "great" prophets*
Hyatt, *Proph. Relig.*, 13 ff.; H. W. Robinson, *Inspiration*, 173 ff.
531b *Philosophy of history of the prophets*
Minear, JBR, Aug. 1943, 156
532a *Prophets as social reformers*
W. R. Smith, 139 ff.; Graham, 60 ff.; Cornill, 35 f.; Noyes, 231; Haroutunian, JBR, Feb. 1940, 20
532a *Only one-fifth of Jeremiah authentic, according to Duhm*
Bewer, *Lit. of the O.T.*, 168
533a *Dates of Amos and Jeroboam II*
W. R. Harper, 5; Gifford, 17; *Westm. Atlas*, 15; *Westm. Dict.*, 293
533a *Scene of appearance of Amos*
W. R. Smith, 120 ff.; Morgenstern, 172 f.; Cornill, 38 ff.
533a *Amos preached in various places in Israel*
Wolfe, XXV
533b *Amos' attitude toward sacrifice*
Waterman, JBL, 1945, 298
533b *Amos' influence upon monotheism*
Hyatt, *Proph. Relig.*, 151; Wolfe, 62 ff.
533b *Amos — a new type of divine messenger*
Morgenstern, 35, 427
543a *Location of Kir*
Westm. Dict., 345
543a *Probable later insertion of 2:4–5*
W. R. Harper, CXXXII
543b *Is v. 8 non-Amos?*
W. R. Harper, CXXXII
543b *Meaning of "day of the Lord"*
W. R. Harper, 131; Wolfe, 41 ff.
543b *Disputed ending of Amos*
W. R. Harper, CXXXII
544a *Social and political background of Hosea*
Cornill, 53 ff.; Wolfe, 75 f.
544a *Interpretation of Hosea's personal allegory*

W. R. Harper, 208 ff.; Leslie, 183 ff.

544b *Comparing Hosea with Amos*
W. R. Harper, cxlviii f.; Sypherd, 73

544b *Hosea and paganism*
S. A. Cook, 151, 174; Leslie, 176; R. B. Y. Scott, 26 ff.; H. G. May, JSL, Jan. 1932, 73 ff.

553a *Hosea's condemnation of Jehu*
Graham, 70 f.

553a *Does Hosea refer to two women?*
Pfeiffer, 567; Wolfe, 81 ff.; J. M. P. Smith, *Prophets*, 74

553a *Hosea's marriage*
Bewer, JSL, 1905–1906, 120–130; Hyatt, *Proph. Relig.*, 42

553a *Sacred prostitution*
Leslie, 49 ff., 180; Burrows, *Outline*, 296 f.

553b *Meaning of "hesed"*
Fern, 453; Baeck, 107 ff.; Rowley, *Re-discovery*, 155 f.; H. W. Robinson, *Inspiration*, 57 ff.

553b *Futility of the rivalry between parties*
Wolfe, 108 ff.

553b *Hosea's attacks on image worship*
J. M. P. Smith, *Prophets*, 81

554a *Later additions to Isaiah*
Gray, *Isaiah*, xxxii

554a *Political events in Isaiah's time*
Finegan, 173 ff.; Gray, *Isaiah*, lxviii ff.

554b *Nature of "holiness"*
Burrows, *Outline*, 68 ff.

555a *Tradition concerning Isaiah's death*
Charles, *Apoc.*, II, 155 ff.

574a *Authorship of chs. 32–35*
Peake, 457; Hyatt, *Proph. Relig.*, 29

578a *Sennacherib's invasion*
Finegan, 177

578a *Authorship of "swords into plowshares"*
Gray, *Isaiah*, 42

578a *Economic oppression in the prophetic period*
Hyatt, *Proph. Relig.*, 61 ff.; also citations on 532a

578b *Ahaz' tribute to Assyria*
Finegan, 174

578b *"Virgin" or "woman"?*
Gray, *Isaiah*, 120 ff.; G. A. Smith, *Isaiah*, I, 115; T. H. Robinson, *Matthew*, 4

578b *Isaiah's disciples, "first appearance in history of a religious community"*
G. A. Smith, *Isaiah*, I, 126; Gray, *Isaiah*, 155

579a *Dates of parts of Isaiah*
Peake, 441 f.

579a *The Messianic prophecies not Isaiah's*
Hyatt, *Proph. Relig.*, 104; J. M. P. Smith, *Prophets*, 127 ff.

579b *Lucifer*
Stimpson, 112

579b *Date of Isaiah's "nakedness"*
J. M. P. Smith, *Prophets*, 106

579b *"Tartan" is a title meaning commander*
Encycl. Bibl., 4903

579b *Dumah, "a symbolic designation of Edom"*
Westm. Dict., 143

579b *Revelry probably that of lifting the siege of Jerusalem*
Gray, *Isaiah*, 364

580a *Jerome on the Little Apocalypse*
Gray, *Isaiah*, 397

580a *The apocalyptic vision "extends beyond particular or national conditions"*
G. A. Smith, *Isaiah*, I, 417

580a *"The earliest mention . . . of a resurrection"*
Peake, 454; Cornill, 166

580b *The metaphor of the short bed*
G. A. Smith, *Isaiah*, I, 160

581a *Divisions of the Book of Micah*
Gore (OT), 583; J. M. P. Smith, *Micah*, 12, 16

585n *"Swords into plowshares"*
See citation on 578a

587n *Verse 8 as "greatest saying of the Old Testament"*
G. A. Smith, *Twelve Prophets*, I, 425

587n *Verse 8 as "the sanest . . . any literature affords"*
Genung, 165

588a *Jeremiah, "the grandest personality of the Old Testament"*
Vernon, *Relig. Value*, 36

588a *Jeremiah known as "The Prophet"*
Bewer, *Lit. of the O.T.*, 167; Matthews, *Pilgrimage*, 166

588b *Baruch or some later anonymous writer?*
H. G. May, JBR, Nov. 1942, 195 ff

588b *Jeremiah perhaps was descended from Abiathar*
Cornill, 92

588b *Date of Jeremiah's work about 615 B.C.*
Hyatt, JBR, May 1943, 93 ff.

589a *The Hebrew succession under Egypt*
G. A. Smith, *Jeremiah*, 164 f.

589a *Closing days of the Kingdom of Judah*
C. H. Gordon, *Living Past*, 182 ff.

589b *Jeremiah's questioned patriotism*
Hyatt, *Crozer Quarterly*, Jan. 1943, 52–58

589b *Jeremiah, the "spiritual founder of the Synagogue"*
Welch, 248

590a *Jeremiah, "the father of personal religion" and of prayer*

Hyatt, *Proph. Relig.*, 25; Vernon, *Relig. Value*, 60

629a *The "high places"*
Leslie, 33–36

629b *Mysterious invasion from the North*
J. M. P. Smith, *Prophets*, 133, note; Herodotus, *History*, I, 105; Hyatt, JBL, 1940, 499 ff.

630a *Jeremiah does not entirely deny official religion*
Rowley, *Re-discovery*, 154, 158

630a *Attack on the Temple*
Hyatt, *Proph. Relig.*, 123

630b *Jeremiah's perpetual inner turmoil*
Hyatt, JBR, May 1943, 95; G. A. Smith, *Jeremiah*, 319 ff.

630b *Extent of human sacrifice*
Leslie, 45 ff., 160 f.

631a *"Zedekiah . . . weak and vacillating"*
Hyatt, *Proph. Relig.*, 137

631a *Chs. 24 and 29 believed authentic*
J. M. P. Smith, *Prophets*, 180 ff.

631b *"Jehoiakim . . . a copyist's error"*
G. A. Smith, *Jeremiah*, 248, note

632a *Parts of ch. 31 not authentic*
G. A. Smith, *Jeremiah*, 301

632a *Jeremiah's emphasis on individual conscience*
Baron, I, 69

632a *"Culminating point of the prophetic protest"*
Hooke, 35

632b *Enslavement of the freedmen*
G. A. Smith, *Jeremiah*, 273 f.

632b *Writing methods in early Bible days*
Hyatt, BA, Dec. 1943, 71 ff.; McCown, BA, May 1943, 21 ff.

632b *Date of episode in ch. 36*
G. A. Smith, *Jeremiah*, 22 ff.

633a *Paganism and the prophetic eclipse*
J. M. P. Smith, *Zephaniah*, 161 f.

633a *Later passages in Zephaniah*
J. M. P. Smith, *Zephaniah*, 173

633b *The attack by Babylonia upon the Assyrian Empire*
Barton, 538 ff.

633b *Nahum, "not a true prophet but a poet"*
Hyatt, *Proph. Relig.*, 30

633b *Ch. 1 of another origin*
J. M. P. Smith, *Nahum*, 268

633b *Quotation*
J. M. P. Smith, *Prophets*, 161

634a *"because of his faithfulness," 2:4*
J. M. P. Smith, *Prophets*, 159

634b *Ch. 3 is later than Habakkuk*
Ward, 6

643a *"A theologian and first dogmatist of the Old Testament"*
Cornill, 114

643b *Summary of recent scholarship on Ezekiel*
Irwin, 3 ff.

643b *Only one-fifth of Ezekiel genuine*
Irwin, 283

643b *Range of dates of Ezekiel*
J. Smith, *Ezekiel*, 98; Torrey, *Pseudo-Ezekiel*, 99

643b *The Babylonian editor*
Matthews, *Ezekiel*, xxvi ff.

643b *Analysis of personality of Ezekiel*
Broome, JBL, Sept. 1946, 277 ff.; Matthews, *Ezekiel*, xxiii ff.; Hyatt, *Proph. Relig.*, 27

643b *Apocalyptic features of Ezekiel*
Cooke, I, xxix

644b *Was the Book of Ezekiel the father or the child of Judaism?*
J. M. P. Smith, *Prophets*, 216

660a *Ezekiel's plan for new temple and regulations*
Cooke, I, xxxix

661a *Interpretations of "house of Israel"*
Cooke, I, 41; Matthews, *Ezekiel*, xxi

661b *On Ezekiel's psychology*
See citations on 643b

662a *Ezekiel borrowed from Jeremiah*
Cooke, I, xxxi

662a *Explanations of 16:3*
Leslie, 55; Hyatt, *Proph. Relig.*, 83

662b *Zedekiah's breaking of his oath*
Matthews, *Ezekiel*, 60

662b *"most momentous . . . lesson"*
Genung, 268

663a *13-year siege of Tyre by Nebuchadnezzar*
Josephus, *Antiq.*, X, 11, 1

663b *The metaphor of the "Good Shepherd"*
G. E. Wright, BA, Dec. 1939, 44 ff.

663b *Inwardness of Ezekiel's conception compared to Jeremiah's "new covenant"*
Cooke, II, 39 f.

663b *The question of individual immortality not raised in passage on "these bones . . ."*
Matthews, *Ezekiel*, 140; Cooke, II, 397

664a *"the greatest thinker . . . the Hebrew genius ever produced"*
Muilenburg, in brochure for the National Intercollegiate Christian Council staff fellowship, 1945

664a *"noblest mind" of the Old Testament era*
Knopf, 299

664b *Israel's consciousness of a world mission*
S. A. Cook, 156

665a *Monotheism attained after long struggle*
Rowley, *Re-discovery*, 130 ff.

689b *Cyrus' remarkable religious tolerance*
Hyatt, *Proph. Relig.*, 44

690b *Interpretations of the "servant"*

Pfeiffer, 460; G. A. Smith, *Isaiah*, II, 233 ff.; Vernon, *Relig. Value*, 42 ff.; Hooke, 40 ff.; J. M. P. Smith, *Prophets*, 231

692b *Darius*
Mitchell, 7 ff.; *F. and W. Dict.*, 169

692b *Personality of Haggai*
Mitchell, 26 ff.; Peake, 572

692b *Authenticity of last chapter of Zechariah*
Mitchell, 81, 232 ff.

692b *Characteristics of apocalyptic writing*
Mitchell, 239 f.; *F. and W. Dict.*, 52 f.

699a *Identification of Zerubbabel with the Messiah*
Mitchell, 78

699a *Darius and the uprising in Babylonia*
Albright, BA, Feb. 1946, 9

699b *"The Branch" as referring to Zerubbabel*
Mitchell, 104

700a *Not Joshua but Zerubbabel*
Peake, 578

700b *"Canaanite" meant "trader"*
Mitchell, 357

701a *Date of Obadiah*
Bewer, *Obadiah*, 8 f.

701a *Date of Malachi*
J. M. P. Smith, *Malachi*, 6 f.

701b *The two parts of Joel*
Bewer, *Joel*, 56

710a *Locust plagues*
Bewer, *Joel*, 78

711a *Identification of "my messenger"*
J. M. P. Smith, *Malachi*, 62 f.

711a *Elijah as forerunner of the Messiah*
J. M. P. Smith, *Malachi*, 82 f.

712a *Date of Daniel and historical background*
Rowley, *Apocalyptic*, 41 ff.; J. M. P. Smith, *Prophets*, 296; Wardle, 204 f.; Enslin, *Christian Beginnings*, 8 ff.

712b *Nature of apocalyptic writing*
Abingdon, 188; see citations on 692b

726a *"Pulse" probably peas and beans*
Westm. Dict., 501

726a *Worship of idols enforced by crucifixion*
Josephus, *Antiq.*, XII, 5, 4

726a *Aramaic portion of the text*
Oesterley and Robinson, *Introd.*, 339 ff.

726b *A time of "bitter torments"*
Josephus, *Antiq.*, XII, 5, 4

726b *Hidden references to Medes and Persians*
J. M. P. Smith, *Prophets*, 298

727a *Family tree of Belshazzar*
Dougherty, 60, 93 ff.; J. M. P. Smith, *Prophets*, 301, note; Barton, 480 ff.

727a *"Father" not literally used*
Finegan, 190

727a *Handwriting on the wall*
Stimpson, 362

727b *Darius of Persian royal family*
Finegan, 195

727b *Facing in prayers*
Driver, *Daniel*, 74; Stimpson, 180

727b *The "horns" and Antiochus IV*
F. James, 567

727b *"Son of man" and "the saints"*
J. M. P. Smith, *Prophets*, 306; Rowley, *Apocalyptic*, 28 ff.

728a *The seventy weeks*
J. M. P. Smith, *Prophets*, 307 f.

728b *Jewish belief in life after death is a late development*
Stimpson, 212; Greenstone, 59 ff.; Rowley, *Apocalyptic*, 52 f.

731a *Background and history of The Apocrypha*
Oesterley, *Introd. to Apoc.*, 26 ff.; *Jews . . . Greek Period*, 1 ff.

732a *Nature and influence of Eastern Judaism*
Booth, *Bridge*, 29 ff.

732b *Place of Philo in Jewish Hellenism*
Herford, *Talmud and Apoc.*, ch. 12, 307 ff.

732b *Influence of Hellenism upon the Jews*
Oesterley, *Jews . . . Greek Period*, 19 ff.

732b *Judaism as first missionary religion*
Moore, *Judaism*, I, 324, 331 f.; Baeck, 74

732b *Reasons for spread of Judaism*
Schuerer, II, 2, 295 ff.; Guignebert, 228 ff.

733a *Disparaging comments on Judaism*
Tacitus, *History*, V, 5

733a *"extraordinary increase . . . Empire"*
Foakes-Jackson and Lake, I, 167

733b *Circumcising of Idumeans*
Josephus, *Antiq.*, XIII, 9, 1; Gore (Apoc.), 6

733b *Jesus' disciples perhaps of those forcibly converted to Judaism*
Gore (Apoc.), 6

734a *Character of Jannaeus*
Gore (Apoc.), 6

734a *Civil war under Jannaeus*
Riggs, 119 ff.

734a *Josephus on the Pharisees*
Antiq., XIII, 16, 2

734b *Pompey in the Temple*
Josephus, *Antiq.*, XIV, 4, 4

734b *Hyrcanus "a disciple" of the Pharisees*
Josephus, *Antiq.*, XIII, 10, 5

734b *Meaning and first use of "Pharisee"*
Moore, *Judaism*, I, 60; Gore (Apoc.), 7

734b *Slaughter of Pharisees by Jannaeus*
Josephus, *Antiq.*, XIII, 13, 5; Moore, *Judaism*, I, 58

735a *Pharisees under Alexandra*
Josephus, *Antiq.*, XIII, 10, 6

735a *Pharisees' influence becomes "paramount"*
Westm. Dict., 476

735a *Comparison of Pharisees and Sadducees*
Booth, *Bridge*, 66 ff.

735a *Sadducees' literal interpretation of the "written law"*
Josephus, *Antiq.*, XIII, 10, 6; Moore, *Judaism*, I, 67

735a *Sadducees' opposition to "excessive zeal"*
Gore (Apoc.), 7

735a *Daniel, a "manifesto of the Hasidim"*
Chase, 253

735b *Evidence of Sadducees' point of view*
Gore (Apoc.), 7

735b *Bible Societies and The Apocrypha*
See citations on xxxia

739a *Date of Seleucus*
Finegan, 207

739a *The author of I Maccabees*
Moore, *Judaism*, I, 205; Goodspeed, *Story of Apoc.*, 76

739b *Quotation*
Herford, *Talmud and Apoc.*, 248

765a *Hellenized Jews*
Josephus, *Antiq.*, XII, 5, 1

765b *Altar to Olympian Zeus*
Gore (Apoc.), 130

766a *Asamoneus as title for Maccabees*
Josephus, *Antiq.*, XII, 6, 1

766a *Hasidim the first religious martyrs*
Grayzel, 65

766b *Feast of Lights*
Josephus, *Antiq.*, XII, 7, 7

766b *Religious autonomy the original purpose of the Maccabean revolt*
Charles, *Apoc.*, I, 90

767a *Nicanor's Day*
Josephus, *Antiq.*, XII, 10, 5

767a *Discrepancies in account of Rome*
Charles, *Apoc.*, I, 94

767b *The treaty with Bacchides*
Josephus, *Antiq.*, XIII, 1, 6

767b *Alexander an impostor*
Charles, *Apoc.*, I, 101

768a *Date of Jewish independence*
Charles, *Apoc.*, I, 117; Moore, *Judaism*, I, 55

769a *Character of II Maccabees*
Goodspeed, *Story of Apoc.*, 83

769b *Theological tenets*
Torrey, *Apoc. Lit.*, 77

775a *Tobit written in Egypt*
Goodspeed, *Story of Apoc.*, 13 ff.

775a *Tobit, a combination of piety and superstition*
Charles, *Apoc.*, I, 174; Oesterley, *Apoc.*, 163 ff.

775b *Judaism then no influence on government*
Mellone, 29 f.

784a *Money value of "ten talents"*
Torrey, *Apoc. Lit.*, 83

784a *Burial indispensable to the comfort of the dead*
Charles, *Future Life*, 31

785a *Fable of grateful dead*
Charles, *Apoc.*, I, 188

785a *Asmodeus of Persian source*
Charles, *Apoc.*, I, 193

785a *Alms a mark of piety*
Moore, *Judaism*, II, 171

785b *Dogs in the Bible*
Gore (Apoc.), 49; Goodspeed, *Story of Apoc.*, 17

785b *Angels in the Bible*
Abingdon, 204 f.; Oesterley, *Jews . . . Greek Period*, 266 ff.

786a *Character and date of Book of Judith*
Gore (Apoc.), 58

789n *Location of Bethulia*
Encycl. Bibl., 569

791n *Edomites (Idumeans) circumcised*
See citations on 733b

799n *Achior's conversion served as "edification of Jewish readers"*
Encycl. Bibl., 35

802a *Susanna as effort at legal reform*
Goodspeed, *Story of Apoc.*, 65

802a *Susanna as allegory*
Gore (Apoc.), 120

802a *Bel, "one of the oldest detective stories"*
Goodspeed, *Story of Apoc.*, 72

805a *Laying on of hands as guilt*
Charles, *Apoc.*, I, 649

805a *"A Daniel come to judgment"*
Shakespeare, *Merchant of Venice*, IV, 1

805b *Capital punishment for false witness*
Charles, *Apoc.*, I, 65; Gore (Apoc.), 120

808a *Ecclesiasticus as a picture of ancient Jewish life*
Macarthur, 347

808b *Ecclesiasticus, a teacher*
Torrey, *Apoc. Lit.*, 94, 96

808b *Ecclesiasticus, a compilation from different times*
Goodspeed, *Story of Apoc.*, 22

826a *"Social immortality" of Ecclesiasticus*
W. K. Wright, 429

826b *Denunciation of adultery actually a mitigation of ancient law*
Charles, *Apoc.*, I, 395

827a *Dates and authorship of Wisdom of Solomon in 4 parts*
Klausner, *Jesus to Paul*, 124, 136

827a *The author an Alexandrian Jew*
Rankin, 139

835b *The cardinal virtues*
Gore (Apoc.), 74; Ferm, 705

836b *Close similarity of Wisdom and Paul's Rom. 1:23–32*
Klausner, *Jesus to Paul*, 135

837a *The famous contest of wits*
Torrey, *Apoc. Lit.*, 49 ff.

837b *Quotation from Luther*
Sypherd, 138

837b *Late date of II Esdras*
Hastings, 43

845a *Non-Christian references to early Christianity*
Goguel, 70 ff.

845a *Quotation*
Moehlman, viii

845a *Quotation*
Craig, 13

846a *Sea of Galilee*
Westm. Atlas, 17; Booth, *World of Jesus*, 99 ff.; Guignebert, 7 ff.; Josephus, *Jewish War*, III, 10, 8

846a *Size of Jerusalem*
Finegan, 236 ff.

846b *Josephus' estimate of number at Passover*
Jewish War, VI, 9, 3

847a *Herod*
Lietzmann, 22 ff.; Minkin's book is an excellent biography

848a *Pilate*
Morison's book is a biography of Pilate in a favorable light

848a *Philo citation*
Yonge, IV, 164

848a *Pilate ordered back to Rome*
Josephus, *Antiq.*, XVIII, 4, 2

848b *Rome's government and Jewish resentment*
Guignebert, 37 ff.

848b *Herod's Temple and the Priesthood*
Filson, BA, Dec. 1944, 79; Craig, 48; Josephus, *Jewish War*, V, 5; Grayzel, 114 ff.

850a *A second "political" sanhedrin?*
Zeitlin, 76

850b *Quotation*
Herford, *Judaism*, 121

850b *Judaism*
Goodenough, *Relig. Tradition*, 12 ff.; Glover, *World of N.T.*, 124 ff.

850b *Pharisees*
Josephus, *Jewish War*, I, 5, 2; Herford, *Pharisees*, 29 ff.

850b *Quotation*
Herford, *Judaism*, 50

850b *Importance of scribes, doctors of the Law*
Guignebert, 67 ff.

851a *Mishnah compiled by Judah the Prince, about 150 A.D.*
Grayzel, 207

851a *Hillel's influence*
Branscomb, *Jesus and Law*, 258

851a *Judaism has no systematic theology*
Baeck, 4

851b *Oral tradition*
Baeck, 16

851b *Quotation*
Baron, I, 1 f.

852a *Sadducees and Pharisees*
Macgregor and Purdy, 94; see citations on 735a

852b *Fate of Sepphoris*
Booth, *World of Jesus*, 9 f.

852b *Essenes from the Assideans (Hasidim)*
Foakes-Jackson and Lake, I, 88 ff.

852b *Divergence of Essenes from Pharisees*
Herford, *Judaism*, 63

852b *Albright on Essenes*
Stone Age, 288

852b *Essenes*
Branscomb, *Jesus and Law*, 58; Josephus, *Jewish War*, II, 8, 9 and 13; *Antiq.*, XVIII, 1, 5; Guignebert, 172 ff.

853a *Essenes and baptism*
Albright, *Stone Age*, 290

853b *Role of the Synagogue*
Booth, *Bridge*, 86 ff.; Filson, BA, Dec. 1944, 83 ff.

854a *Conditions in Palestine*
Quimby, *Jesus*, ch. 1, 15 ff.; Grayzel, 107 ff.

857a *Nature of Gospels*
Dibelius, *Fresh Approach*, 27 ff.; Riddle and Hutson, 149 ff.

857a *Quotation*
Goodspeed, *Story of the N.T.*, vii

857b *Gospels so called at about 150 A.D.*
Hastings, 304

857b *Gospels not in Aramaic*
Barnett, 129

858a *Quotation*
Streeter, 228

858b *Oral tradition*
Riddle and Hutson, 50, 152

858b *"form criticism"*
Riddle and Hutson, 68 ff., 151

858b *E. F. Scott on form criticism*
Validity, 115 ff.

859a *Identification of Mark with John Mark uncertain*
Barnett, 134

859a *Date and composition of Mark*
Barnett, 136 ff.; Riddle and Hutson, 159

859a *Quotation, "shorthand . . ."*
Streeter, 163

859b *"impressive sense of movement" of Mark*
Lyman, 77

860a *Date of Luke about 90 A.D. or later*
Goodspeed, *Introd.*, 191 ff.

860a *Author and style of Luke*
Lyman, 121, 136

860b *Differences between John and Synoptics*
Redlich, 68 ff.

861a *Johannine Problem — the torment of scholars*
Lietzmann, 297

861a *Irenaeus quotation*
Streeter, 8

861b *Tatian's Diatessaron*
Kenyon, *Bible and Arch.*, 237 ff.

861b *Diatessaron text translated*
Ante-Nicene Fathers, IX, 35–129

883b *85% of the Sermon on the Mount found in previous Jewish writings*
Friedlander, 266

883b *Uniqueness of Jesus' teaching*
John Knox, *Christ the Lord*, 71 ff.

883b *Jesus did not introduce any absolutely new religious conception*
Vernon, *Relig. Value*, 69

957a *Findings as to holy places in Jerusalem*
McCown, *Ladder*, ch. xv

959a *End of Mark missing*
Eusebius, II, 113, 115

963a *Quotation*
Craig, 128

963a *Origin of Christmas customs*
Ferm, 164; Nock, *Conversion*, 232 f.

963b *Quotation*
Riddle and Hutson, 179

964a *Jesus 50 years old at his death*
Olmstead, *Anglican Theological Review*, Jan. 1942, 26

964a *Jesus born in Nazareth?*
Goguel, 253; John Knox, *Christ the Lord*, 13

964a *Ras Shamra documents on miraculous birth*
Obermann, *N.Y. Times*, July 7, 1946, 25

964a *Miraculous conception ascribed to Plato, Alexander, Augustus*
Nock, *Conversion*, 232 f.

964b *Josephus on John the Baptist*
Antiq., XVIII, 5, 2

964b *Influence of a John-the-Baptist sect*
Bowen, 49 ff.

965a *Dove symbolism of Jewish origin*
Abrahams, 47 ff.

965a *Significance of the Temptation*
Quimby, *Jesus*, 77 ff.

966a *Diseases and demon possession*
Booth, *Bridge*, 18 ff.; Guignebert, 99

966a *"Son of Man"*
John Knox, *Christ the Lord*, 32 ff.; Rowley, *Apocalyptic*, 118 f.

967b *Hillel quotation*
Klausner, *Jesus*, 223

967b *Jesus' attitude toward the Law*
Gilbert, 58 ff.

968a *Denial of Roman Catholic teaching*
Goguel, 260

968a *Olmstead's dating of Jesus' career*
Jesus, 281

968a *Denial of Olmstead's chronology*
C. H. Kraeling, *Anglican Theological Review*, Oct. 1942, 334 ff.; John Knox, *Christ the Lord*, 21 f.

969a *44 parables listed*
Buttrick, xi f.

969b *Miracle well discussed*
Fosdick, *Modern Use*, Lecture V

969b *Quotation*
Adams, 79

969b *Jesus' message for Jews alone*
Guignebert, 1

971a *Branscomb on foods*
Mark, 128

971a *Jesus' wit and humor*
Buckley; Hussey; Leonard, 87 ff.

971a *Messianic idea and apocalyptic dreams*
Booth, *World of Jesus*, 186 ff; Guignebert, 138 ff.

971b *Jesus and Messiahship*
John Knox, *The Man Christ Jesus*, 65 ff.; Lietzmann, 68 ff.

971b *"No unequivocal declaration of his Messiahship"*
Craig, 120

971b *Moore quotation*
Foakes-Jackson and Lake, I, 346 ff.

971b *Branscomb cited*
Mark, 152

971b *Peter as founder of the Church*
Foakes-Jackson, *Peter*, 65 ff.

972a *Transfiguration*
Goodspeed, *Introd.*, 141

972b *Josephus on Essenes*
See citations on 852b

973a *Josephus on Pilate*
Jewish War, II, 9, 2–4

973b *Jewish conceptions of the Kingdom*
Riddle and Hutson, 85; John Knox, *Christ the Lord*, 24 ff.

974a *"The Kingdom" in Antioch*
Foakes-Jackson and Lake, I, 329

976a *Quotation*
Mecklin, 89

976b *Quotation*
Herford, *Judaism*, 206

977a *Reasons for hostility of Pharisees toward Jesus*
Branscomb, *Jesus and Law*, 262

977a *Klausner's theory on references to Pharisees*
Jesus, 122

977a *Anti-Pharisaic hostility is later than Jesus*
Hyatt, *Proph. Relig.*, 56; John Knox, *The Man Christ Jesus*, 63

977a *Later hostility to the Torah*
Parkes, 37

978b *Views on Jesus' trial*
Husband, chs. 1, 8, 9

979a *Herod had probably intended to kill Jesus*
Goguel, 357

979a *Breach between Pilate and Herod healed by sending of Jesus*
Olmstead, *Anglican Theological Review*, Jan. 1942, 18

979a *Modern Jewish view*
Isserman, 145 ff.

979a *Does "Barabbas" refer to Jesus?*
Rigg, JBL, Dec. 1945, 417 ff.

979b *Origin of and procedure in crucifixion*
Radin, 254 ff.

979b *Cicero quotation on "enormity" of crucifixion*
In Verrum, 6:66

979b *Simon the Cyrenian*
Published by Maçmillan, 1917

981a *Crucifixion April 7, 30 A.D.*
Olmstead, *Jesus*, 280; Craig, 128

981b *Quotation*
Branscomb, *Mark*, 303

985a *Reference to Christianity in Josephus*
Antiq., XVIII, 3, 3

985b *Rome, the heir of Alexander's empire*
Glover, *World of N.T.*, 136 ff.

986a *The Roman Empire*
Riddle, 82; Case, ch. 3, 48 ff.; Glover, *World of N.T.*, 156 ff.; Bindley, 124 ff.

986a *Ease of travel in Paul's time*
Morton, *St. Paul*, ix

986a *Quotation*
Irenaeus, *Against Heresies*, IV, 30, 3

986b *The Greek point of view*
Macgregor and Purdy, 201 ff.; E. F. Scott, *Varieties*, 68 ff.

987a *Society in Graeco-Roman world*
Macgregor and Purdy, 259 ff.; Goodspeed, *Christianity Goes to Press*, 27 ff.

987a *Slavery*
Mendelsohn, BA, Dec. 1946, 74 ff.

987a *"World-weariness"*
Lyman, 47

987a *No religious vacuum*
Riddle and Hutson, 30 ff.

987b *Hellenistic religion*
E. F. Scott, *Gospel and Tributaries*, 113 ff.

987b *Popular Greek religion*
Hyde, 1 ff., 61; Goodenough, *Relig. Trad.*, 52 ff.; *F. and W. Dict.*, 318 ff.

987b *Salvation by attainment*
Baeck, 50, 83; Steinberg, 38

988a *Greek philosophical trends and speculation*
Case, ch. 8, 239 ff.; Macgregor and Purdy, 239 ff.; Goodenough, *Relig. Trad.*, 39 ff.

988a *Mystery religions*
Macgregor and Purdy, 273 ff.

988b *Gnosticism*
Lietzmann, 397; Macgregor and Purdy, 309 ff.; *F. and W. Dict.*, 301 ff.

989a *Quotation*
Edman, 123

989a *Quotation*
Klausner, *Jesus to Paul*, 119

989a *Much of Christianity derives from the Greek mysteries*
Macchioro, ch. 9

989a *Magic and demons*
Macgregor and Purdy, 291 ff. See citations on 966a

989a *The Jesus cult probably unique among ancient religions*
Deissmann, 124

989b *Statistics*
Baron, I, 131 ff.; Grayzel, 140

989b *The "modified Judaism of the Dispersion"*
Goodenough, *Relig. Trad.*, 68 ff.; Guignebert, 215 ff.

989b *Hellenistic Judaism bitterly attacked by orthodox Judaism*
Lietzmann, 95 ff.

989b *Proselytes and Hellenized Jews flock to Christian church*
Glover, *World of N.T.*, 135

990a *Persecution of Jews through the Empire*
Lietzmann, 107 ff.

990a *"Dispersion Judaism a . . . bridge to Christianity"*
Riddle and Hutson, 17

990a *Factors separating Jesus' followers from other Jews*
Riddle and Hutson, 96 ff.

991a *Contribution of the earliest Jewish Christianity to world Christianity*
E. F. Scott, *Gospel and Tributaries*, 23 ff.; Macgregor and Purdy, ch. 9, 159 ff.

991b *Quotation*
Enslin, *Ethics of Paul*, 11

991b *Paul may have heard Jesus' teaching*
Klausner, *Jesus to Paul*, 312 ff.

992a *Paul's experience on Damascus Road*
Andrews, JBR, Aug. 1941, 147 ff.

992a *Paul's career*
Abingdon, 939 ff.

992b *Paul's execution*
Giordani, 230

992b *Paul a Jew to the end*
Deissmann, 96 ff.

992b *Paul by training a rabbi*
Hooke, 57

992b *Paul's borrowings or adaptations from Hellenistic religions*
E. F. Scott, *Gospel and Tributaries*, 117 ff.; Riddle, 39 f.

992b *Paul's Christianity and Jesus' religion*
Riddle, 50 ff.; Deissmann, 258

992b *Quotation*
Nock, *St. Paul*, 245

993b *Goodspeed statement*
New Solutions, 2 ff.

1031a *Preface and dedication as literary device*
Riddle and Hutson, 170

1031a *Theophilus*
Barnett, 168

1031b *Primacy of Peter*
Foakes-Jackson, *Peter*, 75 ff.

1032a *Christian practices in the earliest churches*
Lietzmann, 195 ff.

1032b *Character and influence of Barnabas*
F. and W. Dict., 95 f.

1033a *Gamaliel, known as the first Rabban*
Foakes-Jackson and Lake, I, 119; Goodspeed, *Paul*, 10

1034b *Tertullian believed Barnabas author of Hebrews*
McGiffert, 480, note

1034b *Paul's hidden years*
Nock, *St. Paul*, 85 f.

1035a *Peter's inconsistency on table-fellowship*
Foakes-Jackson, *Peter*, 98 ff.

1035a *Antioch*
Metzger, BA, Dec. 1948, 70 ff.

1035b *James the Just*
Eusebius, II, 23, 4–8; Scarborough, JBR, Nov. 1941, 234 ff.

1036b *Apostolic decree and conflict*
Lietzmann, 141 ff.

1037a *Quotation*
Goodspeed, *Introd. to N.T.*, 187

1037b *Council of the Areopagus*
Goodspeed, *Paul*, 87

1038a *Date of Gallio's incumbency*
Barnett, 28

1038a *Philo's allegorical method*
Gilbert, ch. 2, 35 ff.

1038a *Through Apollos "the gospel . . . took its main direction"*
E. F. Scott, *Varieties*, 137. See also Klausner, *Jesus to Paul*, 388, 481

1038b *John-Baptist movement probably much more influential than Gospels or Acts indicate*
E. F. Scott, *Varieties*, 134

1038b *Diana not the Greek goddess*
Lietzmann, 208 ff.

1038b *Strategic position and wealth of Ephesus*
Filson, BA, Sept. 1945, 73 ff.

1038b *Change of "Sabbath" to Sunday*
Lietzmann, 85 ff.

1039a *Extra "sayings of Jesus"*
Kenyon, *Story of the Bible*, 109; Branscomb, *Teachings*, 19 ff.

1039b *Statement*
Tacitus, *History*, V, 9

1040b *Cadbury on Paul's case in Rome*
Foakes-Jackson and Lake, V, 297 ff.

1041b *Peter "crucified . . . head downwards"*
Foakes-Jackson, *Peter*, 215

1045b *Character of Paul's letters*
Lyman, 45 ff.; Dibelius, *Fresh Approach*, 142 ff.; E. F. Scott, *Lit. of N.T.*, 108 ff.

1047a *Date of I Thes.*
Barnett, 36

1053a *Importance of Galatians*
E. F. Scott, *Lit. of N.T.*, 145; Macarthur, 453

1053a *The "Galatian controversy"*
Barnett, 23; Duncan, xx f.

1053a *The opponents of Paul*
Riddle, *Paul*, 100 ff.

1053b *Paul's notions of Flesh and Spirit*
Duncan, xl

1058a *Paul's "Christ-mysticism"*
Deissmann, 135 ff.

1058b *Quotation*
Enslin, *Ethics of Paul*, 85

1060a *At least four letters to Corinth*
E. F. Scott, *Lit. of N.T.*, 131

1074b *Quotation*
Edman, 47

1074b *Paul's ideas on sex based on belief in the end of the world and not on asceticism*
Barnett, 56; Riddle and Hutson, 114

1075a *Sociologists decry Paul's ideas on sex*
Geoffrey May, ch. 3

1075b *The Eucharist at first a real meal*
Craig, 280

1076a *"Speaking with tongues"*
Cutten, the entire book

1077a *Statement*
Moffatt, *The N.T.: A New Translation*, at I Cor. 15:55

1078a *The setting of II Cor.*
Barnett, 53

1088a *Obscure origin of the Roman Church*
Lietzmann, 254 ff.; Barnett, 60

1089a *Glossary of Pauline terms*
Quimby, *Paul*, 164 ff.

1101a *Paul's use of Scripture*
Rall, 19 f.

1101b *Baptism in the N.T.*
F. and W. Dict., 93 ff.

1102a *Various theories of salvation*
F. and W. Dict., 801 ff.

1103b *Closing chapter of Romans*
Barnett, 64

1104b *Prison epistles written in Ephesus*
Riddle and Hutson, 123

1105a *The Colossian heresy*
Barnett, 83 ff.

1111a *Ephesians, a later preface for Paul's letters*
Craig, 272; Barnett, 186 ff.

1116a *Predestination, pro and con*
F. and W. Dict., 725 ff.

1116a *Paul not conscious of any self-contradiction*
Sabatier, 321

1117a *Goodspeed on Paul's influence in abolishing slavery*
JBR, Aug. 1943, 169 f.

1117b *Quotation*
E. F. Scott, *Lit. of the N.T.*, 177

1118b *Arguments for two letters in Philippians*
Barnett, 73 f.; Riddle and Hutson, 125

1119n *Nature of the Incarnation*
F. and W. Dict., 452 f.

1123b *Date of the Pastoral Letters, second half of second century A.D.*
Barnett, 282

1131a *Domitian's demand of Emperor-worship*
Riddle and Hutson, 180 f.

1131a *Hebrews, an explanation of Christianity in terms of Platonic philosophy*
Abingdon, 1296; Goodspeed, *Introd.*, 262 ff.

1131b *I Peter on every page shows influence of Paul*
Goodspeed, *Introd.*, 265 ff.

1140b *Author and date of James*
Barnett, 256 ff.

1140b *Fifty-four imperatives in James*
Abingdon, 1329

1142n *Amenemope quotation*
Oesterley, *Wisdom of Egypt*, 40

1149b *Influence of Philo and Greek philosophy on Christianity*
E. F. Scott, *Gospel and Tributaries*, 129 ff., 161 ff., 184 ff.

1149b *Date and authorship of Gospel of John, 95–115 A.D.*
Barnett, 225 ff.

1164a *"The Word" — Logos*
F. and W. Dict., 952

1164a *"Logos" is Sumerian (pre-Babylonian)*
Albright, *Stone Age*, 146

1164b *Custom not to salute women*
Westminster Version, II, 21

1164b *Meaning of "faith" and "belief" in John*
Lietzmann, 306

1166b *"Docetism"*
John Knox, *The Man Christ Jesus*, 83

1170b *Slaughter of Christians after the fire*
Tacitus, *Annals*, XV, 44

1170b *Quotation*
E. F. Scott, *Revelation*, 41

1170b *Revelation written in 95 A.D.*
Barnett, 206

1170b *Spirit and purpose of Revelation*
Charles, *Revelation*, xxv, ciii

1171a *518 quotations from O.T.*
Gore (N.T.), 679

1171a *Language vernacular Greek, "defiant of grammar"*
Moffatt, *Introd.*, 491

1187a *The mystic number seven*
Kiddle, xxxii

1187b *"The doctrine" probably Gnosticism*
F. and W. Dict., 302

1188b *The woman "a pagan or gnostic myth"*
E. F. Scott, *Revelation*, 70 ff.

1188b *Meaning of 666*
Stimpson, 277; Rowley, *Apocalyptic*, 130

1189b *Quotation*
E. F. Scott, *Revelation*, 101

Citations for the Second Edition

xxxviia *Three short quotations*
MacGregor, 212, 192, 236

xxxviib *Criticisms of the RSV*
Thompson, D., *The Old Bible and the New; Ladies' Home Journal*, March 1953

xlb *The language of religion*
MacGregor, 309

xliiia *The unity of the Bible*
Rowley, book with that title

xlva *Data on present-day Israel*
Vilnay, Z., *Israel Guide*, Survey 11–51

xlv ff. *Data on the DSS*
Albright, Brownlee, Burrows, Cross, Trever, Wilson, *et. al.*

xlvb *Quotation*
Cross, BA, Feb. 1954, 4

xlvia All four American scholars here named have written fully on the DSS

xlvib *Treatment of manuscript fragments*
Cross, BA, Feb. 1954, 5 ff.

xlviia *Quotation*
Burrows, BA, Sept. 1948, 61

l b *Quotation from Dupont-Sommer*
Wilson, 84

l ia *Quotation*
Albright, *Recent Discoveries*, 4

l ia *Rigorous methods in excavations*
Kenyon, K., 31–50

l ib *Explorations of the Negev*
Glueck, *Rivers in the Desert*

l iia *The new Gnostic Gospels*
Grant, R. M., JBL, March 1960

79 *Date of fall of Jericho*
Kenyon, K., 256 ff.

79 *Where is Sinai?*
Gottwald, 123 ff.

339 *New light on the closing years of the Judean kingdom*
Hyatt, JBL, Dec. 1956

464 *Fresh assessments of the Book of Job*
MacLeish, Terrien, S., IB, III

A Modern Reader's Index

Revised 1960

In spite of its forbidding length, this subject index is selective rather than comprehensive, both as to main entries listed and also as to sub-entries and page references. The attempt has been to include all important names of persons and places, and in addition many of the key words in the religious vocabulary, in the hope that very few items of general interest are omitted. In general, in the larger entries the most significant references are listed first, in the order in which they come in the book; then usually other incidental references follow.

The reader will notice that simple page numbers refer to the Bible text proper, the chief exception being pages through page xii and that a page number followed by a letter (a, b, n, *referring respectively to left column, right column and footnote*) *indicates a contribution by the authors.*

Aaron, account of, 84–138, 111a, b
 and his sons, 104, 116a, 120, 127a, 138
 and golden calf, 105, 116a
 death of, 138
 also, 333b
Abba (father), 944, 1094
Abbreviations, xxiii, 1193
Abed-nego, 714, 718
Abel, murder of, 21; 1134
Abiathar, priest, 212a, 237–67, 275a, 277a, 282–85, 330a
Abigail, wife of Nabal and of David, 239–44, 248
Abimelech, king of Shechem, 197–99, 208b, 256
Abishag, last wife of David, 282, 285, 330b
Abishai, brother of Joab, 249, 263, 265, 268, 269
Abner, 231–51, 284
"Abomination of desolation," 741, 748, 765b, 939
Abraham (Abram), date of, xxv
 as "faded" deity, 16b
 life of, 27–38, 67, 72b–74b
 bargaining with the Lord, 33
 near-sacrifice by, of Isaac, 36, 74a
 also, 79b, 86b, 209a, 338b, 356b, 1055–56, 1134, 1157–58
Abridgment, xvi, 395a, 422a, b, 432b, 468b, 590b, 736a, 769b, 808b, 844b
Absalom, son of David, 258–67, 278a, 284, 330b, 508a
"Accursed," 175, 184b, 1054, 1077b
Achaia, 1014–15, 1038a, 1099, 1100
Achan, 176, 185a
Achior, 789, 799n
Achish, king of Gath, 241–44, 275b, 285
Acrostic, 506a, 507a, 522b
Adam, creation of, 18, 70a
 fall of, 19, 70a
 "first Adam," 1072
 also, 462a, 1072, 1124
Adams, 969b
Adasa, battle of, 752
Addison, 506b
Adonijah, son of David, 282–85, 275a, 278b, 330a
Adullam, 236
Adulterous woman, 892, 968b
Adultery, 416, 545–48, 805a, 816, 885, 892
Advent, 963a
Adventists, Second, 1189a
Advisory Board, vii, xxi
Aeschylus, 431b
Aesculapius, 148a
Afflictions, see Oppression
Agabus, prophet, 1006, 1020, 1039a
Agag, Amalekite king, 226–28, 274a, 383n
"Agape," 1069a
"Age of Anxiety," xLivb
Agrippa I (Herod), 1006, 1035a
Agrippa II, 1026–28, 1040a
Ahab, king of Israel, 299–305
 also, 281a, 334a, 531b, 1187b
Ahasuerus (Xerxes), Persian king, 380–90
Ahaz, king of Judah, 318, 336a, 555, 562, 578a
Ahikar, 775a
Ahimelech, priest, 235–36
Ahithophel, 262, 508a
Ai, 175–78, 185b
Ajalon (Aijalon), 179, 225
Albright, Lia, 168b, 184b, 185b
Alcimus, pro-Greek high priest, 751–56, 767a, b

Alexander the Great, career of, 732a, 733a
also, xxvii, 508b, 663a, 712b, 727a, 740, 985b
Alexander, Syrian king, 757–59, 767b
Alexandra, widow of Jannaeus, 734a, 735a
Alexandria, xxxiiia, 421a, 732a, 769a, 827a, 837a, 987a, 1001, 1028, 1038a
Alexandrinus, see Codex
Allegorical Interpretation, xxxix
Allegory, 376a, 512a, 802a, 860b, 969a
of the body, 1068, 1076a, 1097, 1113
of marriage, 1079, 1086a, 1114, 1116b
of the vine, 1161, 1165b
Alms, 776, 778, 785a, 886, 1004, 1025
Altar, of Noah, 25
of Abraham, 29, 36
of Jacob, 44, 51
of Gideon, 195
of Samuel, 217
of Saul, 225
of Elijah, 300
horns of, see Horns
Amalekites, 194, 196, 208a, 226, 242, 244, 247, 254, 274a, 276a, 383n
Amarna, see Tell el-Amarna
Amasa, 267–69, 284
Amaziah, priest of Bethel, 540
Amenemope, 394a, 506a, 1142n
Am Haaretz ("people of the land"), 853a
Ammon (Ammonites), origin of, 35
also, 74a, 199–201, 221, 254, 273b, 535, 799n
Amnon, son of David, 258–60
Amorites, 11b, 82, 139, 174, 184a
also, 536, 650, 662a
Amos, prophet, 533a–543b
call of, 537
expulsion of, from Bethel, 540
importance of, 533a
also, 150a, 280b, 334a, 337b, 376b, 507b, 531a, 554b, 578b, 580b, 633a, 701a
Ananias the liar, husband of Sapphira, 999
Ananias, of Damascus, 1003, 1034a
Ananias, high priest, 1023–24, 1035b
"Anathema" ("accursed"), 1073, 1077b
Anathoth, 285, 588b, 590
"Ancient of days," 723
Andrew, disciple, 877, 903
Andreyev, 431b
Angels, with Abraham, 32–34
with Jacob, 43, 50
with Moses, 82
with Elijah, 301
with Daniel, 722
at birth of Jesus, 866–72
at temptation, 877
at resurrection, 954–55
at ascension, 994
in Revelation, 1173–81, 1188a
also, 713b, 731a, 735b, 778, 785b, 966a
"Angels unawares," 1136
Anger, of Cain, 21
of Moses, 106, 137
of Saul, 235
of Jesus, 936
of Paul, 1053a, 1078–81
also, 407, 477, 509b, 560
Anna, wife of Tobit, 776
Annas, high priest, 849a, 875, 945, 998
Annunciation, 867
Anointing, of Saul, 220
of David, 228
of Solomon, 283
of Jehu, 313
of Jesus, 893, 930, 968b, 975a
Ant, 410
Anthropological explanation, 512b
Antichrist, 1167, 1170b
Antioch, in Syria, description of, 1035a
also, 712b, 747, 759, 859b, 860a, 974a, 980a, 992a, 1006, 1016, 1033b, 1036b, 1187b
Antioch, in Pisidia, 1008–10
Antiochus IV, Epiphanes, 712a, 740–49, 765a–766b
also, 379b, 509a, 726a, 727b, 732b, 775b
Antiochus V, Eupator, 749
Antipas (Herod the tetrarch), 847b, 875–76, 902, 938, 947, 979a
Antipater, father of Herod the Great, 734a, 847a
Antiphonal, 507a
Antony, Mark, 847a, 991b
Apocalypse, "Little," 580a, 938a
Apocalyptic, xxxixb, 712b–713a, 1170a–1171a
also, 580a, 643b, 692b, 701b, 711b, 726b
Apocrypha, The, xxxb, xxxva, xxxvib
also, 71a, 358a, 367a, 393a, 462a, 712a, 728b
text of, 740–840
Apollos, 1016, 1038a, 1061, 1063, 1073, 1131a
Apollyon, 1178
Apostasy, 154, 531b, 544b, 712b, 1131a, 1146
Apostles, meaning of, 967a
names of, 882
Apostles' Creed, 1187a
"Apostolic Decree," 990b, 1011, 1036b
Aquila and Priscilla, 1015–16, 1038a, 1073
Arabia, 393a, 394a, 431a, 512b
Paul in, 992a, 1034a, 1054
Arabian Nights, 379a
Aram, Aramaic influence, 75a, 346b
Aramaeans, 4b, 75a, 184a, 335b
Aramaic (the language), xxxib
Gospels in, xxxiia
also, 712a, 726a, 727a, 857b, 1171a
Archelaus (Herod), 847b, 873
Areopagus, 1014, 1037a, b
Arimathea, 952, 981a
Aristobulus II, 734a
Aristotle, 967b, 987a

Ark of Noah, 23–25
Ark of the Covenant, descriptions of, 146b, 214–17, 252–53, 332a
also, 174, 208b, 212a, 272b, 273a, 276b, 287, 291, 507a
Ark in the synagogue, 853b
Armageddon, 1188b
Armenia, 322, 338b
Arminius, 1116a
"Army with banners," 519
Artaxerxes, king of Persia, 346a, 349–53, 357a, 358–62, 366
ARV, xxxvib, 462b, 509a, 630b, 689a, 965b, 975b, 1032b, 1059a
Aryans, 72a
Asahel, brother of Joab, 249–51
Ascension, 961, 994
Ashdod, 216, 535, 537, 568, 579b
Asher (tribe), 67, 187b, 193
Ashkelon, 189, 248, 535
Ashtaroth, 189, 199, 207a, 217, 246, 294, 326
Ashtartu, 207a
Asia Minor, 77b, 332b
Asmodeus, 778, 785a
Ass, of Balaam, 141
of Saul, 219, 273b
of Jesus, 931, 975b
Asshurbanipal, 633b
Assideans, see Hasidim
Assyria, date of, xxvi
Empire of, 318–26, 335b–337a
also, 75a, 278b, 280b, 338a, 345a, 352, 356a, 357a, 533b, 543a, 549, 553b, 564, 568, 577a, 579b, 581b, 589a
Astarte, 207a
Astrologers, see Chaldeans
Astruc, 7b
Athaliah, queen of Judah, 316–17, 334b, 335b
Athanasius, Bishop of Alexandria, xxxb
Athens, 357b, 629b, 732b, 1014, 1037a, b
Atonement, 122, 128b, 270
Paul on, 1086b
Attainment, religions of, 987b, 1140a
Augustine, 467a, 507a, 858a, 1116a
Augustus, Emperor, 847a, 870, 986a, 987b
"Authorized" Version, see King James Version
Azazel, 127a

Baal (*plu.* Baalim), Baalism, nature of, 207a, 319, 326, 545–48, 591, 629a
prophets of, 300, 313, 334a, 335a
also, 149b, 186b, 189, 195, 199, 208a, 217, 306, 315, 324, 336a, 337b, 543a, 544b, 551, 553a, 596, 603, 607
Babel, 5b
tower of, 16a, 72a, b
Babylon (Rome), 1131b, 1139, 1181–82, 1189a
Babylonia (Babylon), date of, xxvi
Babylonia (*cont.*), power and wealth of, 327–29, 337a–339b
fall of, 345a, b
rivers of, 502
dirges over, 567, 674
Ezekiel in (?), 643a
Daniel in, 712a
also, 4b, 5b, 9b, 10a, 11b, 16a, 72b, 118b, 119a, 171a, 184a, 280b, 319, 332b, 356a, 357a, 393a, 467b, 506b, 508b, 512b, 522b, 579b, 589a, 609–25, 652, 664b, 732a
Bacchides, Syrian general, 751–55, 767b
Bacchus, 771, 988b
Balaam, story and oracles of, 140–44, 148b
also, 1173, 1187b
Balak, Moabite king, 140–44
Baldhead (Elisha), 308
"Balm in Gilead," 597
Ban, on translations, xxxiva
Baptism, 733a
of Jesus, 876, 965a
sacrament of, 1092, 1101b, 1107, 1113
of the three thousand, 996
Barabbas, 948–49, 979a
Barak, 191–93, 1135
Barnabas, 999, 1006, 1008–12, 1032b, 1034a, b
also, 990b, 992a, 1054–55, 1066, 1131a
Baron, 851b, 989b
Baruch, 588a, 619–21, 627, 632b, 736b
Bashan, 140, 316, 537
Bathsheba, 255–58, 282–85, 330a, 467b, 507a
Beards, 77a
Beasts, in Daniel, 723, 727b
in Revelation, 1171a, 1175, 1180, 1188b
"Beatification," 511b
Beatitudes, 507b, 883, 967a
Beatty, see Chester Beatty
Bedouins, 71a, 73b, 74b
Beelzebub, 306, 894
Beer-sheba, 37, 63, 215, 301, 538
Beheading, of Holofernes, 798
of John the Baptist, 902, 970a
Behemoth, 460, 463b, 464b
Bel, an idol, 806–07
Belial, 1a, 153, 166b, 221, 245, 263, 268, 277b, 303, 1060b
Belief (Believe), 1164b
also, 1150, 1151, 1153, 1154, 1159, 1163
See also Faith
Belshazzar, 719, 727a
Benedict XV, Pope, 511b
Benedictus, 869–70, 963a
Ben-hadad, king of Syria, 311, 317, 335b, 534, 543a
Ben Hinnom, 128a
Benjamin, birth of, 52
favorite brother, 59, 61
(tribe), 77a, 187b, 189, 193, 200, 206b, 249, 333b, 383n

Benjamin (*cont.*), Saul descended from, 219, 221
Paul descended from, 991b, 1096
Ben-Sira, author of Ecclesiasticus, 356b, 735b, 808a
Berea, 1014
Bernice, 1026–28, 1040a
Berodach-baladan, 323, 337a
Berossos, 71a
Bethany, 918, 929–30, 932
Bethel, notes on, 76a, b, 185b
Jacob's dream at, 43–44
shrine at, 51–52
Amos at, 533a, 538, 541, 543a
also, 28, 175, 177, 217, 273a, 297, 307, 326, 333b, 789n
Bethesda, 881
Bethlehem, scene of Rachel's grave, 52
of Book of Ruth, 371–76
of Jesus' birth, 870–73, 964a
also, xxxiiib, 228, 233–34, 586
Bethsaida, 906
Beth-shean (Beth-shan), 189, 246
Bethulia, 789–801
Bible, distribution of, xv
obstacles in reading of, xvi
chronology of, xxv–xxviii
meaning of, xxixa
Imperial, xxxiia
translated into Greek and Latin, xxxiiia, b
Polyglot, xxxivb
in English, xxxva–xxxviib
by Catholics, xxxviia
by Jews, xxxviib
also, 340a, b, 346a, 522a
Biblical Theology, xliib
Bildad, 434, 438, 445, 451, 461, 463a
Birthright, 40, 74b
Bitter herbs, 92, 113a
Blessing, of Jacob, 65–67, 77b
of Moses, 160, 163–64, 168b
of Mattathias, 743–44
of Simeon, 874
and cursing, 160–61
Blood, law of, 113a, 123, 127b, 225, 274a
revenge, 334a
Boaz, 373–76
Body, "natural" and "spiritual," 1072, 1076b
See also Allegory of
Bodyguard, of David, 262, 278a
Boils, of Job, 431b, 434
Booths, 125
of Jonah, 379
Boswell, 588b
Branch (Messiah), 565, 607, 697, 699b
Branscomb, 971a, b, 972b, 981b
"Bread of life," 1154
Breasted, 4a
Bribe, 115b
Bricks, 85, 111b
Bride-price, 74b, 75b
British Museum, xxxiib
Browning, xliia, 274b
"Bruised reed," 321, 337a, 338b, 553b
Bryce, 112b
Bubonic plague, 273a, 337a
Bunyan, Paul, 209a
Burning bush, 82
Burrows, xlvi, xlviia

Caesar-cult, see Emperor-worship
Caesarea, 845b, 992b, 1004, 1016, 1020, 1039a, 1104a
Paul in, 1024–27, 1039b
Caesarea Philippi, 907
Caiaphas, high priest, 849a, 875, 919, 945, 981a, 998
Cain, 21, 1134
wife of, 70b
Cairo, xxxib
"Cake not turned," 549
Caleb, 135, 182
Calendar, Jewish, 112b
Calf worship, 297, 333b, 549, 553b
See also Golden Calf
Caligula, Emperor, 1170b
Call, of Abraham, 27
of Jacob, 50
of Moses and Aaron, 82
of Joshua, 172
of Samuel, 214
of Amos, 537
of Hosea, 545
of Isaiah, 561
of Jeremiah, 590
of Ezekiel, 643a, 644–46
Calvary, see Gordon's
Calvin, xxxivb, xxxva, 1116a
Cambridge (England), xxxvb
Cambyses, Persian king, 692a
Cana, 878, 965b
Canaan, curse of, 26, 72a
land of (Palestine), 3a–4b, 27
Canaanites, 82, 174, 183b, 188a, 210b, 508b
as "traders," 699, 700b
Canon, xxixa
Hebrew, xxixb, 10b, 380b, 393b, 512a, 844b
Christian, xxxa
Apocrypha accepted by Catholics, xxxb
Deuteronomy as, 150b
Canonization, of saints, 511b
"Canticle of the Sun," see Francis of Assisi
Capernaum, 846a, 877, 889, 909, 1155
Captivity, 488, 500, 502, 509b, 522a, 523, 539, 542, 560
See also Exile
Carchemish, 332b, 589a

Carlyle, 431a
Carmel, Mt., 42a, 300
Catholics (Greek or Orthodox), on Apocrypha, xxxb, xxxiiib
Catholics (Roman), consultants, vii and xxi
on Apocrypha, xxxb
Bible (Vulgate), xxxiiia
ban on translation, xxxiiib
conflict with Henry VIII, xxxva
official Bible in English, xxxviia
on Biblical criticism, xlia, xliib, 7b
on original sin, 70a
on saints, 511b
on Isaiah, 578b, 664a
on Daniel, 712a
on the Gospels, 858b–861b
on Jesus' family, 966a, 968a
on miracles, 969b
on the Church, 971b–972a
on Acts, 993b
on the Epistles, 1045a
on sex and marriage, 1075a
on the Trinity, 1087a, b
on the sacraments, 1101b, 1116b, 1143n
on John, 1149b
Caucasus, 629a
Cedar trees, 252, 288, 331a, 341
Celibacy, 991b, 1075a, 1101a
Centralization of worship, 149b, 153, 166a, 588b
Centurion, 951, 1004, 1022, 1028
Cephas (Peter), 1061, 1063, 1066, 1071
Chaldeans (Chaldees), 327–29, 338b, 345a, 629b, 633b, 640
as astrologers, 674, 715, 719, 726a, 989a
See also Babylonia
Challoner, xxxviib
Chanukah, see Feasts
Chaos, 17, 629b
Chariots, 113b, 171a, 182, 218, 247, 254, 261, 273b, 277a, 287, 292, 307, 311, 317, 332a, 573, 593, 629b
Charity, Paul on, 1069–70, 1108, 1123
See also Agape, Love
Charles I, king of England, xxxiib
Charles, R. H., 1189b
Chase, M. E., 735a
Chaucer, xxxivb
Cheek, turning the other, 885
Chemosh, Moabite god, 140, 148b, 184b, 294, 326
Cherith, brook, 299
Chester Beatty, and papyri, xxxiib
Child sacrifice, 124, 128a, 319, 326, 603, 629a, 630b
Children, training of, 403, 812, 819
Jesus on, 909, 925, 971a, 974a, b
China, 71b, 148a
Chorus (Greek), 513a
"Chosen people," 114b, 151, 165b
Christ, meaning of, 971a, b
"in Christ" (Christ-mysticism), 1055, 1058a, b, 1062, 1080, 1083, 1095, 1102a, 1112, 1119
pre-existence of, 1119, 1150, 1164a (see Incarnation)
"Bread of life," 1154
"Light of the world," 1157
"Good shepherd," 1158; also 1139
"Way, truth, life," 1160
"high priest," 1132
"Alpha and Omega," 1172, 1186
See also Jesus, Lamb of God
Christian Endeavor, 76a
Christianity, 4b, 120a, 276b, 335a
"Christians," origin of term, 1006, 1032a, b, 1035a
Christmas, 509a, 766b, 963a, b
Chronology, of Bible, xxv–xxviii
See also Ussher
Church, in the Gospels, 907, 910, 971b–972a
unity of, xliiib, 1113–15
in Asia, 1173–74
Church Fathers, xxxiva
Cicero, 979b
Cilicia, 992a, 1011, 1021, 1054
Circumcision, sign of the covenant, 32, 73b, 380a, 733a
of heart, 592, 990a, b, 1091, 1112, 1120n
forced, of Idumeans, 733b, 791n
of Timothy, 1012, 1037a
See also Uncircumcision
Citizenship, Roman, 849b, 991b, 1013, 1022, 1036a, 1039b, 1040a, 1041b
Clairvoyance, 662a
Claudius, Emperor, 1037b
Clean and unclean, 24, 76b, 119b, 786a, 797, 904, 970b, 971a, 976b, 1098
Clement of Alexandria, 860b
Clement, Pope (Clementine Bible), xxxiiib, xxxviib
Clement of Rome, 1041b, 1131b
Cleopatra, 991b, 1040a
"Cloud of witnesses," 1135
"Coals of fire," 406, 521, 1097
Codes, see Covenant, Deuteronomy, Hammurabi, Holiness
Codex (*plu.* codices), meaning of, xxxib
Leningrad, xxxib
Vaticanus, xxxiib, xxxvb
Sinaiticus, xxxiib
Alexandrinus, xxxiib
Cohen, meaning of, 146a
"Collection for the saints," 1039a, 1073, 1077a, 1084, 1088a
Colossae (Colosse), 1104b, 1106–08, 1109a

Comfort, 665, 688, 695
"Comforter" (*Paraclete*), 1160–62, 1165b
"miserable," 444
Commandment, The Great, 936
Commandments, The Ten, 100
Common Prayer, Book of, 507b, 509a, 511a
Communal Society, 990b, 996, 999, 1032a, 1033a
Communion, Sacrament of, 970b, 1067–68, 1075b, 1149a, 1160a
See also Last Supper
Concubines, see Harem
Confession, of Jeremiah, 600, 604, 630a, b
of Peter, 907, 971a, b
"Confraternity of Christian Doctrine," xxxviib
Confucius, 393a, 967b
Coniah, see Jehoiachin
Constantine, xxxiia, 957b
Constantinople, xxxivb
Corinth, description of, 1037b, 1060a, b
also, 992a, 1015–16, 1053a
Paul's letters (four) to, 1060, 1078a, b
Cornelius, 1004, 1034b, 1036a
Corn monopoly, see Joseph
Cornill, 376a
Council, see Sanhedrin
Court women, see Daughters of Jerusalem
Courtship, 74b
Covenant, idea of, xliiib
of Noah, 25; of Abraham, 27, 31, 72b, 73b; of Moses, 78a, 100–108
new (Jeremiah), 617, 632a, b
Covenant Code, 79b, 101–03, 115a, 116b, 118a, b, 149a, b, 150a
Coverdale, xxxva
Craig, 963a, 971b, 981a
Creation, accounts of, 15a, 17–18, 69a
also, 495, 1094, 1146, 1174
Crete, 209b, 1028, 1129
Criticism, see Higher Criticism
Cromwell, Oliver, xxxvia
Cromwell, Thomas, xxxva
Crucifixion, xxviii, 726a
of Jesus, 950–52, 979b, 980b
of Peter, 1041b
Curse, of Adam, 20
of Cain, 21
of Canaan, 26, 72a
in Deuteronomy, 161, 168a, b
of Meroz, 193
by Saul, 225
by Shimei, 263
by Job, 434
by Jeremiah, 604, 630b
of fig tree, 932–33
Cybele, 988b
Cyprus, 11b, 992a, 999, 1008, 1012
Cyrene, 950, 979b
Cyrus, Persian king, date of, xxvii
rise and greatness of, 664a, b, 672, 689b
also, 11a, 339a, 345b, 347–51, 357a, 692a, 715, 727b, 731b

D (Deuteronomic) strand, 9a, 10a, 73b
See also Deuteronomists
Dagon, Philistine deity, 206, 210b, 216, 758
Damascus, captured by David, 254, 335b
by Assyria, 319
Paul in, 1002, 1033b–1034a, 1054, 1080
also, 4a, 75a, 309, 318, 534, 543a, 554a
"Damascus Road," 992a, 1002, 1022b, 1027a, 1033b
Damasus, Pope, xxxiiib
Dan (tribe), 66, 187b, 193, 202–206, 209a, 215, 297, 333b
Daniel, 5b, 346b, 712a–728b
in lions' den, 721–22
Daniel and the elders, in Susanna, 804–07
Dante, 431b, 1170a
Darius, Persian king, 345b, 349–51, 357a, 692b, 699a, 720–22, 727a, 837–40
"Dark Ages," xxxiva
Dartmouth College, motto of, 689a
Daughter of Jephthah, 74b, 201, 209a, 274a
"Daughters of Jerusalem," 514–19, 558
David, date of, xxvi
story of, 228–71, 273a–279a, 282–84, 330a, b
anointing of, 228
defeat of Goliath, 229
and Jonathan, 233
marriages of, 232, 241, 256, 282
escape of, 241
king of Judah, 248
of Israel, 252
and Bath-sheba, 255
and Absalom, 260
return of, 268
death of, 284
in Chronicles, 340–44
Ruth as ancestor of, 371b, 376
as Psalmist, 467b, 507a
ancestor of Zerubbabel, 699b, 700a
of Jesus, 871, 964a
also, 75b, 185a, 207b, 210a, 296, 333a, 335b, 367b, 380a, 422, 508a, 554a, 607, 681, 964a, 1135
"Day of the Lord," 539, 543b, 633a, 635, 703, 711b
Dead Sea (Salt Sea), 3b
Dead Sea Scrolls, xlv ff.
Deborah, 77b, 186b, 192–94, 207b
Decalogue, 79b, 100a, 116b
Decapolis, 846a, 899, 905
Declaration of Independence, 128b
Dedication, of Temple, 291

De Lesseps, 1142a
Delilah, 205, 209b
Delphi, 986b, 1038a
Demetrius, silversmith of Ephesus, 1017–18
Demetrius, two Syrian kings, 757–63
Demons, 689b, 731a, 735b, 785a, 879, 894, 898, 966a, 969b, 1125
See also Devil
"Den of robbers," 596, 630a, 932, 975b
Derbe, 1009–10, 1012
Dervishes, 277a, 531a
Deuteronomic, see D strand
Deuteronomists, 9b, 171b, 172b, 186a, 188b, 211a, 218b, 281a, 330b, 335a, 337b, 554b, 631a
Deuteronomy, "second law," 9b, 149a, 337b
Devil, 876, 896, 900, 905, 909, 942, 965a, 966a, 1114, 1179
See also Demons, Satan
Diana, of Ephesus, 1017–18, 1038b
Diaspora, 589b, 731b
See also Dispersion
Diatessaron, 861b
Dibelius, 858b
"Dies Irae," see "Day of the Lord"
Dietary laws, 154, 166b, 714, 726a, 786a, 797
Diligence, 410–12, 1084, 1097, 1134, 1145–46
Dinsmore, 15a, 146b
Diogenes, 629b
Dionysus, 988b
Disciples, in Isaiah, 554b, 563, 578b
Disciples of Jesus, 877, 880, 882, 967a
their slowness, 898, 906, 955a
Discipline, 403, 831, 1135–36
Disobedience, of Adam and Eve, 20, 70a
of Pharaoh, 84
of Moses, 137
of Achan, 176, 185a
of Saul, 223
of Jonah, 377
also, 1092, 1112, 1114, 1124
Dispersion (Diaspora), xxxiiib, 712b, 989b
Eastern, 731b
Western, 732a
Division, of Hebrew Kingdom, 295, 333a
Divorce, 592, 629a, 709, 711a, 818, 826b
Jesus on, 885, 925, 967a, 974a
Paul on, 1065, 1075a
Docetism, 1166b
Doeg, 236–37
Dog, as a friend, 779, 785b
held in contempt, 231, 250, 303, 305, 314, 888, 922, 1120n
Domitian, Emperor, 1103a, 1131a, 1170b
Dorcas, 1003
Douai, xxxviib
Doughty, 167b
Dove, white, 876, 965a
Doves, sold in Temple, 932
Doxology (Jude), 1144
Dragon, 1179, 1188b
Drama, 513a
Dream, of Jacob, 43, 47
of Laban, 47
of Joseph, prisoners, Pharaoh, 53–57
of Solomon, 287
of the maiden, 516
in Joel, 705
in Daniel, 714–17, 722–24, 726b
of Joseph, 870, 873
of Pilate's wife, 949
also, 242, 275a
Driver, 149b
Drunkenness, of Noah, 25
of Belshazzar, 719
of Simon, 765
of Holofernes, 797
of new disciples (?), 996
in Corinth, 1068
also, 537, 547, 570, 609, 641, 702, 820, 1050, 1057, 1114
Drusilla, 1025, 1040a
Dry bones, vision of, 659, 663b, 728b
Dualism, 988b, 1053b, 1057, 1074b, 1093, 1098
Dust Bowl, 112b

E (Elohistic) strand, 8b, 9a, 10a, 15b, 30a, 52a, 73a, 75b, 79b, 86b, 110b, 111a, 130b, 150b
Earthquake, 184a, 184b, 534, 951, 1013
Easter, 953b, 1006, 1035b
"Eat, drink and be merry," 427, 569
Ecclesiastical Interpretation, xlb
Eden, Garden of, 19
Edman, 989a, 1074b
Edom (Edomite), refusal by, 130b, 137, 147b
attacks upon, 254, 365b, 701b, 706, 708, 710b, 733b, 791n
also, 192, 292, 309, 331a, 393a, 394a, 431a, 534, 579b
Eglon, Moabite king, 190
Egypt, Abraham's visit to, 28
Joseph and family in, 54–69
customs of, 77a
Hebrews' oppression in, 80–93
escape from, 78b, 93
invasions of Palestine, 187a, 295, 327, 333b, 338a, 621
oracle upon, 573
defeat of, 712b
flight of Holy Family to, 873, 964b
also, xxv, 4a, 71b, 76b, 79a, 119a, 140, 146b, 166a, 171a, 207b, 226, 277b, 294, 319, 332a, 337a, 393a, 467b, 498, 508b, 512b, 536, 549, 553b, 565, 568, 579b, 589a, 621, 627, 632b, 652, 662b, 1038a, 1039b, 1040b

Ehud, 190
Ekron, 189, 216, 231, 307, 535
Elah, valley of, 229
Elam (Persia), 566
Elath, see Ezion-geber
Elders, of Judah (in Ezekiel), 648, 661b
in Susanna, 803–05
Eleazar the Maccabean, 742, 750
Eleazar the martyr, 771
Elephants, 750, 766b
Eleusinian mystery, 988b
Elhanan, 270, 279b
Eli, priest, 212–16, 273a, 285
Elias, see Elijah, 968a
Elihu, 455, 463b
Elijah, prophet, story of, 299–307, 334a–336a
also, 86b, 150a, 281a, 531b, 543a
in Malachi, 710, 711a
in New Testament (Elias), reincarnation of, 902, 965a
at transfiguration, 908, 972a
also, 951, 1096, 1102b
Elimelech, husband of Naomi, 371–75
Eliphaz, 434, 435, 443, 449, 461, 463b
Elisabeth, mother of John the Baptist, 866–69
Elisha, prophet, 281a, 307–18, 336a
Elohim, 7b, 8b, 73a, 468a
Elohistic strand, see E strand
Emerods, 216
Emmanuel, 871; see Immanuel
Emmaus, battle of, 746
walk to, 956
Emperor-worship, 987b, 1131a, 1170a, b, 1187b, 1188b
Empire, Hebrew, 277a
also 183a, 254, 292, 333a
See also Assyria, Babylonia, Persia, Rome
End of the world, xxxa, 1050n, 1098, 1103a
Endor, 242, 275b
Enoch, son of Cain, 21–22, 71a
Enslin, 991b, 1058b
Epaphras, 1105a, 1108, 1110
(Epaphraditus), 1120
Ephesus, Paul in, 1016–18, 1038a, b
church of, 1173
also, 860a, 992a, 1078a, 1086a, 1088b, 1104a, 1109b, 1118b, 1149b, 1171a
Ephod, 208b
also, 121, 197, 236, 237, 244, 253
Ephraim, son of Joseph, 38
(tribe), 3b, 8b, 171b, 182, 187b, 189, 193, 196, 200–02, 212, 219, 225, 249, 259, 265, 269, 548–553b, 562, 571, 580b, 616
Epic (Job), 432a
Epictetus, 393a, 1101a
Epicureans, 1014
Epilepsy, 908–09, 993a, 1086a
Epistles, of Paul, 843a, 993b, 1045a, 1131b, 1149b, 1163b
Erasmus, xxxivb
Esaias, see Isaiah
Esar-haddon, Assyrian king, 322, 349
Esau, story of, 40–51
called Edom, 40
reconciliation with Jacob, 49, 74b
Escape, see Egypt
Esdraelon (Jezreel), plain of, 3b, 4a, 187b, 846a
Esdras (Gk. Ezra), 837–40
Essenes, xlviib ff., 775b, 852b, 972b
Esther, 382–90, 786b
Ethical prophets, 531b
See also Prophets
Ethiopia, 332a, 380, 453, 568
Eucharist, 970b, 1075b
See also Communion, Last Supper
Euphrates, river, 3b, 9b, 29, 71b, 171a, 254, 277b, 332b, 338b, 345a
Eusebius, xxxiva
Eutychus, 1018
Evangelists, meaning of, 967a
also, 1113, 1128
Eve, creation of, 19, 462a
Evil, tree of, 19
man's imagination, 25
created by God, 673, 689b
"resist not," 885
"deliver us from," 886
good for, 1051, 1138
Excommunication, 1064, 1074a
Exemptions, under Roman law, 733a
Exile, first, 328, 589b
second, 329, 339a, 608, 631a
return from, 345a, b, 347–48, 543b, 664b
also, 431a, 463b, 468a, 509a, 555b, 643a, 726a, 728b
See also Captivity
Exorcism, 785b, 966a
Extreme Unction, 1101b, 1143n
Ezekiel, prophet, 644–61
call of, 644
abnormality or dumbness of, 646, 657, 661b
also, 508b, 579a, 624n, 631a, 966a, 1076b
Ezion-geber, 292, 331a
Ezra, date of, xxvii
work of, 345–357b, 362–64
also, 9b, 11a, 368a, 644b, 693a, 712a

Fable, 208b
Fair Havens, 1028
Faith, description of, 1089a, 1134
living by, 634a, 641, 1055, 1082–83, 1090
healings by, 879, 889, 899, 909, 916, 928
salvation by, 1102a, 1112
heroes of, 1131b, 1134
and works, 1141
trial of, 1051, 1137–39
"I have kept the," 1128; also, 1126

Faith (*cont.*), "shield of," 1115
"delivered unto the saints," 1144
in John, 1164b
See also Belief
Fall, of Adam and Eve, see Temptation
of Satan, 11–9, 1188b
False apostles, 1079
False prophets, 607, 613, 631a, 632a, 939, 1145, 1168, 1183
False religious leaders, 572, 584, 595, 610, 630a, 631a
False witnesses, 804, 805a, 946
Family, of Jesus, 892, 965b, 968a
of mankind, 1015, 1113
"Famous Men," 823
Fasting, by David, 257
by Nehemiah, 358
by Ninevites, 378
in Esther, 385
by Jesus, 876
by Pharisees, 880, 924
discipline of, 887, 909, 1065
"Father, Our," 686, 701b, 708, 886
Faustus, 431a
Feasts (Jewish), Passover, 91, 112b
Pentecost (Shebuoth), 115b, 1032a
Tabernacles (Sukkoth), 115b, 128a, b
New Year's (Rosh Hashanah), 128a
Atonement (Yom Kippur), 128b
Purim, 380b, 389
Dedication (Lights, Chanukah), 747, 766b, 963b
See also Sabbath
"Feeding of the 5000," 903, 970a
Felix, 1024–25, 1039b
Fertile Crescent, 4a, 75b, 332b
Fertility, 4a, 512b
Festivals, see Feasts
Festus, 1025–28, 1039b, 1040a
Fiery furnace, 717
Figs, see Parables
Fig tree, cursed by Jesus, 932
"Filthy lucre," 1125, 1129, 1139
Finegan, 357a
Firmament, 17, 69a, 471, 506b
Fish (great), in Jonah, 376a–379
Five thousand, see Feeding
Flesh, "is grass," 666, 1137
"weariness of the," 430
conflict with the, 1057, 1093–94, 1115, 1120 (see Dualism)
"Word made," 1150, 1163a (see Incarnation)
Foreskins, 232
Forgiveness, by Joseph, 68
by David, 238–39, 265
of "our debts," 886
how often, 910–11
by Jesus on the Cross, 950
of enemies, 886, 1097
"Form criticism" (form history), 858b
"Former Prophets," 10b, 171b
Foundations, 78a, 1134
Francis of Assisi, 511b
Franklin, B., 393a
Freedom, 1057, 1116a, 1157
See also Liberty
Freehof, 508a
Friends, 405–06, 812
David and Jonathan as, 232, 275a
of Job, 434, 444, 446, 461
Jesus' disciples as, 1161
Frogs, plague of, 87, 112a
Frontlets, 151, 165a
See also Phylacteries
Frost, Robert, 432a
Funeral customs, 77a

Gabriel, angel, 724, 785b, 867
Gad (tribe), 67, 181, 187b, 223
Gadarene demoniac, 898, 966a, 969b
Galatia, 992a, 1009–10, 1016, 1036b
"Galatian controversy," 1053a
Galilee, 3b, 4a, 733b, 846a, 877–911
also, 187b, 852b
Gallio, 1015–16, 1038a
Gallows, of Haman, 386–88
Gamaliel, rabbi, 1000, 1022, 1033a
Garden of Eden, see Eden
Garstang, 184b
Gath, 229, 241, 248, 262, 271, 317
Gaza, 189, 194, 206, 534, 543a
gate of, 204, 210a
Gedaliah, 329, 625–26, 632a
Gehazi, servant of Elisha, 310
Gehenna, 630b, 846b
See also Ben Hinnom, Hades, Hell, Sheol
Genealogies, 21–22, 71a
of Jesus, 964a
Geneva Bible, xix, xxxva
Genius, Hebrew, 4b, 467b, 531a, 534b, 664a
Gentiles, meaning of, 964b
Genung, 432a, 662b
Gerizim, Mt., 356b, 1152
Gershom, son of Moses, 82
Geshem, 360–63, 367b
Gethsemane, 944, 957a, 978b
Gezer, 187b, 292
Ghetto, 990a
Giants, 23, 71b, 229, 270
Gibeah, Saul's capital, 221–38
Gibeonites, 178, 181, 185b, 270, 277b, 278b, 286
Gideon, 194–97, 208a, 274a, 1135
Gideon Bibles, 208a
Gilboa, Mt., 242–48
Gilead (tribe), 3b, 187b, 193, 200–02, 223, 316, 534
Gilgal, camp of Joshua, 174, 179, 182, 189
in time of monarchy, 217, 222, 268

Gilgamesh, 69a, 71b
Gleaning, 160, 373
Glossary, of Pauline terms, 1089a, b
Glueck, Lib, 73a
Gnosticism, Liia, 988b, 1105a, 1149a, 1166a
God, conception of, 71b, 78a, 100, 116b
of Deuteronomy, 149b
of Amos, 533b
of Hosea, 544b, 551
of Isaiah, 554b
of Jeremiah, 589b
of II Isaiah, 664b, 689a
of Jesus, 886, 1152, 1158, 1160
"is light," 1150, 1167
"is love," 1169, also 1151
"is a consuming fire," 1136
"save the king," 221, 283
Goethe, 431a
Golah, 339b
Golden Calf, 105, 116a
See also Calf worship
Golden Mean, see Moderation
Golden Rule, 888, 967a
also, 128a, 406n, 851a
in negative form, 778, 785a
Golgotha, 950, 957a
Goliath, 71b, 219b, 229–31, 236, 271, 279a
Gomer, wife of Hosea, 545, 553a
Gomorrah, 35
See also Sodom
Good Friday, 506b
Good Samaritan, 913
"Good shepherd," see Shepherd
Goodspeed, 857a, 964a, 993b, 1036b, 1037a
"Gordon's Calvary," 981b
Goshen, xxv, 62, 63, 65, 113a
Gospels, meaning of, 857a, b
origin and characteristics, 858a–861a
Gourd (of Jonah), 379
Government, 417–18, 563, 1137
See also Rulers
Grace, meaning of, 1089a
also, 663b, 1081, 1085, 1092–93, 1096, 1102a, 1112–13
Greece, see Achaia
Greek culture, 732a, b, 765a, 985b–992b (see also Hellenization)
philosophy, 988a, 992b
also, 15a, 71b, 119a, 167a, 209b, 335a, 393a, 512b
Gunkel, 16a
Gutenberg, xxxivb

Habakkuk, prophet, 633b, 640–41; DSS, xlviia
Habiru, xxv, 79a, 130b, 186b
Hades, 462a
See also Ben Hinnom, Gehenna, Hell, Sheol
Hadrian, Emperor, 957b
Hagar, 30–31, 73a, b
Haggadah, 851a
Haggai, prophet, 692b, 693–95, 699a
also, 345a, 350, 351, 356a, 579a
Hagiographa, 10b
Haile Selassie, 332a
Halachah, 851a, 976b
Hallel, 510a
Hallelujah, 510b, 511b
Ham, 26, 72a
Haman, 383–89
Hamath, 254
Hammurabi, and Code, 4b, 16a, 73b, 75b, 115a, 167a, 184a, 332a, 338b
Hananiah, false prophet, 613, 632a
Handel, 209b, 1170a
"Handwriting on the wall," 719, 727a
Hannah, mother of Samuel, 212–14, 273a, 963a
Haran, 11a, 27, 37, 43, 51, 72b
See also Mesopotamia
Harem, of David, 261, 263, 278a
of Solomon, 294, 332b, 394a, 519
of Ahasuerus, 381–83
Harlot, of Jericho, see Rahab
before Solomon, 287
playing the, 544a, 545–48, 556, 582, 592 594
in Ezekiel, 651, 662b
mother of (Rome), 1181
See also Prostitution
Harmonies, of the Gospels, 862a, b
Harp, of David, 229
"upon the willows," 502
Hasidim (Assideans), 734b, 735a, 775b, 852b
slaughter of, 743, 766a
as pacifists, 751, 767a
Hasmonean, 766a
See also Maccabean
Hathor, goddess, 116a
Hazael, king of Syria, 302, 316, 317, 335b, 534, 543a
Hazor, Lib, 180, 186a, 191, 292
Hebrew people and writings, 4b–6b
language, without vowels, xxxib
Hebron (Mamre), 29, 52, 76a, 135, 179, 205, 210a, 248–52, 261, 262, 284, 330a
Helena, 957b
Heliodorus, 769–71
Hell, xxxvb
See also Ben Hinnom, Gehenna, Hades, Sheol
Hellenization, 421b, 732a, 735a, 740, 765a–767b
See also Greek culture
Henry VIII, king of England, xxxva
Heraclitus, 1164a
Heresy, 1025, 1057, 1052a, 1130, 1140b, 1145, 1166a

Hercules, 209a
Herford, 739b, 850b, 976b
Heritage, Hebrew, 471, 501, 532b, 533b, 665a, 693b, 704, 1139
Hermon, Mt., 206a
Herod the Great, xxviii, 148a, 734a, 847a–849a, 872–73, 963b
See also Antipas, Archelaus, Philip
Herodias, 847b, 876, 902, 970a
Herodotus, 337a, 629b, 993b
Hertz, 115b, 119b
Hesed, meaning of, 553b
Heshbon, 139, 200
Heth, 43 (see also Hittites)
Hexateuch, 171b
Hezekiah, king of Judah, 148a, 320–23, 337a–339a
also, 508b, 532b, 545, 555a, 578b, 581b, 611, 631b, 633a
Higher Criticism, xlib, 7a, b, 604a
High places, see Baalism
Hilkiah, priest, 325–27
Hillel, rabbi, 851a, 967b
Hinnom, valley of, 597, 603, 630b
See also Ben Hinnom, Gehenna, Hades, Hell, Sheol
Hiram, artisan, of Tyre, 290, 331b
Hiram, king of Tyre, 252, 288–89
Hittites, account of, 332a, b
also, 11b, 43, 82, 174, 184a, 187a, 255, 274a, 294
Hivites, 82, 174, 178, 181, 184a, 185b
"Holiness," 554b, 561, 577, 591, 1049
Holiness Code, 118b, 120a, 150b, 368a
Holofernes, 787–800
"Holy City," see Jerusalem
Holy Days, laws of, 109, 117a, 124, 128a
See also Feasts
Holy Ghost, 994, 1031a, 1150
same as Holy Spirit
Holy Sepulchre, 957b, 981b
Holy Spirit, meaning of, 1031a, 1089a
also, 483, 870b, 894, 959b, 990a, 994–95, 1005, 1011, 1016, 1038b, 1050, 1055, 1062, 1083, 1095, 1113
Holy Week, 930a, b, 980b
Homer, 71b, 184b, 994b
Horeb, 82, 97, 111a, 302
Same as Sinai
Horites, 78b
Horns, of Moses, 116b
of the altar, 284, 285, 330b
of iron, 304
of the beast, in Daniel, 723–24, 727b
in Revelation, 1175, 1178
Horsemen, of the Apocalypse, 1175–76, 1188a
Horses, 254, 261, 277a, 287, 293, 294, 311, 332a, 573, 593, 703, 710a
Hosea, prophet, 544a–553b
call of, 545–47
also, 10b, 150a, 207b, 280b, 334a, 337b, 554a, 580b, 588b, 629a, 662b, 1086a
Hoshea, last king of Israel, 319, 336b, 553b
Host, the, 1075b
"House . . . divided," 894
of Israel (in Ezekiel), 646, 661a
Hugo, Victor, 431a
Human sacrifice, 597, 603, 630b
See also Child sacrifice
Humanism, 393a, 986b
Humility, 404, 557, 587, 680, 683, 810, 883, 1019, 1097, 1113, 1139
See also Meekness
Humor, of Jesus, 971a
Hurrians, 11b, 75b, 78b, 184a
Husband, Professor, 978b
Hushai, "David's friend," 262, 264
Hyatt, 339, 629b
Hyksos, xxv, 16b, 77b, 110a, 171a
Hypocrites (hypocrisy), 409, 564, 906, 936–37, 976b, 1125
Hyrcanus I (John, the Maccabean), 356b, 380a, 733b, 734b, 764–65, 768b, 791n
Hyrcanus II, 734a

"I Am," 83
Ibn Ezra, 7a
Iconium, 1009–10, 1012
Idleness, 1052, 1126
See also Sloth
Idolatry, attacks upon, 51, 76b, 100, 105–7, 156, 207a, 544a, 548, 592, 629a, 644a, 657, 662a, 671, 834–35, 836b
in N. T., 1009, 1014, 1057, 1060b, 1090
See also Baalism, Paganism
Idumeans, 148a, 711a, 847a
forced conversion of, 733b, 791n
Ikhnaton, pharaoh, 510a
Illyricum, 1099
Image (Images), of God, 18, 70b
stolen by Rachel, 48, 75b
banned by Jacob, 51, 76b
in Daniel, 716, 726b
"of the earthy . . . heavenly," 1072
"Immaculate Conception," 70a, 963a
Immanuel (Emmanuel), 562, 563, 578b
Immersion, baptism by, 1107n
versions of Bible, xxxvib
Immortality, in Job, 443, 462a, b
in Psalms, 478, 486–87, 506b, 507b, 508b, 580a
in Daniel, 713b, 725, 728b, 731a, 735b
faith in, by seven brothers, 772–74
social, 826a
in Wisdom, 829–31, 835a, 836a
in N. T., 988b, 1072, 1076b, 1124, 1154

Imprecation, 497, 510a
Imprisonments of Paul, 1104a, b
in Philippi, 1013
in Caesarea, 1024
in Rome, 1030
Incarnation, 1119n, 1150, 1164a, 1166b
Incest, 35, 74a, 258–59
condemned, 123, 158, 536
India, 71b, 380
Individual responsibility, 159, 167b, 589b, 617, 632a, 653, 662b
Indo-European, 332a
Infallibility, verbal, 6b
Ingersoll, 186a
Ink, 632b
Inquisition, xxxva
Instruments, musical, 505–06, 540
Interpretation, of the Bible, xvii, xxxix ff.
of dreams, 55–58, 716, 722–24, 726b
of Song of Solomon, 512a, b
of "tongues," 1068, 1070, 1076a
Invasions, of Israel, 319, 336a
of Judah, 320–29, 336b, 338a
Iphigenia, 74b
Irenaeus, xxxiva, 861a, 986a
Iron, 224, 273b
Irrigation, 166a
Isaac, date of, xxv
story of, 35–52
near-sacrifice of, 36, 74a
betrothal of, 371
blessings of, 41–42
Isaiah, prophet (in N. T. Esaias), 554a–580b
DSS manuscript, xlvia, xlviia
with King Ahaz, 562
with King Hezekiah, 323, 568
also, 120b, 280b, 337a, 581a, 630a, 633a, 895, 968a, 1095
Isaiah II, 664a–691b
also, 345a, 533b, 555b, 574b, 577b, 579a, 631a, 701a, 875, 891, 968a
Isaiah III, 555b, 682a, 691a
Iscariot, see Judas
Ish-bosheth, son of Saul, 248–51
Ishmael, murderer of Gedaliah, 626
Ishmael, son of Hagar, 31, 73a
Ishmaelites, 54
Ishtar, 512b
Isis, 988b
Islam, 276b
Isolationism (Isaiah), 554a, 578a
Israel, meaning of, 50, 76a
See also Jacob, Ephraim
Northern Kingdom of, date of, xxvi
story of, 297–319
fall of, 319, 336a
Paul on, 1095–96
also, 146a, 254, 268, 278b, 280a, 287, 333a, 338a, 340a, 498, 533a, 536, 554a, 578a
Issachar (tribe), 66, 187b, 193
Italy, 1004, 1015, 1030–31
"Ivory tower," 520n

J (Yahwistic) strand, 8a, b, 9a, b, 10a, 15b, 30a, 52a, 72b, 73a, 74b, 75a, b, 79b, 86b, 110b, 111a, 116b, 130b
Jabbok, brook, 50
Jabesh-gilead, 221, 246, 784b
Jabin, king of Hazor, 180, 191
Jacob (Israel), date of, xxv
story of, 40–68
stolen heritage, 41
ladder-dream of, 43, 275b
marriages of, 45, 75b
with the spotted cattle, 46
flight of, from Laban, 47, 75b, 76a
wrestling of, named Israel, 50, 76a
meeting of, with Esau, 50
in Egypt, 63
blessing of, 65
death and burial of, 67
Jacob's well, 76b, 1152
Jael, 192–94
Jah, Jahweh, 510b
See also Yahweh
Jairus, 899
James, disciple, 877, 899, 908, 927
death of, 1006, 1035a
James, "the Lord's brother," 1011, 1031b, 1035b
also, 990b, 1007, 1020, 1034a, 1036b, 1039b, 1054
author of the Epistle (?), 1140a, 1142n
James, king of England, xxxvb
James, William, 531a
Jamnia, Council of, xxxa, xxxib
Jannaeus (Alexander), the Maccabean, 506a, 733b, 734b
Japanese, 116b
Japheth, 26, 72a
Jasher, book of, 180, 247, 276a
Jastrow, 462b
Jawbone, of ass, 204
Jealousy, of Saul, 211b, 232, 235–41
"cruel as the grave," 521
Jebusites, 82, 174, 183b, 252
Jehoiachin, king of Judah, 328, 339b, 589a, 606, 631a, 690b, 699b
Jehoiakim, king of Judah, 327, 338b, 589a, 606, 611, 630b, 631b, 714
Jehoshaphat, king of Judah, 304, 308
Jehovah, 7b, 86, 111b, 571
See also Yahweh
Jehovah Witnesses, xla, 1189a
Jehu, king of Israel, reign of, 313–16
also, 302, 334b, 335a, 545, 553a
Jephthah, 199–202, 1135
daughter of, see Daughter
Jeremiah, life of, 588a–632b

Jeremiah (*cont.*), call of, 590–91
Temple sermon of, 596, 630a
confessions of, 600, 604, 630a, b
attacks of, upon religious leaders, 596, 607–08, 630a
upon royal line, 605, 630b
near-lynching of, 610–11
letter of, to exiles, 613–14, 631a
new covenant of, 617–18, 632a
burning of roll of, 619–21
imprisonment of, 621–24
in Egypt, 627–28
compared with Ezekiel, 644a, 662a
also, 280b, 337b, 338a, 347, 509b, 522a, 690b, 873, 907, 947
Jericho, capture of, 172–75, 184a, b
"city of palm trees," 190
also, Lib, 79, 913, 928
Jeroboam I, king of Israel, 116a, 273a, 281b, 295–98, 306, 333b
Jeroboam II, king of Israel, 280b, 318, 533a, 534, 540, 544a, 553a
Jerome, xxxiiib, 6b, 580a
Jerubbaal, 195–97, 208a
See also Gideon
Jerusalem, captured, by David, 252, 273a, 276b
by Babylonians, xxvi, 328–29, 624, 633b, 643a, 657, 663a
by Pompey, 734a
by Judas Maccabeus, 747
by Titus, xxviii, 850a, 957b
descriptions of, 3b, 4a, 846a, b (see also Temple)
post-Exilic community, 358a–368a, 678, 688, 701a, b
woes upon, 556, 593, 599, 938
Jesus in, 873, 875, 930–59
influence of, 989b
Paul in, 991b, 1020–24, 1034a, 1036a, 1054
council of, 992a, 1010, 1036a–1037a
New, 1184–86, 1189b
also, 9b, 168a, 179, 187b, 189, 231, 255, 261, 268, 275a, 281a, 284, 314, 320, 330a, 332b, 335b, 337a, 338a, 342, 347, 353, 356a, 422, 487, 500, 502, 509a, 510b, 514, 522a, 535, 554a, 559, 565, 579a, 581b, 584, 588b, 593, 631a, 632b, 734a, 740, 762, 801, 994–1007
Jesse, father of David, 228, 376
Jesus, date of, xxviii
birth stories, 867–73, 963a–964b
baptism and temptation of, 876, 965a
encounters of, with Pharisees, 879–80, 894, 904, 906, 935–37, 966b, 967b, 970b, 976b–977a
sermon of, on the Mount, 883–89, 967a, b
called "the Christ," 907, 971a, b
transfiguration of, 908, 972a
parables of, 969a (see also Parables)
Jesus (*cont.*), in the Temple, 874, 930–42
in Jerusalem, 930–60
trial and crucifixion of, 850a, 945–51, 962a–963b, 978b–981a
burial of, 952, 981a
resurrection of, 953–62, 990a, 1071, 1076b
ascension of, 961–62, 994
"seen" by Stephen, 1002
by Paul, 1002, 1033b
with Nicodemus, 1151
with Samaritan woman, 1152
conflicts of, with "Jews," 1155–56
also, L, 86b, 115b, 128a, 208b, 273a, 275a, 347a, 356b, 406n, 462b, 467b, 506a, b, 510a, 511a, 578b, 579b, 629b, 663b, 664a, 665b, 689a, 690b, 700b, 711b, 728a, 733b, 805a
See also Christ
Jethro (Reuel), 82, 111a
advice of, to Moses, 97, 114a
See also Raguel
Jewish Christianity, 844b, 991a
"Jews," origin of term, 318, 336a, 345a
Jezebel, queen of Israel, story of, 299–315, 335a
also, 281b, 334a, 531b, 1173, 1187b
Jezreel, 301, 302, 545, 553a
Joab, 249–69, 282–85, 295, 330a, b
Joan of Arc, 207b, 511b
Job, 431a–464b
sufferings of, 433
speeches of, 434, 437, 439, 441, 444, 446, 448, 450, 451
integrity of, 452
voice from the whirlwind, 457–60
restoration of, 461
Joel, prophet, 543b, 701a–706, 710a, 996
John the Baptist, birth of, 866–70
preaching of, 875–76, 964b
Jesus on, 890
execution of, 902, 970a
also, La, 146b, 908, 972a, 1016, 1038a, 1101b, 1149a, 1150
John the disciple, 877, 899, 908, 927, 977b, 1149b
John the Elder, 1149b
John, Gospel of, 860b–861a
ending of, 959a, b
discourses of, 1149–63
Epistle of, 1166a, b
John, Revelation of, 1170a–1189b
Jonah (in N. T. Jonas), 318, 376a–379
also, 906, 969a
Jonathan, son of Saul, 223–45, 254
reprieve of, 225
death of, 246, 273b, 275a
Jonathan the Maccabean, 742, 755–61, 767b
Joppa, 377, 1003–05
Simon's harbor, 762

Jordan, river, 3b, 73a
crossing of, 173
baptism in, 876
Joseph, son of Jacob, date of, xxv
story of, 53–69
sold into Egypt, 54
imprisonment of, 55
second to Pharaoh, 58
children of, 58
corn monopoly of, 58, 64
with his brethren, 59–63
death of, 69
also, 77a, 182, 187b, 275b
Joseph, husband of Mary, 867–74, 964a, 966a
Joseph of Arimathea, 952, 981a, 1164a
Josephus, xlviiib, 74a, 733b, 734a, 766b, 767a, 846b, 964b, 973a, 985a, 1035a, b, 1039b
Joshua, Moses' successor, 144
career of, 172–83, 184a–186b
also, 103, 106, 115b, 136, 187b, 188
Josiah, king of Judah, date of, xxvi
reign of, 324–27, 337b–338a
also, 149a, 588a, 631a, 633a
Jotham, son of Gideon, 198
fable of (trees), 198, 208b
Jubilate, 509b
Jubilee year, 76b, 125, 128b
Judah, son of Jacob, 54, 60, 66
(tribe), 77b, 79a, 182, 187b, 188, 200, 207b, 208a, 242, 245
Judah, Kingdom of, ruled by David, 248, 267–68, 278b
separated from North, xxvi, 295–96
ruled by Athaliah, 316, 335b
surviving kingdom of, 320–29, 336b–339b
under Ezra-Nehemiah, 347–368b
also, 3b, 8a, 280a, 287, 298b, 331b, 334a, 498, 523, 535, 543a, 548, 553b, 559, 599, 693
(Judea, in Apocrypha and N. T.), 712a, 747, 760, 847b, 872, 875
Judaism, foundation of, 346b–347a, 589b, 631a, 693b, 701a, 712b
in Apocrypha, 732b–736b
of first century, 850a–854a
outside Palestine, 989b–991a
also, 4b, 120a, 276b
See also Pharisees, Sadducees, Sanhedrin
Judas Iscariot, 882, 943, 945, 947, 979a
Judas Maccabeus, 742, 744–55, 766a, 767a
"Judges," 187a, 188b, 209a, 211a
Judith, tale of, 787–801
beheading of Holofernes by, 797–98
Julius Caesar, 847a, 986a, 1103a
Julius the Centurion, 1028
Juniper tree, 301
Jupiter, 1009, 1036a
"Justification by faith," 634a, 641, 1053b, 1055, 1089b, 1091–94

Kadesh-Barnea, 130a–138, 146b, 182
Kant, 506b
Karnak, 333b
Kenites, 111a
Kent, 964a
Kenyon, xxxiib
"Keys of . . . heaven," 907
"of hell," 1172, 1187a
Kinah meter, 523a
Kine, fat and lean, 57
of Bashan (in Amos), 537
King James Version, see KJV
Kingdom of God (Heaven), note on, 973b
seven parables on, 896–97
"is within you," 923
"not of this world," 948
also, 877, 886–87, 912, 925, 933
Kingship, laws of, 156, 167a, 217, 273a, 274b, 506a
Kipling, 508a
Kish, father of Saul, 219
Kishon, river, 191–93
KJV, xvii–xviii, xxxvb
references to, 111b, 336a, 338b, 462a, 463b, 464b, 468b, 511b, 513b, 735b, 739b, 975b, 1045b
Klausner, 977a, 989a
Knox, John, xxxva
Koheleth, 421a
Koiné, xxxiia, 857b, 986b
Koran, uniform text of, xxxia
Kosher, meaning of, 127b, 166b
Kraeling, 462b

Laban, 38
and Jacob, 43–49, 75b, 76a
Labor leaders, 111b
Laborer, "worthy of . . . hire," 912, 1126
Lachish, Lib, 179, 320, 618
"Lake of fire," 1184, 1189b
"Lamb of God," 1151, 1171a, 1175, 1177, 1180, 1185
See also Christ
Lamech, 22, 76b
song of, see Song
Lament, of David, over Saul and Jonathan, 247, 276a
over Abner, 251
also, 201, 507a, 522b, 1182
Landslide, 184a
Laodicea, 1104b, 1105a, 1107–08, 1111b, 1172, 1174
Last Supper, 942–43, 978a, 980b, 1160a
See also Communion
Latter Prophets, 10b, 531a
Law, the (see also Torah), xxixb
given to Moses (?), 100–05, 118a–129b, 149a–160, 165a–168b
book of the, found in Temple, 324–26, 337b
of Ezra, 346b, 363–65, 368a

Law (*cont.*), in Psalms, 467a, 469, 472, 506b
in "inward parts," 617
of liberty, see Liberty
Paul on the, 1053b, 1056, 1058a, b, 1091–95, 1101a
Lawyers, 851a, 913, 972b
Lazarus, beggar, 922
Lazarus of Bethany, raising of, 918–20, 930, 977b
Leah, wife of Jacob, 45, 75b
Lebanon, 289, 331a
Leeser, Isaac, xxxviib
Left-handed, 190
Legends, 15a, 16a
Legion, 898, 969b
Leningrad, xxxib, xxxiib
"Leopard his spots," 599
Leprosy, of Moses, 83
of Miriam, 134
of Naaman, 309
of Gehazi, 310
in Gospels, 879, 923
Letters, by Jeremiah to exiles, 613–14
by Persian kings, 349–53, 356b
by Paul, see Epistles
Levi (Levites), 146a
also, 66, 79a, 81, 131, 181, 187b, 207b, 340a, 343, 345b, 348, 352, 363–65
Leviathan, 460, 463b, 464b
Levies (of labor), 288, 331a
Levirate marriage, 374n, 785b
Liberal Interpretation, xlia
Liberty, Christian, in Paul, 1057, 1082, 1094, 1138
Liberty Bell, 128b
Libraries, 987a
Libya, 77b
"Light of the world," 884, 1150, 1157
Lilliput, 431a
Lion, of David, 230; of Samson, 202
Lions, Daniel's den of, 721–22
Literal Interpretation, xlia
Locusts, plague of, 89, 112b
in Joel, 702–04, 710a
in Revelation, 1177–78
Logos, 398n, 835b, 860b, 963b, 988a, 1038a, 1105b, 1149b, 1164a
Lord's Day, see Sunday
Lord's Prayer, 886
Lord's Supper, see also Communion, Last Supper
"Lost tribes," xxvi, 188a, 346b
Lot (Abraham's nephew), 28–35
daughters of, 35, 74a, 924
wife of, 35, 74a, 924
Lots (drawing of), 185a, 212a, 226, 274a, 275b, 277a
in Jonah, 377
in Esther, 384
Lots (*cont.*), for Jesus' garments, 950
for Matthias, 995
Louis XIV, 331a
Love, Hymn to, 1069
law of, 1057, 1069, 1098, 1113, 1160, 1168
of neighbor, 124, 128a, 936, 1049
Lower Criticism, 7a
Lowth, 6a
Lucifer, 568, 579b
Lucre, see Filthy lucre
Luke (Lucas), 993a, 1031a, 1037a, 1105b, 1108, 1110, 1129
Gospel of, 858a, 860a, b
Lust, of the elders (in Susanna), 803
of the flesh, 416, 885, 1057, 1093, 1126–27, 1137, 1145, 1167
Luther, xxxivb, 7a, 467a, 507b, 837b, 1038a, 1053b, 1102b
Luz, same as Bethel
Lydia, 1012
Lysias, centurion, 1024, 1039b
Lysias, Syrian general, 745–47
Lystra, 1009–10, 1012

Maccabeans, date of, xxvii
name and family of, 742, 765b
revolt against Syria, 712b, 739a–768b
independence of, 762, 768a
later history of, 733b–734a, 846b, 848l 851b
Macedonia, 185a, 992a, 1012, 1018, 1082
Machir (tribe), 187b, 193
Machmas (Michmash), 757, 767b
MacLeish, 464
Magdalene, see Mary Magdalene
Magi, see Wise men
Magnificat, 273a, 854b, 868–69, 963a
Mahanaim, 249, 265
Maiden (Song of Solomon), 513–21
Malachi, prophet, 708–711b
Malaria, 993a
Malta (Melita), 992b, 1030
Mammon, 887, 922, 973b
Mamre (see Hebron), 29, 32, 52, 76a
Manasseh, husband of Judith (Manasses) 792, 801
Manasseh, king of Judah, 9a, 149a, 324, 337b 581b, 633a
Manasseh, son of Joseph, 58
(tribe), 171b, 181, 187b, 189
Manger, Jesus in, 871
Manna, 97, 114a, 133, 1154
Manners, 819
Manslaughter vs. murder, 145, 148b
Manual of Discipline, xlviia
Manuscripts, of O. T., xxxib
of N. T., xxxiia, b
illuminated, xxxiva
Marcion, 6b

Marcus Aurelius, 421b
Mari, 11b
Mark, John (Marcus), 859a, 978b, 1007–08, 1012, 1032b, 1034b, 1036b, 1105b, 1108, 1110, 1129, 1139
 Gospel of, 858a, 859a, b
 ending of, 959a, b
Marlowe, 431a
Marriage, mixed, 352b, 354–356b, 357b, 367
 of Tobias, 780–82, 785b
 Paul on, 1064–66, 1074b, 1075a, 1114, 1116b
 See also Allegory of, Levirate marriage
Mars' Hill, see Areopagus
Martha, 918–19, 929
Martyrdom, of Hasidim, 743
 of Eleazar, 771
 of seven sons and their mother, 772–74
 in Revelation, 1131a, 1170b, 1171b, 1176, 1180–81, 1188a
Mary of Bethany, 918–20, 929
Mary Magdalene, 951, 953, 968b
Mary, mother of Jesus, 273a, 867–74
 at Cana, 878, 965b
 also, 895, 951, 963a, 966a, 968a, 977b, 995
Mary, mother of Mark, 1007, 1108
Masoretes (Masoretic), xxxib, xxxvib
Mass, the, 1075b
Mattathias, father of Maccabeans, 712b, 742–44
Matthew, disciple, 880
 Gospel of, 858a, 859b–860a
Matthias, disciple, successor to Judas, 995
Matzos, 113a
Maya, 70a
Mayflower, xxxva
Mean, doctrine of the, see Moderation
Mecca, 727b
Mecklin, 976a
Medes and Persians, law of, 357b, 388n, 721, 726b
Mediterranean ("Great Sea"), xxxiiib
Meekness, of Moses, 134, 147a
 also, 478, 507b, 883, 891
 See also Humility
Megiddo, 149a, 193, 292, 314, 327, 338a, 1189a
Melita, see Malta
Mendelssohn, 334a
"Mene, mene," 720, 727a
Mephibosheth, son of Jonathan, 251, 255, 262, 270
Mercury (Mercurius), 1009, 1036a
Meroz, 193
Mesha, king of Moab, 308
Mesha stone, 184b
Meshach, 714, 718
Mesopotamia (see Haran), xxvii, 277b, 332a, 629b, 852b, 1002, 1037a
Messenger (Malachi), 709, 711a
Messiah (in Isaiah), 554b, 563, 565, 574a, 578b, 579a (see also Branch)
 (in Daniel), 724, 728b
 Jesus as, 844a, 853a, 858b, 859b, 907, 965a, 969a, 970b, 979b, 990b, 1038b
 also, 462b, 485, 506a, 508b, 510b, 663b, 690b, 711a, 713b, 966b, 1149b, 1153
Methuselah, 22, 71a
Mezuzah, 165b
Micah, prophet, 578a, 581a–587, 611
Micaiah, prophet, 304–05, 334b
Mice, 217, 273a, 337a
Michael, angel, 725, 785b, 1179
Michal, wife of David, 232–53, 270
Michelangelo, 117a
Michmash, 223; see also Machmas
Midian (Midianites), 52b, 54, 81, 111a, 194–96, 207b
Midwives, Hebrew, 52, 80, 113a
Miletus, 1019
Millennium, 1183, 1189a
Milton, 15a, 209b, 431b, 509a, 1170a, 1188b
Minerals, in Palestine, 166a, 331a
Mines, of Solomon, 331a
Miracles, note on, 969b
Miriam, sister of Moses, song of, 96
 punishment of, 134
 death of, 137
Mishnah, xxxa, 851a, 854a
Mithra (Mithraism), 988b
Mizpah Benediction, 49, 76a
Moab, origin of, 35
 also, 3b, 5b, 73b, 74a, 128a, 130a, 139, 190, 200, 254, 294, 306, 308, 327, 371–75, 535
Moabite stone, see Mesha stone
Moderation, law of, 426, 986b
Modin, home of the Maccabees, 742, 744, 755, 761
Moehlman, 845a
Moffatt, 184b, 463a, 973b, 1036b, 1077a
Mohammedans, xxxia, 4b, 114b, 277a, 727b
Molech, Ammonite god, 124, 128a, 294, 326
 See also Child sacrifice
Molten sea, 290, 331b
Money, "root of all evil," 1126
Money changers, 849a, 931, 975b
Monotheism, 533b, 665a, 666, 689a
Montefiore, 165a
Montezuma, 116b
Moore, G. F., 149a, 732b, 971b
Moral responsibility, see Individual responsibility
Mordecai, 382–90
Mormons, 70b
Moses, life of, 81–165
 name of, 110b
 birth and exposure of, 81, 110b
 flight of, to Midian, 81

Moses (*cont.*), commission of, 82
against Pharaoh, 84–92
escape of (Exodus), 93
at Mt. Sinai, 96–110
wanderings of, 132–40
blessing of, 163
death of, 165
also, 5b, 7a, 8a, 73b, 79a, 115b, 146b, 274b, 277a, 320, 359, 365, 467b, 509b, 531b, 629a, 908, 917, 922, 972a
Moslem, see Mohammedan
Moulton, 394b, 406n, 508a
Muratorian Fragment, xxxb
Mystery cults, 988a–989a, 992b, 1076b
Myth, 15a, 16a, 70a

Naaman, the leper, 309
Nabal, 239
Nablus, 356b
Nabonidus, king of Babylon, 727a
Nabopolassar, 339a
Naboth, 302–03, 314, 334a, 335a
Nahum, prophet, 633a, b, 637–39
Nain, raising of a "young man" at, 889
Naomi, Ruth's mother-in-law, 371–76
Naphtali (tribe), 67, 187b, 191, 193, 290
Napoleon, 113b
Nathan, prophet, 253, 256, 257, 276b, 277b, 282, 330a, 340, 467b, 508a, 531b
Nations, table of, 26, 72a
Nativity, 963b
See also Jesus, birth stories
Nature poetry, 457–60, 470, 471, 475, 495–96, 505
Nazarenes, 1025
Nazareth, 146a, 691b, 846a, 852b, 867, 870, 873, 964a
rejection of Jesus at, 891, 958a
Nazarites, law of, 131, 146a
also, 202, 205, 536, 1021, 1035b, 1039b
Nazi, 209a
Nebo, Mt., 164–65
Nebuchadnezzar (-rezzar), king of Babylon, date of, xxvi
captures of Jerusalem by, 327–29, 338a–339a
in Jeremiah, 605–632b
in Daniel, 714–19, 727a
also, 118b, 345a, 347b, 363, 376a, 589a, 655, 663a, 664b, 787
Necho, pharaoh, 327, 338a
Negeb, 130a
Nehemiah, date of, xxvii
memoirs of, 358–368b
also, 346a, 522b, 644b, 693a, 712a
Neo-Orthodox Interpretation, xliia
Nero, Emperor, xxviii, 331a, 986a, 1038a, 1039b, 1041b, 1103a, 1131a, 1170b, 1188a, b
Netherlanders, 209a
"New Covenant," of Jeremiah, 590a, 617, 632b
of Ezekiel, 649
"New Heaven" or "Jerusalem," 1184, 1189b
New Testament, 843a–845b
compared with the Old, 843b–845b
compiled later, 861a
also, 1082
Nicanor, Syrian general, 745, 752, 767a
Nicodemus, 977b, 1151, 1156, 1164a
Nicolaitans, 1173, 1187b
Nile, river, xxxiia, 3b, 86a, 112a, 339a
Nineveh, xxvi
Jonah in, 376b–379
fall of, 589a, 633b, 637–39
also, 322, 338a, 775, 787, 894, 969a
Noah, and the flood, 22–26, 71b
sons of, 25, 72a
covenant of, 25, 72b
also, 16b, 183b, (Noe) 923, 1134
Nob, 235, 237
Nock, 992b
Nuzi (Nuzu), 11b

Obadiah, prophet, 701b, 706–07, 710b
Obed-edom, 253
Octavian, see Augustus
Odysseus, 1187a
Og, king of Bashan, 140
Old age, poem on, 421b, 429
"Old guard," 330a
Olives, Mt. of (Olivet), 262, 930, 939, 961b, 994
Olmstead, 968a, 981a
Olympian deities, 987b, 1009, 1036a
Omar Khayyam, 393a, 421b
Omri, king of Israel, 298a
Onesimus, 1105b, 1108, 1109b, 1117a
Ophir, 292, 453
Ophrah, home of Gideon, 195–98
Oppression, see Persecution
"Oral Law," xxxa, 735b, 766a
See also "Tradition of the elders"
Origen, xxxiva, 6b, 512b
Original sin, xliib, 70a, 508a, 963a
Orion, 539
Orpah, sister of Ruth, 371–72
Orpheus, 988b, 1187a
Orthodox Church, see Catholic, Greek

P (Priestly) strand, 9b, 10a, b, 15b, 30a, 69a, 71a, 72b, 74a, b, 75a, 79b, 86b, 118b, 130b, 188b, 340a, 644b
Pacifists (Pharisees), 852a
See also Hasidim
Padan-aram, see Haran
Paganism, 852a, 1037b, 1047b, 1060b, 1075a, 1090, 1101a, 1107
See also Baalism, Idolatry

Palestine, name of, 209b
the land, xLva, 3a–4b, 845b–846b
Palm Sunday, 700b, 930–31, 975b
Papal Bulls, xxxiva, 963a
Papyrus, xxxiia, 632b
Chester Beatty, xxxiib
Parables, as literary form, 208b, 969a
in O. T.:
on trees (fable), 198
on ewe lamb (Nathan), 256–57, 277b, 367a
of woman of Tekoah, 260
on vineyard (Isaiah), 559
on plowman (Isaiah), 573
on figs (Jeremiah), 608, 631a
on potter (Jeremiah), 602, 686
by Jesus:
of patched garment, new wine, 880
of house upon a rock, 889
of strong man, 894
of sower, 895
seven, on the Kingdom, 896–97, 973b
of good Samaritan, 913
of rich man, 914
of wedding, 915
of supper, 916
of builder and of king, 920
three, on the Lost, 920–21
of cunning steward, 921
of bondservant, 923
of Pharisee and publican, 924
of laborers, 926
of talents, 929, 975a
of two sons, 933
of wicked husbandman, 934
of wedding feast, 934
of ten virgins, 941
of last judgment, 941
"Paraclete," see Comforter
Paradise Lost, 431b, 1170a
Parallelism, 6a, 513b
Parchment, see Vellum
Parents, honor of, 101, 403, 810, 1114
Parkes, 977a
Parthenon, 1037b
Party strife (in Corinth), 1063, 1074a, 1078a
Pascal, 421b
Passover, founding of, 91–92, 112b
also, 115b, 127b, 128b, 335a, 510a, 846b, 943, 964b, 977b, 980b
See also Feasts
Patmos, 1171b, 1172
Paul (Saul), date of, xxviii
career of, 991a–994a, 1002, 1006, 1008–31
notes on, 1033b–1041b
conversion of, 1002
journeys: first, 1008
second, 1011
third, 1016
Paul (*cont.*), in Jerusalem, 1020–24, 1054
in Caesarea, 1024–28
at sea and in Rome, 1028–31
Epistles of, 1048–1130
self-support by, 1047b, 1048, 1052, 1079
sufferings of, 1080
also, 70a, 73b, 86b, 146b, 512a, 553b, 630a, 632b, 664b, 728b, 731b, 831n, 836a, 860b, 964a, 974a, 976b, 990b
"Pax Romana," 986a
Peace, "when there is no peace," 595, 630a, 650, 662a
"not . . . , but a sword," 901
Pelagius, 1116a
Penitential, see Psalms
Pentateuch, meaning of, xxixb
also, 340a, 368a, 468b
Pentecost, 115b, 995–96, 1019, 1032a, 1039a, 1073, 1076a, 1101b
Perea, 846a, 847b, 911–23
Pergamos, 1172–73, 1187b
Persecution, of Hebrews in Egypt, 80–93, 111a
of Job, 433, 446–47
of Jews by Antiochus, 379b, 712a, 732b, 740–49
by Rome, 986a, 990a, 1131b, 1137, 1170b
of Christians by Paul, 991b, 1002, 1054
Persians (Empire), 185a, 339a, 345b, 380–90, 512b, 664b, 692a, 699a, 712a
"Persons" (theological), 1086b–1087b
Pessimism, 421a
Peter (Cephas, Simon, Rock), call of, 877
confession of, 907, 971a, b
denial by, of Jesus, 946
leadership of, 995–1011, 1031b–1037a
death of, 1041b
also, 859a, 899, 908, 1054–55, 1061, 1063, 1066, 1071, 1142n
Pharaoh, meaning of, 28n
with Abraham, 28
with Joseph, 56–68
with Moses, 81–96, 111b
daughter of, 81
also, 187b, 286, 292, 321, 333b, 337a, 338a, 621, 632b
Pharisees (Pharisaism), descriptions of, 734b, 766a, 850a–851b
Jesus' attacks upon, 936–37, 976a
also, 769a, 799n, 805b, 879, 880, 906, 917, 935, 962a, 1023, 1027, 1054, 1156, 1160
See also Jesus
Phenice, same as Phoenicia
Philadelphia, in Asia, 1172, 1174
Philadelphia, in U. S. A., 128b
Philip, disciple, 882, 1159
Philip, evangelist, 1020
Philip, son of Herod, 847b, 875
Philippi, 1012, 1048, 1078b, 1118a, b
Philistines, notes on, 208a–209a, 273b

Philistines (*cont.*), Samson among, 202–06
oppression of Hebrews by, 215–56
also, 113a, 211a, 337a
Philo, xxxixa, xlviiib, 69b, 732b, 835b, 848a, 989b, 1038a, 1131a, 1149b, 1164a
Philosophy, Greek, 988a, 1076b
Phoenicians, 183b, 187b, 277b, 510a, 846a, 905, 971a
Phylacteries, 151, 165b, 936
See also Frontlets
Physician, 431a, 821–22, 860a, 1105b, 1108
Pilate, Pontius, xxviii, 848a–850a, 875, 914, 947–52, 962b, 973a, 978b, 979a, 981a
Pilgrim Fathers, xxxva
Pillar, of cloud, 93, 113b
of salt, 35, 74a
Pisgah, Mt., 142, 165
See also Nebo
Pisidia, 1008, 1010
Plagues, in Egypt, 86–93, 112a, b
Plato, 836a, 837b, 988a, 1149b
Plenary Inspiration, xxxvia
Pliny, xlviiia, 1101a
Plowshares into swords, 705, 710b
See also Swords
Plumbline, 540
Plutarch, 357b, 985a, 1101a
Poetical form, Hebrew, xx, 6a, b
Pogroms, 127b
Pompey, xxviii, 734a, 739a, 767a, 845b, 847a
Pool, de Sola, 513a
Poor, the, 155, 404, 536, 819, 826b, 883, 930
Population, Hebrew, in Moses' time, 113a, 146a
in first century, 989b
Portia, 805a
Potiphar, 54
wife of, 54–55, 76b
Potter, see Parables
Prayer, of Solomon, 291
Lord's, 886
of Jesus, 1162–63
Predestination, 1094, 1111–12, 1116a
Pre-existence, of "Wisdom," 398n
of Christ, see Christ
Pride, 407, 627, 814
Priesthood, law of, 119b, 120–21
Priests and prophets, attacks upon, by Micah, 584
attacks upon, by Jeremiah, 595, 599, 607, 613, 630a, 631a
Primogeniture, 40, 74b, 157, 167a, 330a
"Prince of Peace," 563
Priscilla, see Aquila
Procurators, 848a, 875
Prodigal son, 920–21
Prometheus Bound, 431b
Prophecy, in Paul, 1069, 1070, 1097
Prophet, xviii, xxixb, 10a, b
function of, 86, 112a, 253–54, 276b
Prophets, roving, 220, 531a, 533b
also, 219, 242, 273b, 393b, 467a, 507b, 508a, 510a, 522a, 713a, 884
Prophetic movement, 212b, 531a–532b
Propitiation, 1089b, 1091
Proselytes, 733a, 937, 995, 1008
Prosody, see Poetical form
Prostitution, sacred, 207a, 553a
"Protocol of the Elders of Zion," 128a
Proverbs, of Solomon, 288, 332b
Psalms, from the DSS, xlviib
nature, 470, 471, 475, 495, 505
thunder, 475
shepherd, 474
royal, 469, 485
imprecatory, 497
penitential, 472, 482, 501
Hallel, 498–99
Psalter, meaning of, 467a
Pseudepigrapha, xxxb
Psychiatry, 274b
Ptolemais, 1020, 1039a
Ptolemy, xxvii, 712b, 733a, 740
Publicans, meaning of, 848a, 853a
also, 880, 924, 928, 966b
"Publication," 987a, 993b
Pulse, 714, 726a
Pur, Purim, 128b, 384, 767a
See also Feasts
Purgatory, 835a
Puteoli, 1030

"Q" (Quelle), 858a
Quail, 97, 114a, 134
Qumran, Community of, xlvii ff., 736

Rab-shakeh, 320
Rachel, wife of Jacob, 44–52, 75b
sons of, 45, 52
also, 617
Raguel, 111a, 132
See also Jethro
Rahab, the "harlot," 172, 175, 463a
Rainfall in Palestine, 4a, 152, 166a
Rameses III, 209b
Ramoth-gilead, 304, 313
Raphael (Azarias, the angel), 778–84, 785b
Ras Shamra, 6a, 11b, 119a, b, 166b, 507a, 964a
Rats, 337a
Reading list, xx, 1194
Rebekah, wife of Isaac (Rebecca), 37–43
marriage of, 39, 74b
twin sons of, 40, 74b
partiality of, for Jacob, 41, 75a
Recessional, see Kipling
Reconciliation, 1083, 1089b, 1092, 1096
Red Sea, crossing of, 93–96
also, 113b, 138, 184a, 277b, 292, 331a, 337a
"Redeemer liveth," 447, 462b

Redemption, 1056, 1062, 1089b, 1091, 1101a, 1106, 1112
religions of, 987b
Reforms, of Josiah, 324–27, 337b, 588b, 629a, 633a
of Ezra, 354
of Nehemiah, 366, 368b
Reformers (Reformation), xxxb, xxxivb, xxxvia, 393b, 507b
Refuge, cities of, 145, 148b
Rehoboam, king of Judah, 295–98
also, 278b, 333a, 334a
Rejection, of Saul, 218b, 227
of Jesus, see Nazareth
Religions, of first century, 987a–989b
"pure and undefiled," 1141
"Remnant," 554b, 556, 564, 606, 628, 647
Renan, 994b
"Render . . . unto Caesar," 935, 976a
Repatriates, 347b, 348, 356a, 363, 371a, 692a
Restoration, 543b, 643a, 665a, 848b
Resurrection, bodily, 580a, 725, 728a
national, 659, 663b
of widow's son, 889
of Lazarus, 918
of Jesus, 953–62, 990a, 1071, 1076b
of Dorcas, 1003
Return, from Exile, 345b, 347–53, 363, 631b, 699b
Reuben, 52b, 53
(tribe), 65, 181, 187b, 193
Reuel, see Jethro
Revisions of KJV, British and American (ARV), xxxvib
Revised Standard (N. T., 1946), xxxviia, 973b
Revolution, of Jehu, 313–16, 335a
of Josiah, 325–26, 337b
See also Reforms
Rezin, king of Syria, 318
Rezon, 295, 335b
Rhythm, poem on, 424
"Rich young ruler," 925–26
Riddle, of Samson, 203
form of, 401
Riddle and Hutson, 963b
Righteous servant, 665b, 669, 676, 680, 690b
See also Servant songs
Rock, Peter, 907
Roll, of Jeremiah, 619–21, 632b
of Ezekiel, 646
Rome (Roman Empire), xxviii, xxxiva
league of, with Maccabeans, 753, 767a
control by, of Palestine, 734a, b, 846b–848b, 985b–987b
Paul in, 992b, 1030, 1040b
in Revelation, 1181–82, 1189a
also, 166a, 167a, 357b, 962b, 1037a, 1104a, 1188b
"Rose of Sharon," xxxviiia, 515
Rosh Hashanah, see Feasts
Rulers, in Proverbs, 410, 417
Paul on, 1097, 1102b
Ruth, 371–76
Rye, 89, 112b

Sabbath, 100, 109, 117a, b, 128b, 541, 743, 766a, 1107
Jesus' conflicts over, 880–81, 915, 916–18, 966b, 976b, 1153b
Sacraments, 1101b
See also Baptism, Communion, Extreme Unction
Sacrifice, law of, 119a, 120, 212a
of Isaac, 36, 74a, b
of Jephthah's daughter, see Daughter
by Saul, 223
by David, 253
by Solomon, 292
by Judas Maccabeus, 748
system of, in Gospel times, 849a
"living," 1097
also, 344, 345b, 483, 507b, 539, 556, 587, 596
Sadducees, description of, 735a, b, 766a, 851b–852a
also, 731a, 805b, 875, 906, 935–36, 962b, 971a, 974a, 977a, 978b, 997, 1000, 1023
Sages, 393a, b, 467a
Sainte-Beuve, 520n
Saint-Saens, 209b
Saints, usage of the word, 511a
"of the Most High," 723, 728a
poor believers in Jerusalem, 1039a, 1084–85, 1099
in Revelation, 1180–81
Salome, daughter of Herodias, 970a
"Salt of the world," 884
"Salvation by faith," 1102a, 1137
"is of the Jews," 1152
"your own," 1119
See also Faith, Redemption
Samaria, capital, 298b, 303, 305, 311, 316, 537, 549
fall of, with effects, 8b, 168a, 280a, 319, 321, 336a, 544a, 580b, 581a, 582
Jesus in, 911, 923, 1152
in Gospel times, 972b, 1164b
Samaritan temple, built, 356b
destroyed, 733b
Samaritan woman, 1152, 1164a
Samaritans, despised, xxvi, 336b, 356a, b, 360, 900
Samson, story of, 202–06, 209a
also, 146a, 211b, 273b, 1135
Samuel, date of, xxvi
story of, 213–33, 242, 274a–275b
also, 187a, 209b, 211a, 332a, 383n, 506a, 531b, 1135

Sanballat, 359–63, 367a, 368b
Sanhedrin (Council), 849b–850a, 962b, 978b, 1001–02, 1022–23
also, 731a, 734a, 849b, 946, 981a, 997, 999
See also Sadducees
Sapphira, 999
Sarah (Sarai), wife of Abraham, 27–36, 72b
Sarah, wife of Tobias, 777, 780, 785b
Sargon, king of Assyria, 336b, 554a, 568, 579b, 581a
Satan, note on, 462a
seat of, 1173, 1187b
also, 432–34, 497, 690, 785a, 876, 894, 907, 912, 943, 965b, 966a, 1049, 1080, 1170b, 1179–83, 1189a, b
Saturnalia, 963b
Saul, king of Israel, story of, 219–248, 270, 274a, 275a, 276a
also, xxvi, 185a, 207b, 209b, 211a, 332a, 340a, 383n, 784b
"Saul . . . among the prophets," 220
Saul of Tarsus, see Paul
Scapegoat, 122, 127a
Schoolmaster, law as, 1053b, 1056
Schopenhauer, 421b
Scott, 858b, 1117b, 1189b
Scribes, 346a, 363, 597, 630a, 889, 904, 936–37, 972b, 976b, 998, 1001
See also Lawyers
Scythians, 629a, 633a, 1108
"Seal," meaning of, 1188a
Second Coming, 994, 1050n, 1074b, 1103a, 1117a, 1140b, 1149a, 1165b, 1170b
Second Isaiah, see Isaiah II
Second Temple, see Temple
Seder, 977b, 980b
"Seed," 895, 1072, 1076b, 1159
Seer, 219, 273b, 540
Seir, Mt., 49, 192
"Selah," 468a, 474–75, 476, 481, 483, 488–89
Seleucia, seaport of Antioch, 1008
Seleucids, Syrian royal line, xxvii, 712b, 733a, 739a
Self-pity, of Moses, 83
of David, 267
of Elijah, 301
of Jonah, 379
of Job, 434, 437
of Jeremiah, 600, 604, 630a, b
Senate, of Rome, 753, 767a, 847a
Seneca, 1038a, 1101a
Sennacherib, king of Assyria, 320, 322, 337a, 507b, 554a, 574b, 578a, 579b
Sepphoris, 852b
Septuagint, story of, xxxiiia, b
also, xxxb, xxxiia, b, 212a, 462a, 522a, 700a, 732b, 802b, 964a, 989b, 1101a, 1131a
Sepulchre, "whited," 937
of Jesus, 952–53, 954–55, 957b, 981b
Seraphim, 561
Sermon, on the Mount, 883–89
Serpents, tempter, 19, 462a
fiery, 138, 148a
brazen, 139, 146b, 320, 1151
Servant songs, in II Isaiah, 669, 676, 685, 689a, 690b, 691b, 971b
Seven brothers (II Macc.), 772–74
Seven hills of Rome, 1181, 1189a
Seven, mystical number, 76b, 1187a
Seven pillars of wisdom, 398
Seventy years, prophecy of Jeremiah, 609, 614, 631a, b, 695, 699b, 724, 728a, b
Sex, laws on, 123, 158
Paul on, 1064–66, 1074b–1075a, 1116b
Shadrach, 714, 718
Shakespeare, 805b
Shallum, king of Judah, 589a, 605, 630b
Shalmaneser, 336b, 776
Shammai, rabbi, 851a, 974a
Sharon, plain of, 3b, 577
Shaving, 57, 77a, 202, 433, 1021, 1067
Sheba, queen of, 293, 332a, 486, 508b
Shebuoth, see Feasts
Shechem, 51, 197–99, 295, 296, 356b, 789n
Shem, 26, 72a
Shema, 128a, 149b, 151, 165a, 850b
Sheol, xxxvb, 69b, 462a, 506b
Shepherd, kings, see Hyksos
"an abomination," 63, 77b
psalm, 474
metaphor of, 657–58, 663b, 666, 1158
identified as Cyrus, 672, 689b
Shepherds, as false teachers, 610 (see False)
worship by the, 871–72
Shibboleth, 202, 209a
Shiloh, shrine of, 212–15, 272a, 297, 596, 610, 630a
Shimei, 263–67, 277b, 278a, 282–86, 330a, 331a
Shinar (Babylonia?), 26, 72a
Ship (Ships), "down to the sea in," 496, 510a
in Jonah, 377
Paul's voyage in, 1028–30, 1040a, b
with "small helm," 1142
Shishak, pharaoh, 295, 298, 333b
"Short bed" (Isaiah), 573, 580b
Showbread, 236, 275a, 880
Shushan (Susa), 358, 380
Sidon (Zidon), 288, 294, 299
See also Tyre
Sign, 562, 568, 579b, 894, 906, 969a, 996
Sihon, Amorite king, 139
Silas (Silvanus), 1012, 1015, 1037b
Silence, value of, 408, 481
women to keep, in church, 1071
"Silly dove," 549
Simeon, "devout" man, 873–74
Simeon (tribe), 66, 77b, 79a, 187b, 188, 207b

Simon, disciple, see Peter
Simon, high priest, 824
Simon, the Maccabean, 742, 760–65, 767b
Simon of Cyrene, 950, 979b
Sin, meaning of, 1088b, 1089a
also, 1090–94, 1102a
Sinai, 79, 99, 114b, 132, 146b, 171a, 192
Sinaiticus, see Codex
Sirocco, 4a
Sisera, 191–94
"Six hundred and sixty-six" (666), 1180, 1188b
Skepticism, 421a, 508b, 633b
"Slaughter of the innocents," 847b, 873
Slavery, 159, 167a, 168b, 618–19, 632b, 986a, 987a
Paul on, 1109b, 1115, 1116b–1117b
Sling, of David, 231, 279b
Sloth, 410–12, 1097
See also Diligence
Smith, J. M. P., 633b
Smith and Goodspeed, 978b
Smyrna, 1172–73
Sodom (and Gomorrah), destruction of, 33, 73b–74a
also, 29, 73a, 556, 567, 607, 901
Soldier, metaphor of the, 1115, 1117b, 1127
Solomon, date of, xxvi
reign of, 282–95, 330a–333b
anointing of, 283
wisdom of, 287, 293, 332b
wealth of, 292, 331a
harem of, 294, 332b
death of, 295
also, 5b, 258, 274a, 277a, 280a, 298, 335b, 340n, 344, 380a, 394a, 421a, 467b, 507a, 513, 533a, 554a, 733b, 827a, 887
"Son of God," 876, 882, 904, 907, 912, 951, 1056, 1059a, 1094, 1151, 1162
Son "of Man" (in Ezekiel), 645, 649, 657
(in Daniel), 723, 727b
(in N. T.), 880, 894, 901, 907, 928, 966a, 1151
Song, of Lamech, 22, 70b, 115a
of Miriam, 96, 114a
of the well, 139, 148a
of Moses, 163, 168b
of Deborah, 192–94, 207b
of Hannah, 213–14, 273a
of David, 248, 271, 276a
of the vineyard, 559
of Mary, 868–69, 963a
of Zecharias, 869–70, 963a
of the angels, 871
Spain, 1041a, 1088a, 1099
Sperry, xxxvia
Spies, sent by Moses, 135
by Joshua, 172
Spinoza, 7a, b, 147a
Spirit, meaning of, 1089a, 1102a
See also Holy Spirit
"Stability of thy times," 575
Stammering, of Moses, 111a, 572
Stephen, 185a, 992a, 1001–02, 1022, 1033a, b
Stoicism, 988a, 1014, 1149b, 1163a
Stoning, of Achan, 177, 185a
of Naboth, 303, 334a
of Stephen, 1002, 1033b
of Paul, 1010, 1080
of James, 1035b
also, 805a, 892, 968b
Storm, on Lake of Galilee, 898
at sea, 1028–30, 1040a, b
"Strait gate," 888
Strands, of Pentateuch, 8a–10a
Straw, see Bricks
Streeter, 858a, 861a
Strike, 111b
Suetonius, 985a
Suez Canal, 114a
Suffering, of Job, 433
purpose of, 450, 690a
See also Vicarious suffering
Sukkoth, see Feasts
Sumeria, 5b, 11b, 72a
See also Babylonia
"Sun stood still," 179, 186a
Sunday, 1018, 1038b, 1073n, 1172
Sun-god, 510a, 512b
Susa, 115a
See also Shushan
Swift, 431a
Swinburne, 421b
"Swords into plowshares," 557, 578a, 585
See also Plowshares
Sychar, 1152
Synagogue, origin and growth of, 589b, 732a, 844a, 853b
also, 346b, 522a, 878, 881, 891, 915, 1001, 1008, 1009, 1013, 1014–15
Great, 346b
Synoptics, meaning of, 857b
Syracuse, 1030
Syria, xxvii, 75a, 304–13, 318, 327, 332b, 335b, 367b, 512b, 534, 562, 578a, 589a, 712a, 727b
Syriac, 715, 726b
Syrophenician woman, 905, 969b, 971a

Tabernacle, 79b, 109, 116a, 488
See also Feasts
Taboo, 274b
Tacitus, 985a, 1039b
Taj Mahal, 331b
Talebearers, 123, 409, 1126
Talents, 776, 784a
See also Parables

Talmud, xxxa, 854b
Tamar, rape of, 258
Tammuz, 512b, 648
Tannic acid, 111b
Targum, xxxiva
Tarshish (Spain?), 293, 377
Tarsus, home of Paul, 991b, 1003, 1006, 1021
Tartan, 320, 568, 579b
"Taste and see," 476
Tatian, 861b
Teacher of Righteousness, xLixb ff.
Tekoa (Tekoah), 260, 533a, 534
Tell el-Amarna letters, xxv, 16b, 79a, 187a
Temple, of Solomon, date of, xxvi, 78b, 280b
description of, 288–92, 331b, 340–43
also, 114b, 150a, 276b, 328, 333b, 337b, 345a, 507a, 510b, 522a, 580b, 588a, 596, 603a, 631a
Second, date and building of, xxvii, 119a, 345b, 509b, 692b, 701a
also, 146b, 347a, 349, 356a, 467a, 468a, 691a, 731b
rededication of, 712b, 747, 766b
glory of, 824–25
of Herod, date and description of, 848b–849b
boy Jesus in, 874
Jesus' cleansing of, 931–32, 975b
Paul mobbed in, 1021–22
Temptation, of Adam and Eve, 19–21, 70a, b, 689b
See also Original sin
Temptation of Jesus, 876–77, 965a, b
Ten Commandments, 100–01
Tennyson, 511a
Terrien, 464
Tertullian, xxxiva, 1034b
Testament, meaning of, 843b
Tharshish, same as Tarshish
Thebez, 199
Theophilus, 866, 994, 1031a, 1040b
Thessalonica, 1013–14, 1047a
Third Isaiah, see Isaiah III
Thomas, disciple, 882, 958
Thor, 78a
Thorns, "crown of," 949
"in the flesh," 993a, 1080, 1086a
"Thou art the man" (Nathan), 257, 508a
Three guardsmen, 837–40
Three hundred (Gideon), 195–96, 208a
Threshing floor, of Atad, 68
of Boaz, 374
Thucydides, 993b
Thunder, 458–59, 507a (see also Psalms)
"sons of" (James and John), 882
Thyatira, 1012, 1172–73, 1187b
Tiberius, Emperor, 875, 935, 949
Tiglath-Pileser, king of Assyria (Pul), 318, 336a, b, 544a, 554a, 578a
Tigris, river, 336b, 339a, 779
Timothy (Timotheus), circumcision of, 1012
also, 1015, 1037a, b, 1063, 1073, 1078a
Tischendorf, xxxiib, xLva
Titus, Emperor, xxviii, 119b, 150a, 168b, 850a, 957b, 1040a
Titus, Paul's co-worker, 1055, 1078b, 1082, 1084, 1129
Tobiah, 359–66, 367a, 368b
Tobias, son of Tobit, 776–83
Tobit, 775–84, 786b
Tolerance, 585, 689b, 696
Toltecs, 148a
Tongue (tongues), power of the, 409, 602, 1140b, 1141
confusion of, 26–27, 72a, b
gift of (N. T.), 990b, 995, 1038b, 1069, 1070–71, 1076a
Tophet, 326, 597, 603, 630b
Torah, xxixb, 147a, 346b, 850a–851b
See also Law
Torrence, 980a
"Tradition of the elders," 851a, 858b, 966b
also, 857a, 904, 970b, 1054
See also Oral Law
Transfiguration of Jesus, 335a, 908, 972a
Trans-Jordan, 512b
See also Perea
Transubstantiation, 1075b
Trattner, 7b
Treason (?), of Jeremiah, 589b, 622
Tree, "of life," 19, 396, 408, 1185
fable of, 198, 208b
Trent, Council of, xxxb
Trial of faith, 439, 450, 1134, 1139, 1174
Trial, of Jesus, see Jesus
Trinity, doctrine of the, 1085, 1086b–1087b
Troas, 992a, 1012, 1018, 1037a, 1078b, 1082, 1129
Troy, 184b
Trust, 373, 400, 442, 461, 462b, 477, 480–81, 504, 566, 571, 596, 924, 926, 1126
Truth, "what is . . . ?" 948
"shall make you free," 1157, 1164b
Tryphon, usurper, 759–61
Turkey, 1037a
Turks, xxxivb
Twain, Mark, 431b
Twelve disciples, 882, 967a, 995, 1001, 1032a, 1071
Twelve tribes, 65–67, 77b, 78b
Tychicus, 1104b, 1108, 1111b, 1115, 1130
Typology, xxxixb
Tyre, ally of Hebrews, 252, 277b, 288, 341
oracle on, 655–56, 662b–663a
in N. T., 891, 905, 967b, 1020, 1039a
See also Sidon

Ugarit, 11b
Uncial letters, xxxiib

Uncircumcision (surgical operation), 740, 765a
Unclean, see Clean
Unitarians, 1076b
Unity, of the Bible, xliiia
 plea for, 1062, 1068, 1111a, 1113
Universalism, 665a, 690b, 696n
"Upper room," 943, 957a
Ur of the Chaldees, 16a, 27
Urban VII, Pope, 511b
Uriah, husband of Bathsheba, 255–57
Urijah, prophet, 611, 631b
Urim and Thummim, 119b, 185a, 208b, 242, 275a, b
Ussher, 15a
Usury, 159, 167a, b, 361, 471, 506a, 570, 929
Uz, 431a, 432
Uzziah, king of Judah, 534, 555, 561

Valley, "of the shadow of death," 474
 "lily of the," 515
 of "dry bones," see Dry bones
 "of decision," 705
Vanity, 422–25
Vashti, Persian queen, 380–83
Vaticanus, see Codex
Vedas, xxixa
Veiling, of women, 1067, 1075b
Vellum, xxxiia
Vengeance, in Nahum, 637
 "is mine," 1097
Venite, 509b
Veronica, 957b
Verse-paragraph, xix, xxxva
Vessels, of the Temple, 290, 329, 347, 679, 690a, b, 719, 740
Via Dolorosa, 957a
Vicarious suffering, 665b, 680, 690a, b, 971b
Vigny, Alfred de, 520n
Vine, see Allegory of the
Vineyard, see Song of the
Virgin birth (in Isaiah), 562, 578b
 (in the Gospels), 867–68, 870–71, 963a–964a
Virtues, cardinal, 832, 835b
Volcanic activity, 113b
Vulgate, xxxiiia, b, xxxviia, b, 580a

"Wages of sin is death," 1093
Wagons, 62, 77a
Wailing Wall, 522a
Walk to Emmaus, 956
Walls, building of, 346a, 356b, 359–63, 367b
"War" in the DSS, xlviib
Washing, see Cleanness
Watchtower, of Habakkuk, 641
Water, "cast bread upon the," 428
 "beside the still," 474
 "made wine," 878
 "of life," 1184–85
Watts, 509b
Way, the, 1032b
 "I am the," 1160
"We" sections (in Acts), 993a, 1037a
Wealth, attack upon, 1142
 folly of, 404, 425, 887
 value of, 412
 of Rome, 1182, 1189a
 of Tyre, 656
Wedding customs, 37–38, 44, 74b, 75b, 232, 512b
Weeping Prophet, 522a
Weeping of Jesus, 919
Well, see Song of the
 of Jacob, 1152
Wells, H. G., 431b
Whale, 18, 377–78, 894
Wheels, of Ezekiel, 645
Whirlwind, of Elijah, 307, 334b
 voice from (in Job), 431b, 457–60
Whitsunday (Whitsuntide), 1032a
Widow, "mite" of, 938
Widows, laws on, 102, 1125–26
Wilderness, 96–107, 130a, 132–39, 533b, 546, 553a, 629a
William the Conqueror, xxxivb
Williams, Roger, 976a
Wine, 413–14, 572, 641, 1114, 1125
 "for thy stomach's sake," 1126
Wisdom, Solomon's, 286–88, 293, 332b
 meaning of, 395–400, 423, 431b, 452a, 809, 811, 817, 822, 826a, 831, 835a
 of the world and of God, 1061–62
Wise men, 393b (see also Sages)
 worship of the, 872, 963b
Witch, law on, 102, 115b, 157
 of Endor, 242, 275b
Witnesses, cross-examination of, 802a, 804, 1081
 See also False witnesses
Woden, 78a
Woes, of Isaiah, 560, 571, 573
 of Micah, 583
 of Jeremiah, 605, 610
 of Habakkuk, 641
 of Jesus, 936–37, 976b
 in Revelation, 1177–78
Woman, of Tekoah, 260, 277b
 the virtuous, 414–16, 818
 the evil, 416–17
 "clothed with the sun," 1179, 1188b
Women, attacks upon, 537, 558, 574, 628
 Paul on, 1067, 1114, 1116a, b, 1124
 in I Peter, 1138
"Word, the," 1150, 1164a
 See also Logos
Wordsworth, 974b
World-weariness, 987a
Wright, W. K., 826a

Writing, process of, 632b
"Writings," the (Hagiographa), 10a–11a
Wyclif, xxxva

Xerxes, 380a
Ximenes, xxxivb

Yahweh (God of Hebrews), 5a, 7b, 78a, 79a, 111a, b, 113b, 130a, 147b, 187a, 207a, 356a, 544b, 631a
also, 8b, 73a, 115a, 149b, 186b, 211a, 219a, 277a, 281b, 332b, 334a, 335a, 338a, 468a, 508a, 533b, 554b, 574b, 578a, 581b, 589a, 629a, 633b, 662b, 689b, 692a, 711a
See also Jehovah
Yahwistic strand, see J strand
Yom Kippur, see Feasts
Youth, "rejoice . . . in thy," 429
Yucatan, 71b

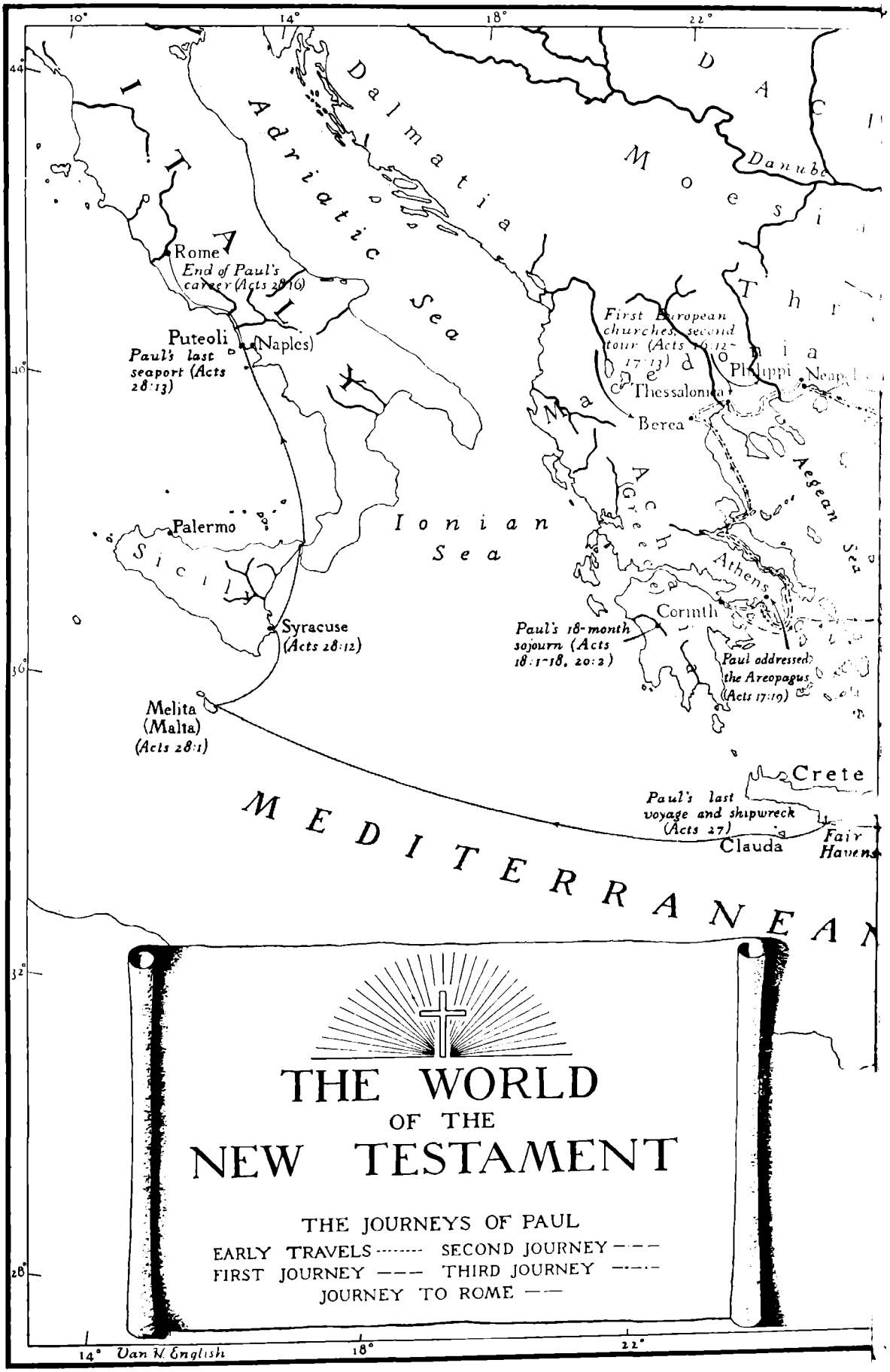
Zaccheus, 928, 966b
Zacharias, father of John the Baptist, 866–70, 963a
Zadok, priest, 212a, 262, 267, 275a, 277a, 282–85, 330a, 344
Zealots, 852a, 854b, 962b, 976a
Zebulun (tribe), 66, 187b, 191, 193
Zechariah, prophet, 345a, 350, 351, 356a, 692b, 695–700b, 975b
Zedekiah, false prophet, 304–05, 334b
Zedekiah, last king of Judah, 328–29, 338b
perfidy of, 652, 662b
also, 589a, 605, 618, 621, 622, 624, 631a
Zeitlin, 850a
Zephaniah, prophet, 543b, 633a, 634–36
Zerubbabel, 348, 356a, 579a, 693–97, 699a, 838
Ziba, 254–63
Zidon, see Sidon
Ziggurat, 72b
Ziklag, 242–51
Ziph, 238
Zipporah, wife of Moses, 81–82
Zodiac, 1188a
Zophar, 434, 440, 447, 461, 463a
Zoroastrian, 785b

SENTRY EDITIONS

1. A Week on the Concord and Merrimack Rivers *by Henry David Thoreau*
2. A Diary from Dixie *by Mary Boykin Chesnut, edited by Ben Ames Williams*
3. The Education of Henry Adams: An Autobiography
4. J.B. *by Archibald MacLeish*
5. John C. Calhoun *by Margaret L. Coit*
6. The Maritime History of Massachusetts: 1783–1860 *by Samuel Eliot Morison*
7. My Antonia *by Willa Cather*
8. Patterns of Culture *by Ruth Benedict*
9. Sam Clemens of Hannibal *by Dixon Wecter*
10. The Great Crash, 1929 *by John Kenneth Galbraith*
11. The Year of Decision: 1846 *by Bernard DeVoto*
12. Young Man with a Horn *by Dorothy Baker*
13. Mein Kampf *by Adolf Hitler*
14. The Vital Center *by Arthur M. Schlesinger, Jr.*
15. The Course of Empire *by Bernard DeVoto*
16. O Pioneers! *by Willa Cather*
17. The Armada *by Garrett Mattingly*
18. American Capitalism *by John Kenneth Galbraith*
19. The Emancipation of Massachusetts *by Brooks Adams*
20. Beyond the Hundredth Meridian *by Wallace Stegner*
21. Paul Revere and the World He Lived In *by Esther Forbes*
22. Chosen Country *by John Dos Passos*
23. The Tragic Era *by Claude G. Bowers*
24. Parkinson's Law *by C. Northcote Parkinson*
25. Across the Wide Missouri *by Bernard DeVoto*
26. Manhattan Transfer *by John Dos Passos*
27. A Cartoon History of Architecture *by Osbert Lancaster*
28. The Song of the Lark *by Willa Cather*
29. A Mirror for Witches *by Esther Forbes*
30. The Collected Poems of Archibald MacLeish
31. The Journals of Lewis and Clark, *edited by Bernard DeVoto*
32. Builders of the Bay Colony *by Samuel Eliot Morison*
33. Mont-Saint-Michel and Chartres *by Henry Adams*
34. Laughing Boy *by Oliver La Farge*
35. Wild America *by Roger Tory Peterson and James Fisher*
36. Paths to the Present *by Arthur M. Schlesinger*
37. U.S.A. *by John Dos Passos*
38. Economic Development *by John Kenneth Galbraith*
39. The Crisis of the Old Order *by Arthur M. Schlesinger, Jr.*
40. Three Soldiers *by John Dos Passos*
41. The Road to Xanadu *by John Livingston Lowes*

(continued on next page)

42. More in Sorrow *by Wolcott Gibbs*
43. The Coming of the New Deal *by Arthur M. Schlesinger, Jr.*
44. The Big Sky *by A. B. Guthrie, Jr.*
45. The Dartmouth Bible *edited by Roy B. Chamberlin and Herman Feldman*
46. The Far Side of Paradise *by Arthur Mizener*



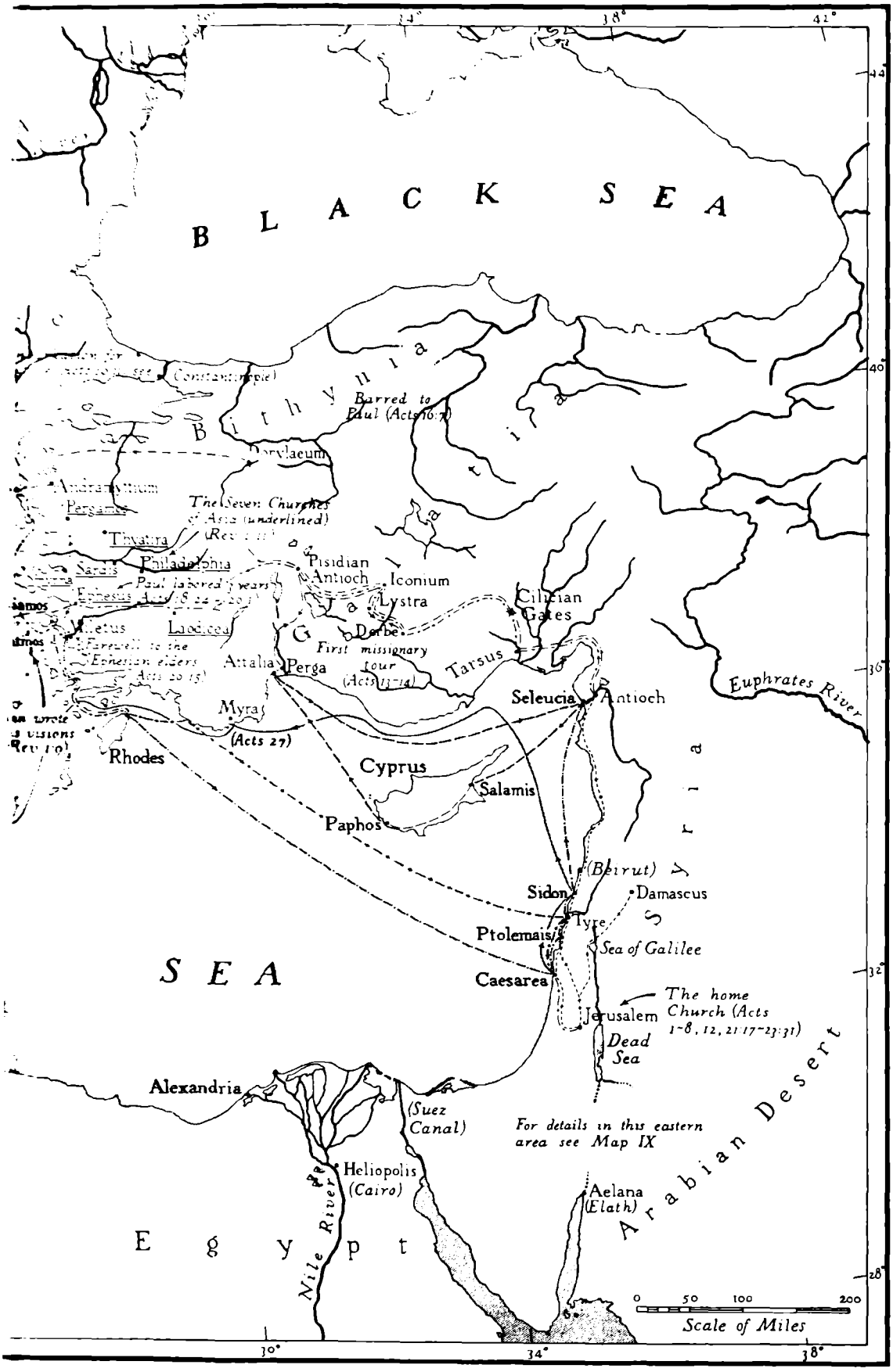
THE WORLD OF THE NEW TESTAMENT

THE JOURNEYS OF PAUL

EARLY TRAVELS ····· SECOND JOURNEY – – –

FIRST JOURNEY ——— THIRD JOURNEY –·–·–

JOURNEY TO ROME ——


BLACK SEA
Bithynia
Barred to Paul (Acts 16:7)
Constantinople
Andramyttium
Pergamos
The Seven Churches of Asia (underlined)
Thyatira
Philadelphia
Sardis
Pisidian Antioch
Iconium
Lystra
Derbe
Cilician Gates
First missionary tour (Acts 13-14)
Tarsus
Attalia
Perga
Myra
(Acts 27)
Rhodes
Cyprus
Salamis
Paphos
Seleucia
Antioch
Euphrates River
Syria
(Beirut)
Sidon
Damascus
Tyre
Ptolemais
Sea of Galilee
Caesarea
The home Church (Acts 1-8, 12, 21:17-23:31)
Jerusalem
Dead Sea
Arabian Desert
Alexandria
(Suez Canal)
For details in this eastern area see Map IX
Heliopolis (Cairo)
Nile River
Aelana (Elath)
Egypt
0 50 100 200
Scale of Miles
30°
34°
38°
42°
44°
40°
36°
32°
28°